

A Systematic Literature Review of Implementation of Javanese Culture-Based Guidance and Counseling Services: An Effort to Foster Cultural Well-being in Indonesia

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Abstrack

Globalization changes society into a modern lifestyle. An unprepared mindset leads Indonesian society to overlook its local culture. Thus, it requires effort to foster cultural well-being in Indonesia. Cultural wellbeing in this research includes the freedom to express history, heritage, and cultural traditions within the realm of guidance and counseling. Javanese culture is featured in this research because it is a rich culture in Indonesia, possessing excellent philosophical values. This research aims to analyze the references concerning the implementation of Javanese culture-based guidance and counseling services. The Javanese method applied was a Systematic literature review based on *Kitchenham* with 26 references. The research findings indicated that the implementation of Javanese culture-based guidance and counseling services was urgently needed to enhance cultural well-being in Indonesia. Javanese culture-based guidance and counseling characteristics include the use of teachings poured in manuscripts and *tembang macapat*, which can be implemented to develop counseling, group guidance, and to improve counselor personality competence.

Keywords: guidance and counselling, javanese culture, cultural well-being

Abstrak

Globalisasi membawa masyarakat menuju perubahan kehidupan yang semakin modern. Ketidaksiapan pola pikir menyebabkan masyarakat Indonesia sering kali meminggirkan budaya lokal, sehingga upaya menumbuhkan cultural wellbeing di Indonesia sangatlah diperlukan. Cultural wellbeing dalam penelitian ini mencakup kebebasan dalam mengekspresikan sejarah, warisan, dan tradisi budaya dalam ranah bimbingan dan konseling. Budaya Jawa diangkat dalam penelitian ini karena merupakan kebudayaan besar di Indonesia yang menyimpan keunggulan nilai filosofis. Penelitian ini bertujuan untuk menganalisis referensi mengenai implementasi layanan bimbingan dan konseling berbasis budaya Jawa. Metode yang digunakan adalah *systematic literature review* berdasarkan *Kitchenham*, dengan 26 referensi. Hasil penelitian menunjukkan bahwa pelaksanaan layanan bimbingan dan konseling berbasis budaya Jawa urgent diimplementasikan untuk meningkatkan cultural wellbeing di Indonesia, dengan karakteristiknya yaitu menggunakan pengajaran yang tertuang dalam bentuk seperti serat dan *tembang macapat* yang dapat diimplementasikan untuk pengembangan model konseling, bimbingan kelompok, serta meningkatkan kompetensi kepribadian konselor.

Kata kunci: bimbingan dan konseling, budaya Jawa, cultural well-being

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INTRODUCTION

Indonesia is recognized as the largest multicultural country in the world with remarkable cultural diversity (Hakim & Darajat, 2023). This cultural heritage has existed since before Indonesia's independence and has established a strong national identity. This identity enables Indonesia to be recognized globally. Indonesian culture, often referred to as Eastern culture, features a unique synergy between spirituality and intellectuality (Rangka, 2016). Additionally, it encompasses values of nobility and wisdom that contribute to peace and human well-being. Therefore, Indonesians need to appreciate and preserve this cultural heritage. Furthermore, scientifically studying and utilizing it as a source of innovation across various fields, while promoting it globally, demonstrates pride and recognition of Indonesia's cultural wealth.

However, Indonesian society now faces the challenges of globalization, with cultures from around the world influencing each other on a global scale. According to Stein (2021) society, it is confronted with an environment characterized by volatility, uncertainty, complexity, and ambiguity (VUCA), which has become a global challenge. Consequently, the influx of foreign cultures, whether harmonious or conflicting with Indonesian culture, is inevitable and can significantly impact local culture (Sari et al., 2022). If this influx of foreign cultures is met with unpreparedness, it can eventually lead to changes in mindset, attitudes, and behaviors within society, potentially resulting in social change. Widespread social change may further lead to cultural shifts, which could erode Indonesia's national identity and compromise its artistic essence. Therefore, maintaining the national identity of Indonesia is crucial and must be pursued across various aspects of life (Hakim & Darajat, 2023).

