

The Construction of Indigenous Counseling in the Perspective of Tobelo's Culture

Jerizal Petrus^{1*}

¹Fakultas Keguruan dan Ilmu Pendidikan, Universitas Halmahera, Tobelo, Indonesia

*jerypetres@gmail.com

ABSTRACT

Counseling practice should be adaptive to the culture in which counseling is implemented. Counseling practice that grows and develops according to the local culture is called indigenous counseling practice. That means indigenous counseling originated from the local people is developed by the locals, and used by the locals, however it has a definite or right purpose for developing counseling in general. The cultural potential of Tobelo contributes to strengthening the existence of professional counseling practices. With this knowledge and understanding, indigenous counseling is constructed in the Tobelo cultural perspective, which is needed to serve counselees with a Tobelo cultural background. To construct indigenous counseling from the standpoint of Tobelo's culture, qualitative method is used in this research, and the data is obtained with participative observatory, interviews and document analysis. Based on the results of data analysis, indigenous counselling is constructed in the Tobelo cultural perspective which contains the counselor's personal development, the function and role of the counselor, the relationship between counselor and counselee, the purpose and meaning of therapy, and the development of counseling techniques that can be used in the counseling process. This research produces different theoretical concepts with professional counseling derived from a Western cultural perspective.

Keywords

Indigenous, Counseling, Cultures, Tobelo.

Introduction

It has to be known that the professional counseling we know today is a product of Western culture which in its application requires the counselor's critical awareness to modify it according to the context in which the counseling is practiced or carried out. Thus, in contextual aspects, it can be said that the counseling practices exist in Indonesia today are merely counseling in Indonesia, not Indonesian's counseling. The word in Indonesia gives the meaning that Indonesia is only a locus or object where Western theories are tested or implemented, and Indonesia has not become a subject as well as an object where counseling theories are born, grow, and develop in the various contexts of its society. In other words, it can be said that the counseling practiced or implemented in Indonesia is not the counseling that origins and grows from the context of cultures of Indonesia.

The lack of studies on indigenous counseling shows that experts and counseling practitioners "exalt" Western concepts and theories. Whereas Indonesia, has a big potential on indigenous research that have not been fully examined thoroughly. If this research potential is utilized properly, it will produce results that can advance Indonesia to the international realm because of its cultural uniqueness. This is what is meant by thinking contextually towards global.

As far as the writer's observations and reading, the issues and results of empirical studies on indigenous counseling are still very rare. This does not mean that the study of Indigenous counseling has not been carried out, it may have, but it may not been widely published. Even if there is, the study is still in still a form of discourse in the formal discussion room. This statement still needs to be proven empirically.

Given the very diverse contexts and cultures of Indonesian society, the study of indigenous is very urgent to do in the context of cultural development and human development in its context. That means, indigenous counseling originated from the local people is developed by the locals, and used by the locals, however it has a concrete or right purpose for developing counseling in general. In short, indigenous counseling is an original or native counseling, it does not come from other areas, but is designed from, by, and for the people in that area. (Marhama et al., (2015); Kim et al., (2006); (Kim, U., Yang, K-S., & Hwang, 2010). Matsumoto, D., & Juang (2015) explained that what is meant by indigenous counseling is intervention or psychological assistance that focuses on the indigenous culture of the local community. That is, indigenous counseling intervention includes therapeutic beliefs and practices rooted in indigenous cultures. In other words, these beliefs and practices are not imported from outside but are natively developed to assist counseling or local indigenous people (Sue et al., 2019; Sue & Sue, 2003).

The result of the previous researches shows the importance of indigenous counseling that is implemented to help the community in the context of their native culture. The result of the study (Moorehead et al., 2015) on the indigenous peoples of the Indian-Maerica; (Kuo et al., 2011) in Taiwanese society; (Ren, 2012) in Japanese society; and (Saito et al., 2016) shows that the knowledge, understanding, and behavior of an individual or society in a place is strongly influenced by cultural beliefs that have been internalized and passed down from generation to generation. This was what (John Sommers & Rita Sommers, 2004) suggest that counseling in different cultures should be carried out differently. Likewise, (McLeod, 2006; 2013) said that counseling must always be understood in the context of social and cultural. That is, culture and counseling influence each

other, and it strengthen the concept and practice of counseling, yet it can also weaken the concept and practice of counseling. Thus, (Sue, D. W. & Sue, 2007) reminded that in counseling practice, counselors need to consider the context and culture in which the counseling is conducted.

