

Cognitive-Behavioral Counseling Model Based on Local Wisdom at East Java

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Keywords: Cognitive-Behavioural Counselling, The Local Wisdom Of East Java

Abstract: Cognitive-behavioural counselling model develops not based on the cultural values of Indonesian society. Development of Cognitive-behavioural counselling Model based on local wisdom, especially Madurese, Samin, and Tengger culture at East Java is considered important and necessary. Initial research was conducted to find out the need of counsellor to Cognitive-behavioural counselling with research and development design. The research instrument uses a questionnaire of counsellor needs, in-depth interviews, and evaluation scale. The respondents were counsellors at SMPN 1 Bangkalan, SMPN 1 Margomulyo Bojonegoro and SMPN 1 Sukapura, Probolinggo. The results showed that the counsellor needs a Cognitive-behavioural counselling model of local wisdom East Java culture-based to help students in the Madurese, Samin, and Tengger culture. The research findings contribute to the guidance and counselling praxis and add the repertoire in guidance and counselling science continuously, need to be developed Cognitive-behavioural counselling model based on culture in East Java in particular.

1 INTRODUCTION

Counselling services are a helping service provided by a professional counsellor to a counsellee or group so that he / she can solve the problem independently-the common good. There are various factors that influence the success of counselling, ranging from how the counsellor's competence in communicating, the mastery of counsellors in using the counselling model, the ability to think of the counsellor, even related to the cultural values adopted by the counsellor and counsellee.

The Cognitive behavioural counselling model is an integrative counselling model between the orientation of cognitive counselling and behavioural counselling developed by (Beck, 1976, 2011). Cognitive counselling framework behaviour is a form of counselling that incorporates the principles and procedures of counselling Cognitive and behavioural counselling in an effort to help the counsellee achieve expected behavioural changes (Ramli, 2005; Corey, 2009, 2013). The purpose of Cognitive behavioural counselling is to help the counsellee identify and alter the specific cognitive processes associated with affective and behavioural issues.

(Beck, 1976) as a pioneer of Cognitive behavioural counselling started his research on patients with anxiety disorder and he found that behavioural-Cognitive counselling was very effective in overcoming it (Clark and Beck, 2010). Furthermore, Cognitive behavioural counselling continues to grow further, so it can be used in various schools in America (Beck, 2011). The need of local wisdom-based counselling was shown by previous research. Those research shown there is cognitive-behaviour counselling developed based on Japanese culture by using manga (Shinmei *et al.*, 2016), how Latin Culture deal with depression (Kanter *et al.*, 2008), adaptive CBT model developed based on Chinese culture (Guo and Hanley, 2015) etc. Then, at East Java, counsellor needs to see the need to develop Cognitive behavioural counselling based on local wisdom, so that counselling services become more effective (Hidayah and Ramli, 2017).

The development of cognitive behaviour counselling based on local wisdom in East Java shown by counsellors who cannot directly use the comprehensive behavioural counselling model because the Cognitive behavioural counselling model has not included the values of local wisdom.

Some local cultures of East Java are interesting to be adopted as the basis for the development of Cognitive counselling Behaviour such as Maduranese, Samin, and Tengger culture. For East Java, Madurese show a unique culture because of their location in another island, samin show the strong character as the other side of Javanese, and Tengger show their culture as the heir of the Majapahit Kingdom.

The result of initial observation found that one of the gap factors in the counselling process is the difference of cultural values of the counselee and counsellor. For example, counsellors assigned in the Madura area certainly face students with Madurese cultural values; the counselor in charge of Mount Bromo Probolinggo area also faces students with Tengger cultural values. The same happened to the counsellor who served in Margomulya District Bojonegoro provide counselling services to students of Samin cultural background. The cultural gap is felt when the counsellor uses the counselling paradigm of Anglo Saxon is much different from the values of Indonesian culture, more specifically the culture of East Java.

