

MULTICULTURAL COUNSELING BASED ON THE BOOK OF LONTAR YUSUF IN INDONESIA

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Abstract

Purpose of the study: The contents, meaning, the relationship of values in Lontar Yusuf's book if it is seen in its contents and the Using community counseling model contained in Lontar Yusuf's book.

Methodology: This study used a qualitative approach to the type of content analysis research (content analysis).

Main Findings: Using the Community counseling model contained in the book of Joseph Lontar contained some truth value functionally can be used in looking at human nature and the purpose of counseling.

Applications of this study: Content analysis is a type of research that is used to examine the richness of meaning of an object under study, namely the documentation of data in the form of text, images, symbols, and so forth.

Novelty/Originality of this study: Values can be utilized in the decency of human nature and the purpose of counseling. Humanitarian values can be utilized on the goals of counseling. The social value can be utilized on the goals of counseling. Values can be utilized by faith in human nature and the goals of counseling.

Keywords: *Lontar Yusuf, Multicultural, Counseling, Indonesia, Banyuwangi.*

INTRODUCTION

Psychology is a study of science that has long since emerged and developed in Indonesia. But there are still many problems that pose obstacles in the development and application of psychological sciences in Indonesia. Problems such as funds and human resources are still very limited, can not be denied the government is not able to provide adequate funds and facilities to conduct research. In addition, people in this country are many who do not understand what is actually examined in the disciplines of psychology, and many still have a less-than-appropriate assumption concerning the psychology student who is said to be able to predict the future One, as well as the people of Indonesia still tend to expect psychology as a definite science that can provide a definite answer and solution for various problems.

The theory of multicultural counseling is a great need to be developed in a detailed or comprehensive manner ([Ivey, Ivey, Simek-Morgan, Cheatham, & Rigazio-DeGilio, 1993](#); [Ponterotto, Fuertes, & Chen, 2000](#)). So far, the large contributions of multicultural theories are still limited in certain scopes, such as cultural adaptation theories culture, identity development theories of identity development theories ([Ponterotto, 2010](#); [Pope-Davis & Dings, 1995](#); [Vera & Speight, 2003](#)). The application of the internal or external theory of the control locus application of internal/external locus of control theory to multicultural counseling and others who use multicultural theory as a basis of theory in developing certain disciplines ([Arredondo et al., 1996](#)).

The area of study of the vast multicultural theory needs to be examined by multicultural counselors. The thing that the counselor has to note is that the concept of multicultural theory is closely related to the level of awareness of the Counsellor of Culture, individual assessment of the culture-based contemplational, cultural adaptation process, the development of cultural identity, socio-political influence between counselors and Conley, application of traditional counseling techniques and the techniques that originated ([Arthur & Januszowski, 2001](#)).

The Counseling that developed in Indonesia nowadays is the counseling came from a Western country (United States). The experts creating counseling theories were the Western people who were very strong with the Western societal and cultural environment. Therefore, the theories they resulted in cannot be separated from Westerns cultural effects, while Western culture certainly differs from the Indonesian.

Counselor in Indonesia Must Understand the Culture of the Counselor

In the counseling practice, the counselors tend to more prioritize the use of counseling techniques in accordance with their founder's ideas (from their origin Country America) than pay attention to the cultural factors in region or country

where it is. Western Culture certainly differs from Indonesian. Indonesia rich in cultures, there are cultural differences among ethnic, for example, Javanese cultural Ethnic and Balinese cultural ethnic, Makassar cultural ethnic, and so on. In the Javanese culture itself there are also cultural differences among Central Java, West Java, East Java Ethnic; in East Java specifically any areas with different cultures, for example, Madura, Surabaya and Using of Banyuwangi. Eventually, the cultural differences take place between counselors and clients, the use of counseling techniques to improve the uncovering of clients selves have not method the needs due to the availability of cultural differences between counselors and clients ([Collins & Arthur, 2010](#)). For example, cultural differences due to the differences in Races, Ethnic, Religions, Languages, Values, and Sexes ([Koentjaraningrat, 1987](#)).