The statements above actually give clarification that indigenous counseling is a necessity. Therefore, counselor need to adjust the Western culture result counseling theories with counseling context in which it is implemented. Several reasons are trigger adjustments making of Indonesian culture natural context. According to Ampuni (2005) there are two basic reasons, namely external validity and ecological point of view. Meanwhile, the adjustment approach can be carried out in two ways, Kim, U., Yang, K-S., & Hwang, (2010); U. Kim, (2012) mentioned indigenization from without and indigenization from within. Indigenization from within is a theory concept, and method developed internally, and indigenous information is considered as a source of knowledge. In other words, it can be stated that the development of theoretical praxis, concepts, and methods that come from local, developed by local people, and for local people themselves have an impact on globally scientific development. Meanwhile, "indigenization from without" is taking the existing theories, concepts, and methods, and modify them to suit the local context.

Based on the knowledge and understanding, indigenous counseling is constructed in the Tobelo cultural perspective. Not only based on knowledge and conceptual understanding of the indigenization process but this paper is also based on the results of previous studies on values of the Tobelo culture that can be used as the basis for the counseling indigenous construction. The research results of Petrus et al., (2019) explain that there are five classifications of Tobelo cultural values that can be used as the basis for indigenous counseling. The first calcification, is the understanding of humans which emphasizes on this gurumini as a human psychological strength; the second classification, is the kinship system which emphasizes the spirit of *ngone o ria dodoto* (we are

family) regardless of any background; the third classification, are belief systems that emphasize religious - cultural beliefs; The fourth classification, is ritual emphasis on rituals performed by Tobelo people as a way of looking for tranquility and peace of mind; and a fifth classification, are stories, musics, and songs that emphasize the inspiring and solace stories and songs. The findings of this study were recommended further investigation of how the construction of indigenous counseling is culturally adaptive for Tobelo people.

Method

To find out and analyze how the indigenous counseling construction is culturally adaptive for the Tobelo people, this research was used qualitative research methods using ethnographic design, with participatory observation data collection techniques and in-depth interviews on 7 research subjects who have competence in providing information about the ins and outs of the Tobelo people culture. In terms of background and educational qualifications, the subjects have education levels of S1, S2, and S3, all of which have an interest in culture. All subjects in this study had writings and research about culture. Thus, researchers assume that these seven subjects are competent in providing information about this research.

Data analysis used in this study was multiple hermeneutic (double hermeneutics) as suggested by Anthony Giddens (Mappiare, 2013). Multiple hermeneutic data analysis techniques means that the data analysis was conducted in two stages; Data analysis in the first stage would use data analysis techniques as suggested by Nebraska-Lincoln (2009); Creswell & Creswell (2017). Data analysis at this stage was called *emic hermeneutics* - the first order understanding (interpretation/understanding of the research subject).