This complex issue refers to the concept of cultural wellbeing. The concept of cultural wellbeing is defined by New Zealand's Ministry for Culture and Heritage as the vitality enjoyed by individuals and communities through their participation in recreation, creativity, and cultural activities, as well as the freedom to maintain, interpret, and express their arts, history, heritage, and traditions (Musthofa, 2018). Therefore, one of the essential steps is to promote cultural wellbeing among the Indonesian people. Among the many cultures in Indonesia, Javanese culture is vibrant and offers extensive learning opportunities. Thus, it is crucial to explore its potential and source innovations. In this context, particularly in the field of Guidance and Counseling, the implementation of culture-based guidance and counseling services rooted in Javanese culture can make a significant contribution.

To date, no systematic review has been conducted that provides a critical synthesis of previous research in similar studies. Therefore, through a systematic literature review method, this research presents the analysis of the implementation of Javanese culture-based guidance and counseling services as an effort to foster cultural wellbeing in Indonesia. This research examines the importance of Javanese culture-based guidance and counseling in promoting cultural well-being in Indonesia. Besides, this research also identifies the characteristics of Javanese culture-based guidance and counseling. Additionally, this research aims to determine the contribution of Javanese culture-based Guidance and Counseling services and their implementation in Indonesia. Therefore, this research provides recommendations for practitioners, i.e., Guidance and Counseling Teachers and policymakers, concerning the integration of local culture, especially Javanese Culture, into guidance and counseling programs, supporting the effort in fostering cultural well-being in Indonesia.



METHOD

This study employed the systematic literature review (SLR) method with a qualitative approach. SLR is a research method involving the identification, evaluation, and implementation of relevant studies to address research questions (Barbara Kitchenham, 2014). This study incorporated primary research from appropriate data sources, eliminating the need for direct fieldwork. The researchers analyzed the results from primary researchers to answer questions related to the examined phenomena. The systematic literature review was conducted based on the following needs: a) summarizing published primary research; b) identifying gaps between primary research to suggest future research directions; and c) providing a framework for future researchers to ensure more accurate and efficient studies (Barbara Kitchenham, 2014).

This entire SLR design in this research was adapted to the disciplines of psychology and education, including guidance and counseling. The steps adopt three methods from Kitchenham's, which include:

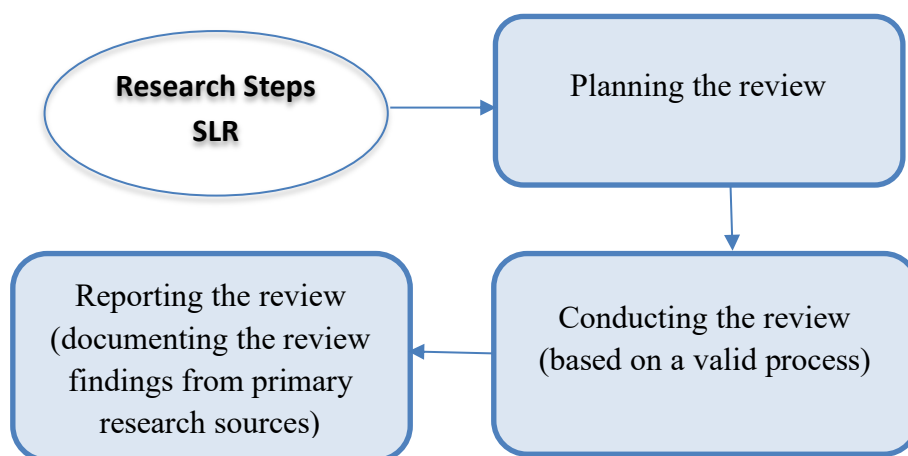


Figure 1. Steps: Adopt Three Methods From Kitchenham's

In this study, we utilized the Publish or Perish application, which drew on the Google Scholar and Scopus databases, using the keyword "culturally based guidance and counseling" to identify reliable reference sources. The initial references obtained over the past ten years included 200 journal articles from Google Scholar and 200 journal articles from Scopus. Following this search, articles that were accessible and relevant to the research questions were selected. Ultimately, 26 references were identified based on primary research and relevant data sources published in both national and international journals.