Cultural Influences in Counseling

Counselors of different cultures to the clients and do not understand clients' culture, potentially will have difficulties in counseling clients ([Rofiq, Degeng, Hidayah, & Atmoko, 2009](#)). Therefore, counselors demanded to have cross-cultural knowledge so that can provide the counseling services effectively for the clients of different cultures ([Glockshuber, 2005](#)). The cultural factors should be considered by the counselors if they provide counseling to clients of their different socio-cultural backgrounds ([Naser & Utami, 2017](#)). Cultural differences can influence the clients' decisions and counseling results to solve cultural obstacles that happen in counseling, it needed counseling service with a background. The need for counseling with background has got scientific recognition from the experts. The importance of cultural variables in all of the counseling activities signaling the necessity to study, analyze and understand the specific cultural values and apply them in counseling ([Wajdi, 2016](#)).

The change and development of the increasingly advanced community demand the profession of guidance and counseling to be able to adapt to the demands, expectations, and needs of the community ([Palmer & Laungani, 1998](#)). The efforts of the professional development of guidance and counseling have been done to gain recognition from society. The guidance and counseling service not only covers the school environment but also in the settings of the wider community, where we know that Indonesian people consist of many different cultural backgrounds, diversity of cultures that exist in Indonesia is a wealth for this nation but also can be a factor in the emergence of new problems in the life of this nation and state, wherein our daily lives, we are always alongside other cultures where the characteristics of the character of each of the cultures that we meet is always unique and has the peculiarities of each different from one another ([Bimrose, 2002](#)). So also the profession of BK, in providing services to the community is sure to bring the culture of both sides either from the counselor or from the side of the Conslee, not the problem if the cultural background of counselors and Conslee comes from the background The same culture, but rather if the culture is identified in the counseling process from different cultural backgrounds. In an effort to facilitate the service then a counselor must have knowledge of multicultural counseling which as a capital for the professional development of the profession ([Moodley, 1999](#)).

The area of study of the vast multicultural theory needs to be examined by multicultural counselors. The thing that counselor is to note is that the concept of multicultural theory is closely related to the level of the counselor's awareness of culture, individual assessment of the culture-based contemplating, cultural adaptation process, cultural identity development, influence Between counselors and Conslee, the application of traditional counseling techniques and techniques derived from the region, and the complex relationship between the client, counselor and social context ([Seemann, Buboltz, Jenkins, Soper, & Woller, 2004](#)).

The development of the current comprehensive multicultural theory is written by Derald Sue titled " Counseling the culturally different: Theory and practice" ([Sue,1999](#)). The researcher contributed substantially to the field of multicultural counseling. Multicultural Counseling not only focuses on one area such as feeling, thought, action or social system and ignoring other areas such as biological influences, beliefs, politics, and cultural influences. Much wider they are trying to see a thoroughly comprehensive multicultural counseling. This brings about the viewpoint of the multicultural counseling Metateori.

METHOD

This study used a qualitative approach to the type of content analysis research (content analysis). Content analysis is a type of research that is used to examine the richness of meaning of an object under study, namely the documentation of data in the form of text, images, symbols, and so forth. The object under study in this research is Lontar Yusuf, which is examining the content of the message contained in the verses of the Book that meaning as close as possible to form the transcript or book translation ([Berg, 2011](#)).

1. Attendance Researcher

The presence of investigators in this study is as well as a data collection instrument. This, according to the proposed by

Krippendorff, (2018) that the status of researchers in the analysis of the content is a planner, data collection, analysis, interpreter of data, and in the end, he makes the narrative to answer the research results. Definition of instrument or tool of research here just for researchers to be everything from the entire research process.