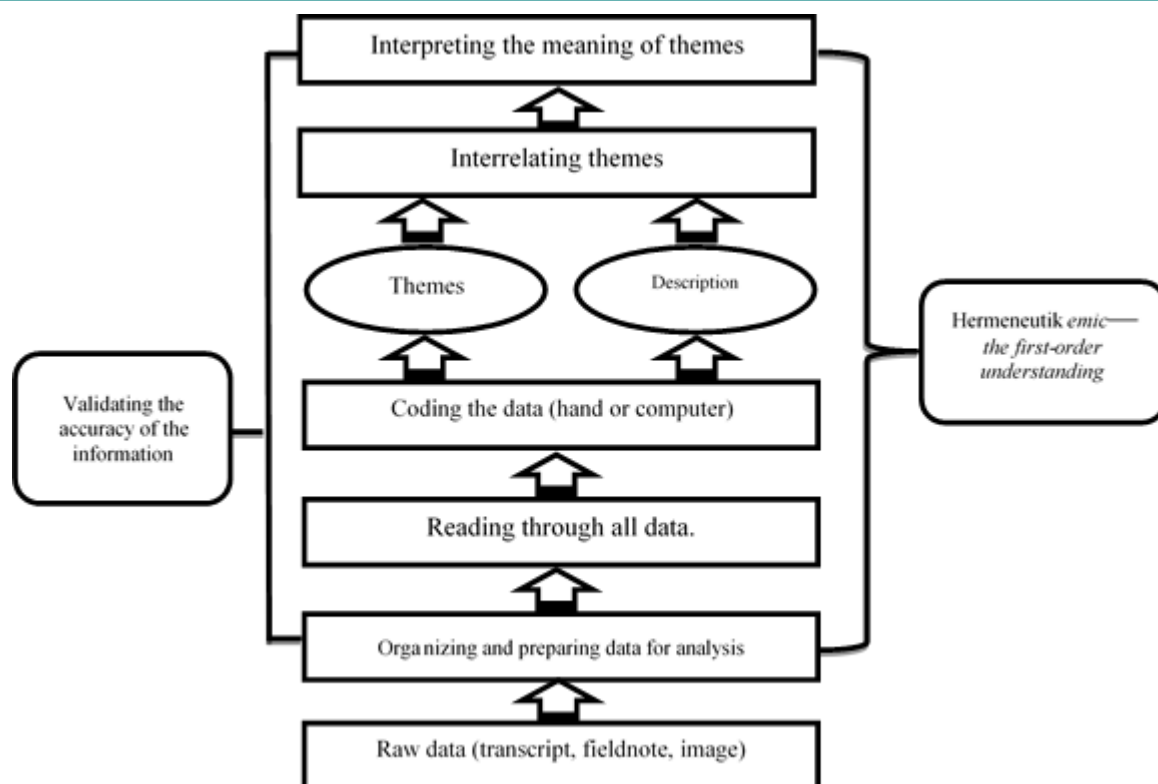


Figure 1. Emic—the first order understanding data analysis

In the second stage, hermeneutic ethic data analysis is needed to construct research results based on counseling scientific logic. This data analysis was called, in other words, hermeneutic ethic - the second order understanding (interpretation/researchers understanding with critical dialogue between theory and empirical facts).

Results and Discussion

Psychological Assistance Practices; a fact

The values understanding concept of Tobelo culture directly impact on the process of giving psychological assistance. These are some of the informants' experiences in the process of providing assistance to Tobelo people. Indeed, this process cannot quickly be equated with the modern counseling process as studied in counseling theory and general practice.

The subjects' experiences explained that in providing psychological assistance, the Halmahera people, in general, and the Tobelo people, in particular, cannot wait for the arrival of the counselee. Pastors and counselors should visit the counselee; therefore, pastors and counselors need to know where the counselee is. The arrival of the pastor and counselor in the Tobelo tradition is called barekata (visiting each other). Therefore, in the tradition of the Halmahera people, the counseling conversational process cannot be done formally. Counseling often starts from the kitchen of the counselee's house because it cannot be carried out in a formal setting. Why start from the kitchen? The pastor and counselor must know that if it starts from the kitchen, the counselee will understand that there has been an acceptance of a pastor and

counselor to the counselee as they are. In the cultural belief of Tobelo, kitchen symbolizes the existence of a person or family. If the pastor can start from there, in the counselee's view, the counselor has accepted and respected them as neighbors. The arrival of a visiting pastor and counselor and directly enter the kitchen indicates respect for the family, and his presence in the kitchen has shown a true spirit of equality and brotherhood.

Besides from the kitchen, it was also explained that the process of providing assistance could be carried out through other settings. The process of providing assistance to Halmahera, in general, and Tobelo people, in particular, can be started from the dinner table, as in the tradition of Halmahera, large dining table become a means of meeting and reception person against another person. Likewise, the counselee can accept the presence of the pastor and counselor. Therein lies the mutual respect for the existence of pastors, counselors, and counselees.

One thing that was emphasized that everything could occur when the personal qualities of the pastor counselor really appreciate the values they have. Therefore, the counselor for the Tobelo should be modest, humility, and do not discriminate counselees in social status.