RESULT AND DISCUSSION

References that align with the keywords and are relevant to the research questions have been selected to validate that culturally based guidance and counseling services rooted in Javanese culture, to foster cultural well-being, should be implemented by school counselors in Indonesia. A total of 26 research references and their relevance to the questions in this study are summarized in the following table 1



Table 1.
 References And Their Relevance With Research Questions

| Title | Year | Author | Source: | Relevance with research questions (RQ) | | | Result |
|--|------|--|--|--|----|----|---|
| | | | | RQ | RQ | RQ | |
| | | | | 1 | 2 | 3 | |
| The development model of semar counselling to improve the self-esteem of vocational students with psychological distress | 2019 | Bakhrudin, A. H., Hidayah, N., Blasius, B. L., Muslihati, M., & Fudholi, A | International Journal of Emerging Technologies in Learning (Online), 14(10), 132-149 | ✓ | ✓ | ✓ | The development of the Semar counselling model is a new breakthrough as a pi-oneer of the counselling model of Indonesian cultural thinking, which was developed to improve the self-esteem of vocational students who experience psychological distress. The result of a field trial using pretest and posttest control group design, Wilcoxon Signed Rank Test and two independent Mann–Whitney U Sample Tests showed that the Semar counselling model is more effective in improving the self-esteem of vocational students who experience psychological distress. |
| Psychoeducational groups based on Dasa Pitutur from Sunan Kalijaga: An indigenous counseling to enhance other | 2024 | Mulawarman, M., Amin, Z. N., Muslikah, M., Hariyadi, S., & Kurniawan, K. | Jurnal Kajian Bimbingan dan Konseling, 6(1), 15. | ✓ | ✓ | ✓ | Some Western counseling approaches are not applicable in local cultures. Consequently, counselors have to accommodate the local culture to |



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| group orientation | | | | | <p>improve the efficacy of their services. The primary message taught in Dasa Pitutur is encouraging humans to comprehend their life journey and position to willingly and voluntarily accept their obligations and nature. Linear to their position as a social creature, they have to be aware of the essential values from their relationship, dependency, and appreciation toward other humans. This study can be an enrichment material of cultural values-based guidance and counseling science.</p> |
| Konseling Indigenous: Rekonstruksi Konseling di Tengah Keragaman Budaya. | 2016 | Rangka, I. B. | Optimalisasi Peran Konselor Melalui Pemanfaatan Berbagai Pendekatan Dan Terapi Dalam Pelayanan Konseling, 19-20 | ✓ ✓ | <p>This article aims to give a new perspective of counseling in the midst of cultural diversity, particularly in Indonesia. Multicultural counseling at this time is not only understood as a cultural entity encounters (counselor and client), but more than that, currently counseling has begun to be developed and designed (indigenization) based on human studies in which they</p> |



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| | | | | | were born and/or staying. |
| Pengembangan Budaya Menuju Kesejahteraan Budaya: Pelajaran dari Pengembangan Masyarakat di Saung Angklung Udjo, Bandung, Jawa Barat. | 2018 | Musthofa, B. M. | Sosio Informa,[SI], v. 4, n. 3. ISSN 2502-7913. | ✓ | Cultural wellbeing is an important concept in relation to cultural development and community development. The results of this study indicate that culture and tradition are elements that are an important part of cultural development and community development activities to realize cultural wellbeing. Culture and tradition are very important to be preserved and developed in the current era of cultural globalization, which in fact has had a large impact on cultural shifts and identity crises. On the other hand, culture and tradition are assets that have the potential to realize prosperity, especially cultural wellbeing. This cultural wellbeing concept is very relevant to become a new approach in seeing welfare, especially in Indonesia which has cultural diversity |
| Literatur Review Integritas Nilai-Nilai Budaya Minangkabau Dalam | 2023 | Yusra, A., Eliza, R., Al Munawaroh, Z., Amanda, R., Angelica, | Journal Of Social Science Research, 3(2), 9928-9941. | ✓ | The results of the study show that guidance and counseling conditioned by Minangkabau culture |