East Java ethnic community has specificity in acting or behaving. Just as the Madurese hold fast the philosophy of *bhupa*, *bhabu*, *ghuru*, *rato* (mother-father, teacher, king) implies that the Madurese place the father of the mother as a highly respected figure as their significant others (Sadik, 2012). The profession of teachers and civil servants is the image of a noble and noble work for the Madurese compared with other types of work. Teachers for Madurese are highly respected for the task of educating the nation's children. Madurese ethnic community is a hard-working figure, obedient in worship, and never give up when getting a lot of trials.

The samin community adheres to saminism. The best known teachings of Saminsime are the three laws governing the behavior of the Samin community, namely: (1) *Angger-angger pangucap* (the law of speech), (2) *Angger-angger partikel* (the law of conduct), and (3) *Angger-angger lakonana* (law implementation). In addition, Samin people highly uphold honesty, harmony, respect and love of fellow human beings, nature, and other living creatures. Samin teaching is a *pandom urip* (life guide) until now is still very preserved and attached to the public Samin. The three laws of behavior-the philosophical value of the Samin society (Sastroatmodjo, 2003).

The philosophy of tengger society lives upholds the *welas asih pepitu* (Seven loves), avoids the *panca sroda*, and obeys the 20 *wasiat* (wills). In addition Tengger cultural values emphasize that someone

always do good to fellow human beings and other creatures of God's creation, upholding customs as a guide of life, togetherness, and love of peace. Thus the three values that are the basis for developing a model of cognitive counselling behaviour of local wisdom of East Java.

Cultural values of East Java are the values of local wisdom mentioned above can provide a paradigmatic thinking direction that counselling service model cognitive behaviour based on East Java cultural values is important to develop. Thus, conducted research on the development of Cognitive behaviour model of behaviour based on East Java culture. This study aims to produce a model of Cognitive behavioural counselling based on local wisdom of East Java-Madura, Samin, and Tengger which guides the counsellor to help students in East Java culture.

Initial research of the study shows an urgency of this research. Details of the initial research indicate that junior high school counsellors in three areas namely Bangkalan, Bojonegoro, and Probolinggo have not used a counselling model in accordance with the culture of East Java. Development of Cognitive-based counselling model behaviour based on local wisdom, received a good response and support, because the counsellor needs a model of counselling based on local wisdom-culture of East Java, in order to improve counselling results effectively and efficiently. The model that generally used is cognitive behaviour model developed by (Beck, 2011). The other result is the counsellors need the cognitive behaviour counselling model based on local wisdom of East Java culture has characteristics that are: (1) strong theoretically, (2) easy to use, (3) clarity of material of discussion and its implementation, (4) effective and efficient in its implementation, and (5) culture of Madura, Samin, and Tengger with the condition and development of East Java society today.

2 METHOD

The research design used in this study adapted the development research design proposed by (Borg, Gall and Gall, 2003). Selection of (Borg, Gall and Gall, 2003) development research design is based on the general purpose of this development research is the result of product form of guidance counselling Cognitive behaviour based on local wisdom of East Java. Cognitive counselling model development method behaviour based on local wisdom of East Java is (1) preliminary study through literature and need of cultural counsellor of Madura, Samin, and Tengger,

(2) product development planning, (3) preparation and development of prototype of Cognitive behaviour based counselling guide local wisdom of East Java, (4) validas expert test (BK expert, media expert, and cultural expert), (5) user test, and (6) product revision. Further tested kepterapannya through field testing.

The instrument used in this research is the assessment scale. Rating scale is intended to assess the draft guidance counselling Cognitive behaviour based on local wisdom of East Java by guidance and counselling experts, media experts, and cultural experts. Data analysis technique is the percentage followed by the interpretation of results.

3 RESULT AND DISCUSSION

Cognitive counselling model behaviour based on local wisdom of East Java is an important thing to be developed. The results of this study became an accurate proof that the counsellor needs a model of Cognitive behavioural counselling based on local wisdom of East Java. This East Java-based culture-based counselling model forms the framework of which consists of the philosophy of East Java cultural counselling, the development of East Java human behaviour, the nature of East Java counselling, the changing conditions in counselling, and the mechanism of change. The model is equipped with a cognitive behaviour-based counselling service guide based on East Java culture.