The subjects also explained that in providing assistance to the counselee, Tobelo people would feel more appreciated and concerned if the pastor and counselor or anyone who felt obliged came and greeted them directly without waiting for the counselee who took the initiative to come looking for help. Generally, tobelo counselees will not be possible to come to pastors and counselors to share their life stories,

because they will always keep them instead of tell others, even if they are pastors and counselors or elders in community groups.

In an informal setting there will be a very smooth conversation. Usually, in a conversation, the family will spontaneously ask, is there anything to say in this coming? The sensitive pastor and counselor will certainly know what

answers to convey. The counselor's sensitivity and their answers greatly determine the continuation of the next conversation. Pastor and counselor cannot rush to express the purpose of their arrival, but the pastor and counselor took a little time to find the right moment in which to begin a profound conversation, the right moment where to start a deep conversation, but not in a way that make it seems that they want to dig something from counselee.

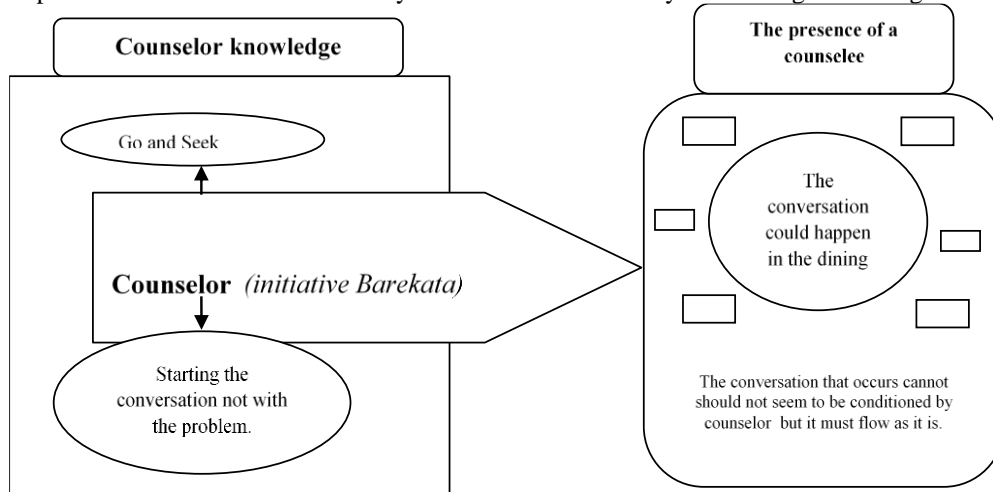


Figure 2. The Practice of Providing Psychological Help

The Construction of Indigenous Counseling for Tobelo people

Based on the context and practice of psychological help for Tobelo people, below is a construction of adaptive indigenous counseling that is following the cultural value of Tabela.

The Counselor as Hobata (best friends)

In Tobelo traditions the word Hobata has a profound meaning. Hobata is a friendship that has broader sense because it develops a pattern of equal relations for all circles. Hobata is a brother or brotherhood which states an expression to ensure a brotherhood that strengthens and revitalized each other. The greeting Hobata indicates a mutual respect between two or more individuals in their interactions. It is in the sense of equality that the counselor should position himself in the counseling process for Tobelo people. Only by placing yourself equal to the counselee, a respect towards the counselee will be shown.

The counselor must have a Barekata character (visiting or searching without waiting)

As a counselor in the context of the Tobelo people and the Halmahera community in general, a counselor must have a character of Barekata. The counselor must be able to visit with sincere solidarity based on love for the counselee without having to be asked to come and help them in dealing with life problems that are currently being experienced. Tobelo people and the people of Halmahera in general feel very "taboo" if they have to come and tell others about their problems, therefore it requires active counselors to go and

reach them by doing Barekata. Only by having Barekata then a counselor would know the issue of the life faced by the people. From the process of Barekata, the people we visit will get the opportunity to confide in each other. Therefore, Barekata has become a service with preventive nature.

Without a specific agenda and purpose, the counselor applies Barekata to the counselee, indirectly the counselor has started to build the counselee's trust towards the counselor, and it is not impossible that in a certain time there will be a response from the counselee to the counselor. If dialogic and reciprocity Barekata have occurred between the counselor and the counselee, the counseling process can be said to run well because trust has been built in the counselor.