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| Bimbingan dan Konseling | | A., & Akila, O. R. | | | | can support the teaching process for teachers to be applied are clients from West Sumatra province. The purpose of this study is descriptive culture-based counseling by uniting West Sumatran (Minangkabau) culture as a problem with methods that can be applied in systematic reviews through review articles |
| Model bimbingan kelompok berbasis budaya Jawa dengan teknik permainan untuk meningkatkan interaksi sosial siswa SMP Kota Semarang. | 2014 | Maulana, M. A., Wibowo, M. E., & Tadjri, I. | Jurnal Bimbingan Konseling, 3(2). | ✓ | ✓ | The results show the development of culture-based model of group counseling techniques of Java with the game effectively to improve students' social interaction. |
| Konsep Kesempurnaan Hidup dalam Serat Madurasa: Sebuah Integrasi Layanan Bimbingan dan Konseling Berbasis Nilai Budaya. | 2024 | Arofah, L., & Nawantara, R. D. | Prosiding Konseling Kearifan Nusantara (KKN), 3, 330-341. | ✓ | ✓ | This research explores the Concept of Perfection in the Serat Madurasa and integrates it into guidance and counseling services with a culturally based value approach. Key concepts in guidance and counseling services deeply rooted in Javanese culture, particularly involving terms such as Nuju Marang Tekade, Pancadriya, Prayitna, Weweka, Wiragnya, Tujuane, |



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| | | | | | | Laku, and Oleh-Olehane, are extensively reviewed. In conclusion, implementing these concepts can provide a solid guide for guidance and counseling practitioners to assist individuals in achieving a perfect life by understanding and appreciating Javanese cultural values. |
| Dharmaning Satriya | 2019 | Susetya, W. | Elex Media Komputindo. | ✓ | | Javanese culture also includes various forms of teachings. The ancestors and poets of the Javanese people, have passed down philosophical values on personality and leadership that are universally accepted (Susetya, 2019). These philosophical values are disseminated through various forms, including wise sayings (sesanti), proverbs (paribasan), metaphors (saloka), pearls of Javanese local wisdom, puppet theater (pedhalangan or wayang), and Javanese songs (tembang Macapat), among others. |
| Efektifitas Bimbingan Kelompok Berbasis Budaya | 2016 | Trisnani, R. P., Wardani, S. Y., & Puspita, F. | Counsellia: Jurnal Bimbingan dan Konseling, 6(1), 54-70. | ✓ | ✓ | Javanese culture-based group guidance is effective in improving |



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| Jawa untuk Meningkatkan Komunikasi Interpersonal Siswa SMK PGRI Wonoasri. | | | | | | interpersonal communication in students of SMK PGRI Wonoasri. This Javanese culture-based interpersonal communication involves the basic nature of Javanese society which is refined and well-mannered which is applied in group guidance services. |
| Konseling Indigenous: Menggali Nilai-Nilai Kearifan Lokal Tradisi Sedekah Bumi dalam Budaya Jawa | 2020 | Prasasti, S. | Cendekia: Jurnal Pendidikan dan Pembelajaran, 14(2), 110-123. | ✓ | ✓ | The Javanese people still carry out the tradition of “sedekah bumi”and ‘sedekah laut’ and make it their identity in their daily behavior. ‘Sedekah bumi’ tradition is carried out once a year in order to maintain harmonious relations between individuals and their ancestors or with nature and is a form of local wisdom in the form of ceremonies or traditions which are a manifestation of communication between humans and nature |
| Literatur Riview: Impact Keberagaman Budaya Konseli yang Harus dikuasai Konselor Guna Mencapai Keberhasilan | 2022 | Maharani, S., Rohmawati, R., Mahardika, R., Kurniati, W., & Arkhan, R. | Jurnal Pendidikan Tambusai, 6(2), 9629-9634. | | ✓ | In doing counseling a counselor will definitely meet clients with all forms of different cultural backgrounds. That is why the counseling process that is being carried out will be very vulnerable to |