The findings of this research are equipped with Cognitive behavioural counselling techniques based on local wisdom of East Java culture that is suitable for modelling techniques (live models) and symbolic models, self-statements, self-management, and assertive-training. The counselling evaluation process using interviews and self-evaluation.

Cognitive counselling model behaviour based on local wisdom of East Java is equipped with guidebooks. Cognitive-based counselling manual behaviour based on local wisdom of East Java contains: rational, counselling objectives, user goals, how to use the guide, counselling measures, counselling techniques, counselling media, counselling implementation exercises Cognitive behaviour, counselling evaluation instruments, and evaluation successful counselling.

Cognitive behavioural counselling Guide based on local wisdom of East Java using Corey framework (Corey, 2009, 2013). The framework of the counselling model includes: counselling concepts, human nature, healthy personal and personal problems, counselling objectives, counsellor roles,

counsellor experiences, relationship situations, counselling procedures and procedures, counselling techniques, counselling media and counselling evaluation instruments. The selection of such frameworks can make it easier for counsellors to understand a consistent counselling framework to compare counselling models (Corey, 2013). The use of Corey's framework in Cognitive counselling manuals East Java-based behavioural behaviour can facilitate the understanding of counsellors in applying Cognitive behavioural counselling models based on local wisdom of East (Hidayah and Ramli, 2017).

The view of the human culture of East Java is that human beings believe in the existence of God, man is eternal and moral, maintains togetherness and kinship, man plans for the future-prosperous life, help with fellow and preserve the creation of god. Humans dignified before God and man. Human's malasuai according to East Javanese cultural view is greedy, away from the love of God and human, immoral, and individualist.

The nature of cognitive counselling East Java's cultural behaviour is re-educated on the basis of divine value. Wisdom-based counselling of East Java culture aims to educate and re-familiarize a new behaviour counselee based on god-religiosity values. Therefore at the pre-luc-tive stage-the initiation stage always begins by praying according to the beliefs of each Madurese culture (praying in Islam), Samin culture (praying according to the teachings of saminism), and Tenggerese culture (praying according to Hindu teachings of Tengger). This finding is different from the counselling developed by (Beck, 1976, 2011) that the viscosity of East Java society by glorifying the Creator-the divine values in every act whose implementation is in accordance with each ethnicity.

The counselling stages used in the Cognitive-based counselling model behaviour based on local wisdom of East Java is the modification of Beck's behaviour Cognitive counselling model by incorporating Madurese, Samin and Tengger cultural values. One of the peculiarities of East Javanese cultural values based on the three cultures developed is religiosity-in accordance with the way embraced by the Madurese, Samin, and Tengger cultures. Other founders are mutual respect for each other, kinship, and uphold the truth. That is the figure of cultural value of East Java. Based on the internalization of the East Java cultural values, it becomes the basis for developing a model of cognitive behavioural counselling based on local wisdom.

The stages of counselling Cognitive behaviour by (Beck, 2011) are: Initial stage (first), the first stage of

behavioural Cognitive counselling is data collection. This stage aims to help the counselee determine the problems faced and formulate the goals of counselling. At this stage, the counselee keeps a diary to monitor for himself the behavioural goals to be changed. At this stage it is expected that (1) the counselee realizes that the data relating to the problem experienced previously has never been noticed even underestimated, and (2) the counselee conducted a self-exploration that allegedly affect the process of reconceptualization problems encountered, so that can be resolved effectively. Its application in local wisdom counselling of East Java by adding to the initiation of counselling begins to pray, so that the viscosity of the value of religiosity is very concerned.