Counselors must have the spirit of Higaro - Homakokiriwo (invite each other to help / help without being asked)

If the counselor has carried out the Barekata process for the counselee, one thing that the counselor needs to pay attention to is that the spirit of Homakokiriwo is the main thing in Barekata. It is only with the spirit of Homakokiriwo that Barekata means a lot to the counsees that are visited. In the practice of life that is filled with cultural values such as ria dodoto, Barekata, homakokiriwo, and Hobata in everyday life, it actually has the value of counseling of psychology because the people feel that there is peace that emancipates them to live in full happiness without having to fall into narcissism.

The spirit of Higaro - Homakokiriwo in the counseling process does not only mean helping the counselee in facing and solving problems, but Higaro - Homakokiriwo also

means "being" the counselor in the counselee's life. With the counselor's existence in the counselee's life that doesn't intervene further about the life problems that are being experienced by the counselee, it already has its own meaning for the counselee. This means that the presence of a counselor means that the counselor has invited and helped alleviate life problems faced by the counselee.

The Function and The Role of The Counselor

In general, in various theories and practices of counseling, it is known that counseling is not synonymous with giving advice. Still, an advice is also needed in the counseling processes, but it is necessary to know when the advice needs to be given to the counselee. Tobelo counsees tend to like to be given advices. It is because they prefer to be practical and quick in dealing with the problems they are currently facing. This can be seen from the way they seek help which is often used in dealing with problems. Of course, this is also influenced by the perspective and behavior that has been formed through the system and cultural values that are embraced by the community.

In this perspective and behavior, the counselor needs to be aware and understand the role that needs to be played in the counseling process. Here are some of the roles that counselors can play in building relationships with Tobelo counsees:

- The counselor needs to create or build a relationship that is conducive or comfortable as possible so that the counselor avoids a priori attitude towards the counselor.
- The counselor has to play their role as Hobata or bestfriend so that the counselor will be trusted by counselee.
- The counselor must be more active in initiating conversations and should be aware of the formal aspects emphasized in general counseling theories. If the counselor prioritizes formal aspects in the counseling process, it is not impossible that the counselee will spontaneously show defensive and resistant behavior towards the counselor.
- Since the counselor has to be more active than the counselee, the counselor has to directly as an "investigator" which is based on the spirit of Higaro - Homakokiriwo to explore further what is being experienced by the counselee. The role of the counselor as a counseling investigator cannot be equated with the investigative process in any other profession. The investigator here means that the counselor must have various methods and strategies that are not formally carried out through general counseling steps.

The relation between Counselor and Counselee

The factor of value is one aspect that is very important and crucial to be considered in building a relationship between counselor and counselee. Because in counseling, it needs to be realized that the counselor does not affect the views, beliefs and behavior of the counselee.

In the context of the Tobelo people, the relationship between counselor and counselee is also not easy to ascertain because

it is loaded with cultural religious values that are believed by counselors and counsees. However, it does not mean that it cannot be described how the relationship should be built by the counselor in the counseling process with the counselee. As explained in the previous chapters and sections, the Tobelo counselee is almost the same as the common Indonesians who feel that it is taboo is their personal or family matters have to be informed or conveyed to others. However, it does not mean that Tobelo counselee do not want to seek help to solve the problem they are currently facing. The Tobelo counselee waits more than takes the initiative to go out to seek help for solving the problems at hand. Therefore, the counselor in the context of the Tobelo people needs to have a Barekata attitude, meaning that the counselor makes visits or searches without waiting for the counselee to come.

In building a relationship between counselor and counselee in the context of Tobelo culture, the counselor needs to be careful because even though the process of starting counseling is the counselor's initiative to go out and seek but that does not mean that in building further relationships the counselor cannot use a directive approach, because there is usually resistance from counselee. Thus, even though starting the counseling process is a counselor's initiative, in building relationships the Tobelo people prefer a nondirective approach.