2. Procedures (or research design)

Four early stages of research content analysis can be used at random, according to the situation and condition that develops when the research (Drisko & Maschi, 2015)

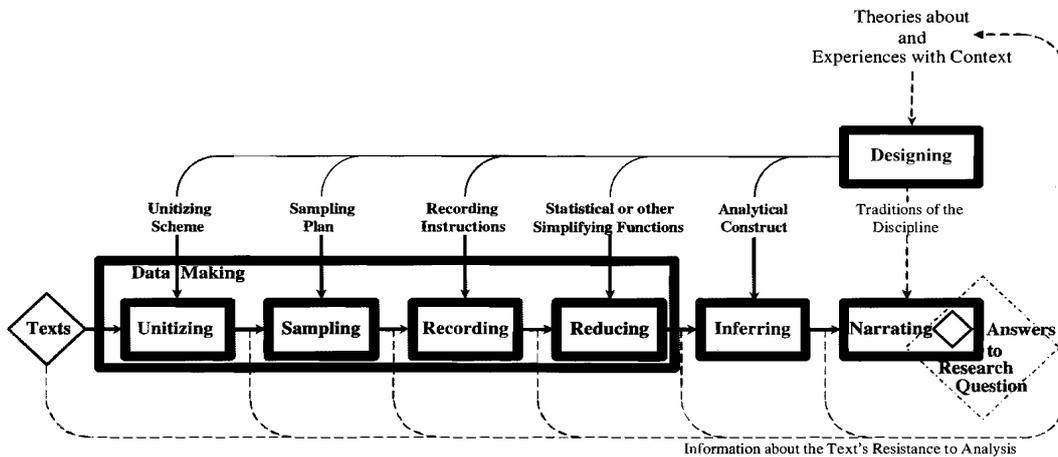


Figure 1: Four early stages of research content analysis (Drisko & Maschi, 2015)

RESULTS

The content of the book values of Lontar Yusuf found associated with Western counseling (Arthur & Januszkowski, 2001) theory suggests a link which shows that there are cultural values Using that can be used in counseling, where the criteria used is based upon the framework elements of counseling theory

1. Basic Philosophies

In the basic philosophies found some of the core values associated with the four stanzas in the book Lontar Yusuf. The first, in Kasmaran 1 *Bait* 7 included in counseling transactional, in which quote in the book Lontar Yusuf contains values that may change the consciousness of the people who still have linkages with idols, drinking, pornography and others to become better. the content of the basic philosophy of value are the core values capable of bringing people towards a better character.in this case the content of the values in the book Lontar Yusuf can provide counseling to someone to have better characters, especially for someone who still has an attachment to an idol is expected through the counseling that refers to the meaning of the content of the values in the book Lontar Yusuf can repair itself more good character.

2. Key Concepts

The main concepts found some of the core values associated with the four stanzas in the book Lontar Yusuf. The first, in Kasmaran 1 *Bait* 7 included into transactional counseling, in which quote in the book Lontar Yusuf contains the main concepts that can help counseling to be free from the scenario, free of games, become an autonomous person who can choose what he wants to be in this case the content of the main concepts in the book Lontar Yusuf has core values to counseling free of attachments that harm and be a better person in accordance with a positive self-identity that is owned counseling.

3. Interest-purpose Therapy

In the goals of therapy are found some of the core values associated with the four stanzas in the book Lontar Yusuf. The first, in Kasmaran 1 *Bait* 7 included into counseling transactional, in which quote in the book Lontar Yusuf contains the goals of therapy that can help the counselee to be free from the scenario, free from the game, being personally autonomous able to choose wants to be what he was in this case the content of the goals of therapy in the book Lontar has a core value of Yusuf

DISCUSSION

Mocean Lontar Yusuf is a tradition conducted by the Using Banyuwangi people in the form of the recitation of the Lontar (manuscript) of Joseph. Joseph's own Lontar was an ancient book written with the Pegon script and contained about the story of the Prophet Joseph. The form is a traditional poem tied into a rule called a pupuh. The Total in the Lontar Yusuf was 12 *Pupuh*, 593 verses and 4,366 arrays.

In this case, the cultural values Using can be utilized in counseling as a whole can be utilized in counseling in accordance with the basic framework of counseling theory that the philosophies basic, key concepts, the goals of therapy, the therapeutic relationship, therapeutic techniques, procedures -procedure, applications may and donations, where the elements of the theory contained several approaches, transactional counseling, humanistic counseling, and counseling reality. Based on the basic philosophy found some of the core values associated with all three of the counseling approaches, namely:

1. Being able to bring people towards a better character.
2. Being able to bring yourself to maintain your heart and always doing good.
3. Being able to bring a person to understand the need for conscious and patient in dealing with the problem.
4. Being able to bring someone to pray and get closer to God.
5. Reminding someone to be able to come back to have a zest for life with real action as maintaining her physical appearance.