The second stage (second), the second stage of cognitive behavioural counselling is a stage of improvement of cognitive, emotional, and behavioural changes. This stage aims to help counsees manage their adaptive thoughts and behaviours. Once the counselee begins to redefine the problem, the counselee learns to carry out complex new behaviours or produce behaviour that fits the new situation. In this second phase the counselee is expected to achieve change in three domains, namely (1) change of open behaviour, (2) self-regulated activity, in this case counsellor cooperate with counselee to help change self-statement, self-image, interfere with adaptive function, and (3) change of cognitive structure of counselee. The ethnic communities of East Java-Madura, Samin, and Tengger put forward the process of thinking before acting. Therefore, the society of East Java culture in every act has been carefully thought through, resulting in a behaviour that is in line with the mind and impact on feelings.

Final Stage (third), the third stage is the stage of consolidation, generalization, behaviour maintenance, and avoidance of relapse. This stage involves the cognition and role of the counselee about change. During this final phase the counsellor and counselee consolidate the changes that have been achieved, improve generalization, and maintain the influence of counselling and reduce the possibility of the counselee to relapse again. At this stage the counsellor is expected to help the counselee (1) be able to link the changes that have been achieved with his repertoire and (2) increase the sustainability of the benefits of counselling experienced with the anticipation of recurrence at any time. In this final stage the counsellor gives full support to the counselee for the achievement of his new behaviour to stay wary if at any time appear old behaviour. The

counsellor provides time for counselling if needed. East Java ethnic community always maintain and uphold kinship and togetherness in order to help each other if there is action that damage East Java ethnic image.

Relevant techniques to apply to counselling cognitive behaviour based on local wisdom of East Java is modelling (through significant other), self-management (anger management, forgiveness), assertive training, and self-statement. M

Modelling technique is chosen because there are cultural values of Madura bhupa ', bhabu', ghuru, rato-mother-father, teacher, king (Rifai, 2007), cultural value of Samin there is pandom urip-(1) angger-angger pangucap (law of speech); (2) angger-angger partikel (laws of conduct); and (3) angger-angger lakonana (implementation law), (Sastroatmodjo, 2003; Munawaroh, 2015), and cultural values of Tengger sabda pandhita ratu which means obedient to the leader's command, in this case the leader of the Tengger tribe (Adrianto, 2013).

Thus, the modelling technique in question contains significant other values (Madurese-role model with the philosophy of bhupa ', bhabu', ghuru, rato). It can be an appropriate way to provide a problem solving in cognitive behaviour counselling based on local wisdom of East Java (Hidayah and Ramli, 2017).

The self-statement technique is rationally chosen to teach the counselee to change his thinking that has been preventing him from developing. The change of self-statement of the counselee also refers to the values of bhupa ', bhabu', ghuru, rato, angger-angger, and welas asih pepitu, panca sroda and 20 wasiat. Furthermore, the new self-statement is familiarized by the counselee so that it can change the behaviour of the counselee to solve the problems it faces. Self-management techniques are chosen to reduce feelings of anger, envy and resentment, and abstinence. By arranging disturbing feelings to achieve adaptive behaviour and balance in living by prioritizing worship in their own way, upholding the truth, togetherness, respect for others and the environment as God's creation. The values that develop in East Java are working for the future with emphasis on working hard and taking risks. Therefore one of the techniques developed in the East Java wisdom counselling model is assertive training technique. This technique aims to help the counselee to be brave and assertive without harming others. As Beck suggests that behaving boldly and boldly is the capital to achieve a decent and adaptive life (Corey, 2013; Hidayah, 2015).

4 CONCLUSIONS

Research on the development of Cognitive-based counselling model behaviour based on local wisdom of East Java shows that there is a welcome and support and very high needs by junior high school counsellors in East Java. The form of counselling model of Cognitive behaviour based on local wisdom of East Java in the form of counselling manual for counsellors contain: East Java human nature, development of adaptive and maladaptive human behaviour of East Java, the nature of East Java counselling culture, the purpose of counselling cultured East Java, the stages of counselling and the techniques.

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