Nondirective approach in a term that is better known in counseling is client centered pioneered by Carl Ramson Rogers (1902-1987). His thinking as explained by Gunarsa (2017) that Rogers focuses on the repetition of what the counselee says, with the belief that once the counselee is heard correctly, he will feel free to say something new and help build a new meaning from his old experience. In a relationship that has been trusted by the counselee, it is obligatory for the counselor to display empathy. The counselor must always position the counselee as the same person as the counselor who is in the process of being their true self in themselves (on becoming a person). Counselors need to understand this because counsees are basically human beings; (a) the counselee has dignity in accordance with his / her rights and therefore desires respect; (b) has the ability and right to self-analyze and if given the opportunity will show wisdom; (c) is able to choose his personal values if there is an opportunity to do so; (d) able to learn to use responsibility constructively; (e) has the ability to understand the life of his own feelings, thoughts and behavior; and (f) has the ability to make a constructive change from personal development to fulfillment in his full life.

The relationship between counselor and counselee must be based on empathy so that the counselor can pay attention, especially to the counselee's self-perception and perception of the world. The relationship between counselor and counselee must be in harmony in balancing external behavior and expressions with internal feelings and thoughts, the counselor is accepting and empathic acting as a therapeutic change agent for the counselee. It takes counselor attitudes such as sincerity, warmth, non-positive acceptance, and accurate empathy that form the necessary and adequate conditions for therapeutic effectiveness for the counselee. This means that the role of the counselor is not emphasizes the use of

counseling techniques but on the ways of being a counselor. The counselor uses himself as a tool for change. In other words, the role of the counselor is without a role. Thus the counselee can feel more free to explore themselves without being defensive and becomes more open to the possibilities of change in themselves. Only through sincere attention, respect, acceptance, and understanding of the counselor can the counselee eliminate his rigid and moving defenses and perceptions and moves towards a higher level of personal function (Corey, 2013).

The Purpose and Meaning of Therapy (Counseling)

The goals of psychotherapy are usually understood as normality and maturity. However, becoming normal and mature in certain cultures can be defined differently. In Western culture, autonomy and individual independence are seen as indicators of normality and maturity. In Eastern cultures personality is defined in terms of group membership, and therefore the emphasis on individualization and independence of the family can be seen as inappropriate and harmful to harmonious relationships. In a collective Indonesian culture, a sense of contributes more to psychological well-being than to goals of self-differentiation and self-expectations. In essence, the meaning of therapy varies widely in view of each culture. In Western culture, therapy is the process of understanding facts, whereas in Eastern cultures it is about understanding feelings. Therefore, in Western culture it is more focused on cognitive processes, whereas in Eastern culture it focuses more on subjective and personal experiences. Therefore, in Eastern culture meditation is one example of therapy for gaining self-knowledge through experience. Another example of therapy is done through prayer and fasting which is believed to encourage positive feelings and values such as calmness, joy, relationships, care, wisdom, empathy, faith and trust.

Family is very important because it cannot be separated from the individual. Thus it has become a common view that if there is one member of the family who has problems, it is always seen as the problem of the whole family. Likewise with Tobelo people, family is the most important thing. Therefore, the involvement of family in problem solving is something that cannot be ignored. Family has a very strong role in someone's decision making in the family. Everything that needs to be decided usually includes all family members by asking for their considerations. Because of the strong influence of the family in the life of each individual, thus each of them will always involve the family in various things including things that are very private. The strength of this collectivity must be known by the counselor in working with the counselee to be served. Involving family members in the counseling process will help the counselor to obtain more in-depth information and make it easier for the counselor to determine appropriate strategies and techniques in counseling interventions.

The Development of Counseling Techniques

Beside the need for the counselor personal development as suggested in the function and role of the counselor and the relationships that need to be built, the counselor also needs to know some important techniques that can be used in carrying out the counseling process, namely:

Rituals as a diagnostic technique

In the tradition of the Tobelo and Halmahera people in general, when facing problems, they are always associated with cultural beliefs, therefore the form of the problem solving is also carried out culturally. In some cases encountered in solving daily life problems, for example in the problem related to healing sickness. They often asked help for the elders or the people who have certain charms to derive their advices through rituals.

In the ritual process, there are usually many facts that will be revealed from the counselee, both related to the counselee's point of view and behavior patterns that cause them to experience problems. One thing that is very important from this ritual is because the counselee will be very open to people who are considered to have power or charisma to carry out the ritual. Thus, the counselor will have initial information that is very valuable to diagnose the problems experienced by the counselee.