The results showed that the content relationship of the values in the book of the Lontar Yusuf with Western counseling theory can be demonstrated the contents of values and core values that can be applied through counseling. In this case, the cultural values of Using can be utilized in counseling as a whole in accordance with elements of counseling theory namely on philosophy, basic concepts, counseling objectives, counseling relationships, counseling techniques, procedures, applications, and donations. The community counseling Model Using Textual in the book of Joseph that was found was attributed to Western counseling theory and refers to the framework of elements of counseling theory, namely; (a) Basic philosophies are found to be some of the core values associated with 4 canto (Kasmaran 1 *Bait* 7, Pangkur 1 *Bait* 1, 2, Kasmaran 1 *Bait* 35 and Durmo 3 *Bait* 36) Cultivate a person's consciousness to be better, by bringing closer to the God the Creator, guard the heart and always do good, patiently face life, and realistically with the reality of life. (b) The main concepts are found some core values associated with 4 cantos (Kasmaran 1 *Bait* 7, Pangkur 1 *Bait* 1, 2, Kasmaran 1 *Bait* 35 and Durmo 3 *Bait* 36) so that the Consley becomes autonomous personally capable of choosing, free no attachment can be Disadvantage is to realize all the mistakes and sins they have committed, and then change the mistake boldly be tanggungaccountable to take action against all problems. (c) The counseling objectives associated with 4 canto (Kasmaran 1 *Bait* 7, Pangkur 1 *Bait* 1, 2, Kasmaran 1 *Bait* 35 and Durmo 3 *Bait* 36) Consley become autonomous private, drawing closer to God by praying so as to feel the impact of his close to God That is, it can eliminate the factors that inhibit the Consley in actualizing themselves to God when he realizes the sins of his mistakes. (d) The therapeutic relationship associated with 4 cantos (Kasmaran 1 *Bait* 7, Pangkur 1 *Bait* 1, 2, Kasmaran 1 *Bait* 35 and Durmo 3 *Bait* 36) has the content of counseling techniques that can help the Consley realize the present commandments that have been received. In this case, the content of counseling techniques in the book of the Lontar Yusuf has a value that is able to monitor or evaluate whether the success of the life change of Consley has actually undergone significant changes or not and that Closer to the Lord in everyday life is crucial to the life of Consley.

Based on the research and analysis that has been done, there are suggestions for the next researcher that is first to get the correct source of information and can be accounted for the truth related to the data source should Conducting interviews with the informant that is directly involved in the traditional (*Budayawan*). Secondly, subsequent research is expected to conduct experiments to determine the effectiveness of the Using counseling model in school counseling services.

CONCLUSION

Using the Community counseling model contained in the book of Joseph Lontar contained some truth value functionally can be used in looking at human nature and the purpose of counseling. The value of honesty can be utilized in human nature, the nature of the problem, and the purpose of counseling. The value of persistence can be utilized in human nature, the nature of the problem, and the purpose of counseling. Values of loyalty can be utilized in human nature, the nature of the problem, and the purpose of counseling. Values of courage can be utilized on the nature of human nature, the nature of the problem, and the purpose of counseling. The values of justice can be utilized in human nature and the goals of counseling.

Values can be utilized in the decency of human nature and the purpose of counseling. Humanitarian values can be utilized on the goals of counseling. The social value can be utilized on the goals of counseling. Values can be utilized as faith in human nature and the goals of counseling.

LIMITATION AND STUDY FORWARD

This research is limited to Lotar Yusuf that located in Indonesia. in the book of Joseph, Lontar contained some truth value functionally can be used in looking at human nature and the purpose of counseling, further research is needed on development to multicultural counselling that accordance with local wisdom of Indonesia.

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