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| Konseling Profesional | | | | | | cultural biases between counselors and clients. To avoid these biases, culture-based counseling was formed which requires counselors to understand and understand the client's culture which is a habit in their environment. In addition, the counselor is also required to take an active part in accepting the client's culture or habits in order to achieve success in professional counseling |
| Konseling Pancawaskita untuk Membentuk Problem Focused Coping | 2015 | Eko Sujadi | Jurnal Konseling dan Pendidikan | ✓ | ✓ | Counseling model integrating five factors that influence individuals, namely Pancasila, Liharid, Pancadaya, Masidu, and Likuladu |
| Pengembangan Model Bimbingan Kelompok Berbasis Nilai Karakter Lokal Jawa Untuk Meningkatkan Kesadaran Diri (Self Awareness) Siswa | 2016 | Dewi, N. K. | Cousellia: Jurnal Bimbingan Dan Konseling, 3(1). | ✓ | ✓ | Model of guidance group based on the value of java local characters can be used as an alternative to maximize the quality of guidance services |
| Integration of Mindfulness and Kawruh Jiwa in Guidance and Counseling Services to Achieve | 2019 | Rifani, E. | Social, Humanities, and Educational Studies (SHEs): Conference Series (Vol. 2, No. 2, pp. 15-23). | ✓ | ✓ | Kawruh Jiwa as indigenous counseling is considered necessary to be applied to students so that it is not too far apart from |



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| Psychological Well-Being of Students in The Disruption Era | | | | | | | the values and understanding of Javanese culture. Concepts and interventions are discussed in this article. |
| Integrasi Layanan Bimbingan dan Konseling dengan Kurikulum Berbasis Budaya Yogyakarta untuk Membangun Cultural Awareness | 2022 | Yurika, R. E., Rahmat, H. K., & Widyastuti, C. | National Conference on Educational Science and Counselling (Vol. 2, No. 1). | ✓ | ✓ | | The finding of this research was the concepts of guidance and counseling based on Yogyakarta culture. The cultural values of Yogyakarta that can be integrated into guidance and counseling services are formulated in various idioms, such as: hamemayu hayuning bawana, golong-gilig, sawiji, greget, and sengguh. The guidance and counseling services can be used and implemented through individual guidance and counseling, and group counseling guidance. The implementation of guidance and counseling services based on Yogyakarta |
| Internalisasi Nilai-Nilai Budaya Dalam Pelayanan Bimbingan Konseling | 2023 | Arifin, A. A., & Puspita, R. | Jurnal Ilmiah Wahana Pendidikan, 9(3), 54-64. | ✓ | ✓ | ✓ | The main assumption in realizing the effectiveness of guidance and counseling services that are oriented to cultural values is recognizing that there are basic tendencies that we have, as a way of understanding other people's cultures and |



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| | | | | | | understanding the limitations of our own culture. Counseling is basically a cultural encounter between counselors and counsees from diverse cultural backgrounds. Cultural orientation and accentuation in guidance and counseling must receive the counselor's attention. Cultural values, especially local culture, are important to apply in the counseling process so that they can give color |
| Adaptasi Budaya Cangkruck'an sebagai Teknik dalam Panduan Pelatihan Konseling Sebaya | 2020 | Fuadi, M., Lasan, B. B., & Setiyowati, A. J. | Doctoral dissertation, State University of Malang | ✓ | ✓ | The purpose of this research and development is to produce a culture based Cangkruck'an peer counseling training manual that can be used by peer counselors at school. All the results of the assessment from the validator of this guide product are in the Good category so they are suitable for use and continue to the next stage. |
| Pengaruh Layanan Bimbingan Kelompok Berstrategi Daring Dengan Berbasis Nilai - Nilai Budaya | 2021 | Pratisna, F. C., & Mugiarto, H. | G-Couns: Jurnal Bimbingan dan Konseling, 5(2), 192-202. | ✓ | ✓ | The results of this research based on the calculation of descriptive analysis of the proportion of the Wilcoxon test were group guidance services with a |