Dodora as a grief counseling technique

Every human being who lives in the world will experience an event called death. When viewed in a humane way, it often has very painful psychological effects. Grief is a very human thing when death occurs for the people we loved. We grieve, because we lost the people we loved in life. Abineno (2016), mentions that grief is our attitude or reaction to the death of a loved one. We grieve because the person we love is no longer with us. We grieve because we cannot forget it and keep remembering it. We grieve because we want it, we need it, So that the people we care about remain

with us again. That means, that sorrow is more than suffering. Grief is not only limited to what we feel, but also includes what we think, what we want, and even what we do or do.

Dodora, as explained in the previous section, is an emotion due to grief. This emotional outburst is not only seen as an expression of sadness, but a way for a person to express what is in his heart so that they are freed from the burdens of their thoughts. Indeed, with dodora it sounds very sad and heartbreaking, but when someone finished crying then they will experience peace of mind and heart, because with dodora they have expressed all their experiences. Dodora also has the meaning of consolation, because usually dodora contains positive messages both for those who have died and for their families and relatives who have been left behind to survive and try to live on a pilgrimage in this world.

In dodora, usually the feelings or emotions are displayed, it is not easy to accept the overflows of emotions. Dodora will hear the expressions of regret that tend not to acknowledge and accept the reality. For the people of Halmahera in general and for Tobelo in particular, feelings or emotions related to

the death of the loved ones often last for a long time. Therefore, there is a certain moment that dodora is often established.

With Dodora, the counselor also gets a lot of information related to the sadness experienced by someone or the grieving family. The long duration of sadness experienced by a person or family will usually be expressed by the words expressed through dodora. From there the counselor can understand what has been and has not been done by people or families for people who have died. With this information, the counselor will know what should be done by the person or family left behind in order to get out of prolonged sadness and grief.

Dodora as described in the research results show that dodora is not only done when a person, family member or relative dies, but dodora can be done at any time when the person remembers the person who has died. Thus Dodora can be used by counselors for the counseling process. When juxtaposed with modern counseling techniques, Dodora can be compared to the empty chair technique. When we consider the use of the empty chair technique, which is to help individuals to role play what they want to say to, or how they want to act towards others. This technique enables cathartic experiences and expressions to help the counselee deepen

interpersonal and intrapersonal emotional relationships (Eford, 2016)

Dodora can be compared to what Freud called in his theory a catharsis. According to Burger (2011), catharsis is the counselee's attempt to release pent up emotions so as to reduce the tension that is in him. Dodora is a very appropriate technique to reduce the tension that is felt. By doing dodora a person can express emotions that may have been latent for a long time. Such catharsis can occur when there is an encounter with another person, but can also be done alone to minimize negative psychological tendencies or symptoms.

Dodora is not an ordinary cry, because of that dodora can be called an expressive art. Gladding (2017) explained that one way for the counselee to be able to express the problem is by carrying out expressive counseling. Through expressive counseling, it can help counselees explore and express their feelings through art. With dodoras someone or a group of people can release emotions without feeling overwhelmed to express their hearts towards one another while replying with meaningful expressions.

Visually, the construction of indigenous counseling that is adaptive to the cultural values of the Tobelo people can be seen in the following figure.