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| <p>Jawa Terhadap Perilaku Sopan Santun Siswa SMA.</p> | <p>daring strategy based on Javanese cultural values had an effect on improving politeness behavior of class XI IPS students of SMA Negeri 3 Demak The counselor he developed further optimizes group guidance services as an alternative in increasing politeness behavior. Students can apply politeness behavior in everyday life, especially in the school environment.</p> |
| <p>Identifikasi posisi diri dan sikap dasar konselor serta strategi modifikasi perilaku dalam konseling (kajian hermeneutika terhadap tokoh Kresna dalam Serat Bagawad Gita)</p> | <p>2018 Damayanti, N. Doctoral dissertation, Universitas Negeri Malang ✓ ✓ The results of the study indicate that the counselor's self-position adopted from the Kresna text is (1) encouragement (2) friend and (3) tutor. The basic attitudes of the counselor adopted from the Kresna text are (1) sumeh (2) altruistic (3) unconditional positive acceptance and (4) fair. The behavior modification strategy that can be adopted from the Kresna text is to change the wrong way of thinking first because the way of thinking or viewing something can give rise to feelings that then determine how to behave. The</p> |



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| | | | | | | behavior modification strategies used are (1) reframing (2) analogy (3) metaphor and (4) modeling. The techniques used to communicate the change strategy are (1) sarcasm (2) reassurance and (3) advice. The results of this study suggest that the concepts that have been found be used as a reference by counselor educators by applying findings that are in accordance with local culture. |
| Meningkatkan self-acceptance (penerimaan diri) dengan Konseling Realita berbasis Budaya Jawa. | 2018 | Putri, R. K. | Prosiding Seminar Nasional Bimbingan Dan Konseling (Vol. 2, No. 1, pp. 118-128). | ✓ | ✓ | The use of reality therapy focuses on the behavior of a person displayed by the individual. Just as the above shows about low self-acceptance behavior. In implementation of reality counseling is trying to include elements of culture in the implementation techniques. Namely incorporate elements of Javanese culture in every stage of the implementation of reality counseling techniques. The use of Javanese culture in this case is Sapa gawe bakal nganggo (which makes, he will bear it) and |



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| Internalisasi Nilai-Nilai Budaya Jawa Dalam Pelaksanaan Konseling Individu Oleh Guru Bimbingan Dan Konseling Di Sma Negeri 4 Metro Tahun Pelajaran 2020/2021 | 2021 | Mukaromah, S. T. | Doctoral dissertation, Universitas Muhammadiyah Metro | ✓ | ✓ | The purpose of this study is (1) To determine the value of mutual cooperation that is internalized in the implementation of individual counseling for students at SMA Negeri 4 Metro. (2) To determine the value of guyub that is internalized in the implementation of individual counseling for students at SMA Negeri 4 Metro. (3) To determine the value of rukun that is internalized in the implementation of individual counseling for students at SMA Negeri 4 Metro. (4) To determine the value of morality (Tepa Selira) that is internalized in the implementation of individual counseling for students at SMA Negeri 4 Metro. (5) To determine the value of politeness (unggah ungguh) that is internalized in the implementation of individual counseling for students at SMA Negeri 4 Metro. |