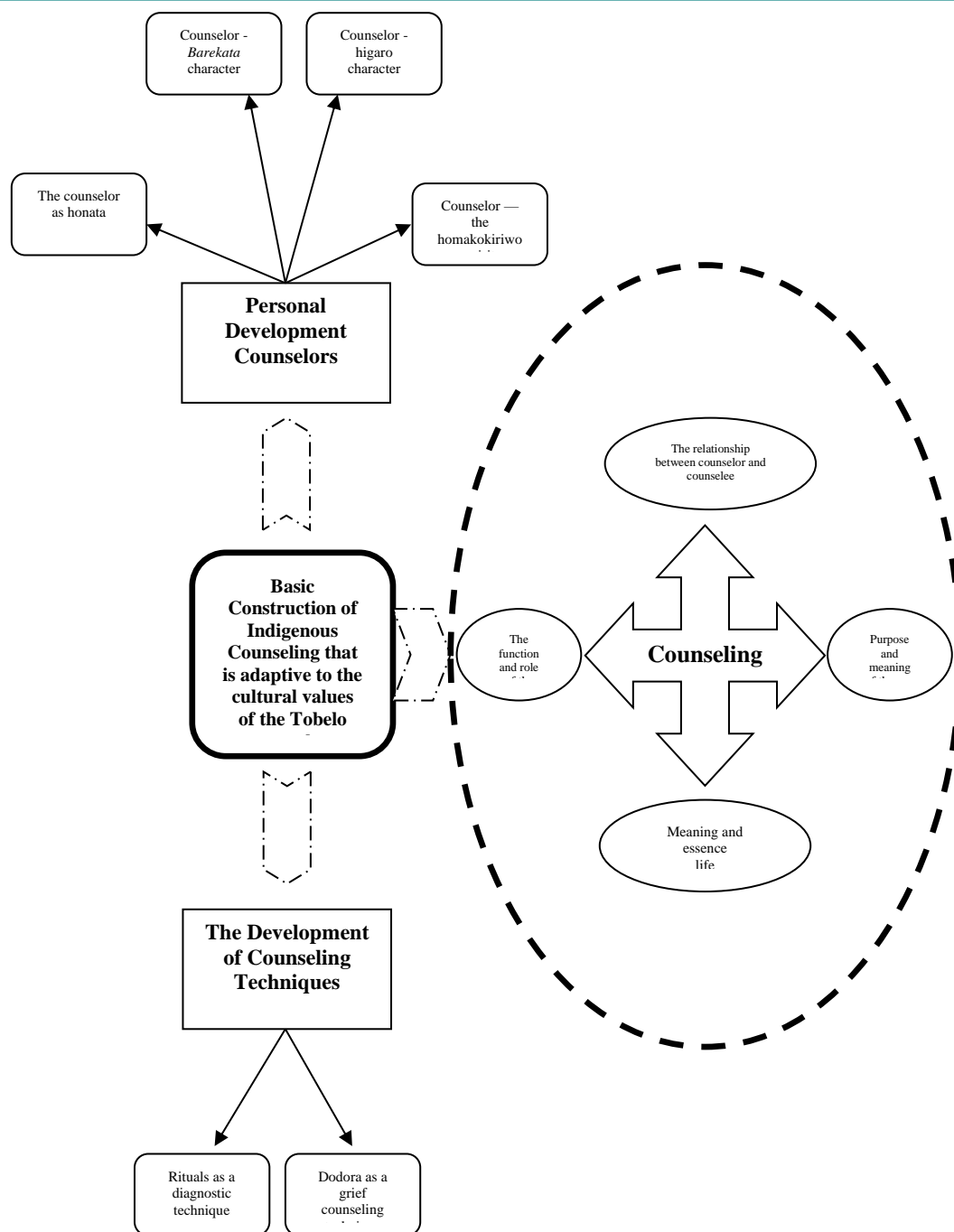


Figure 3. The Counselor construction and personal development

Conclusion

Based on the research findings and the analysis of the results, it can be concluded that in certain groups of community, the counseling process cannot be carried out in the form of formal counseling. Therefore, counseling practices in the context of a society with an Eastern cultural character need to pay attention to cultural beliefs that have been internalized in each individual. This needs attention because cultural beliefs have shaped the perspective and behavior of everyday life, including when they need to solve the problem they encountered. It is not impossible for the Indonesian citizens who live in this modern era to be influenced by cultural beliefs per their respective cultural backgrounds. Therefore, the counseling system and approach that is practiced in the

context of Indonesian society should accommodate the cultural strengths possessed by every Indonesian culture. Of course, in formulating a counseling system and approach in each culture, it will be very different according to the character of the local culture. The results of the research on the Tobelo community provide an overview of an adaptive counseling approach with Tobelo cultural values. The relevance of Tobelo's cultural values is reflected in the views of humans, kinship systems, belief systems, rituals, stories, music and songs which can then be integrated in counseling, namely the objectives of counseling, the counseling process, counselor personal development, and counseling techniques.

Research Limitations

This research has limitations that can be used as opportunities for further research. This research only reveals the cultural values of the Tobelo people and constructs a counseling approach or model that follows the cultural context of the Tobelo people whose effectiveness has not been tested.

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