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| Meaning of punakawan symbolic in guidance and counseling | 2018 | Gumilang, G. S. | TERAPUTIK: Jurnal Bimbingan dan Konseling, 2(1), 32-38 | ✓ | ✓ | This article describes and discusses about (1) Punakawan's Symbolic Meaning in Guidance and Counseling, (2) Analysis of symbolic meaning of Punakawan in Guidance and Counseling. Punakawan consists of four (4) personnel namely Semar, Gareng, Petruk and Bagong. In the world of puppetry, Punakawan is known as the nanny satria Pandawa 5 who devoted himself to nurture and become a servant of punakawan. In guidance and counseling, the term servant is equal to a counselor as a helper who helps sincerely to the counselee. That is, Punakawan and Counselor position and position together as a helper to help and memandirikan optimally so that problems from Pandavas / counselees can be resolved properly |
| Pendekatan Person Centered berbasis nilai unggah-ungguh dalam pelayanan BK di sekolah | 2018 | Chasanah, U. | Prosiding Seminar Nasional Bimbingan dan Konseling (Vol. 2, No. 1, pp. 15-22) | ✓ | ✓ | Counselors in providing services to students should apply the value of the uploads that are in the form of appreciating and |



accepting students as they are without having to sort or choose in providing services to students. Just as in a person centered approach, counselors should be able to accept students in all circumstances, as well as any situations that are being experienced by students. In a person centered approach that prioritizes the relationship between counselor and counselee, the counselor is expected to be able to apply the positive unconditional attitude regard, listen actively and non-judgmental

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| Work Value Dalam Serat Wedhatama Dan Implikasinya Terhadap Bimbingan Karier Berbasis Budaya Jawa | 2017 | Istiqomah, N., Muslihati, M., & Atmoko, A. | Doctoral dissertation, State University of Malang | ✓ | ✓ | The research as inspiration in delivering material and method of the guidance. The inspirational method of the guidance in Serat Wedhatama is developed work value in Serat Wedhatama is through giving advice in literary form and kidung. The work values which were found in Serat Wedhatama and also their implications can be used to build the counseless character to have positive work |
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| | | | | | | ethic based on the culture integrated in the career guidance. |
| Kajian Bahan Bimbingan dan Konseling dalam Serat Wedhatama. | 2024 | Sutarno, S., & Barida, M. | Jurnal Kajian Bimbingan dan Konseling, 2(3), 12. | ✓ | ✓ | Results show that the teachings contained inside Serat Wedhatama are the values and teachings of virtuous morals that can be used as guidance and counseling materials, and can be packaged in the composition of information services and library display |
| Identifikasi Nilai-Nilai Keutamaan dalam Serat Wulangreh Sebagai Bentuk Pengembangan Kompetensi Kepribadian Konselor Sekolah. | 2022 | Damairia, D., Bhakti, C. P., & Iriastuti, M. E. | Jurnal Pendidikan dan Konseling (JPDK), 4(3), 2423-2427. | ✓ | ✓ | The values in the Fiber Wulangreh can be developed to strengthen the personality competencies of school counselors, which are stated in the Minister of National Education Regulation Number 27 of 2008 concerning Academic Qualification Standards and Counselor Competencies. |

The Urgency of Javanese Culture-Based Guidance and Counseling

Previously, counseling services in Indonesia tended to adopt approaches from Western countries, resulting in the adoption of practical techniques, procedures, and stages derived from Western counseling practices. However, there has been a paradigm shift, with guidance and counseling rooted in indigenous Indonesian culture beginning to develop (Habsy, 2024). There is a growing recognition that not all aspects of Western-oriented guidance and counseling services align with local values. Therefore, Indonesian counselors must consider and accommodate local cultural values to enhance service effectiveness (Mulawarman et al., 2021)

The internalization of values and culture in education, particularly in guidance and counseling, can be implemented within the family, school, and community environments, emphasizing cultural aspects that consistently influence the guidance and



counseling service process (Arifin & Puspita, 2023). Based on this understanding, implementing culture-based guidance and counseling services is necessary, considering Indonesia's rich cultural heritage that needs to be preserved and maintained. Implementing Javanese culture-based services can bring a fresh perspective to the field of guidance and counseling. As Rangka (2016) noted, considering the potential of Indonesia's cultural diversity encourages the opening of space for reconstruction based on indigenous culture, which can be deeply explored as a form of appreciation for the science of guidance and counseling in general, and as a reflection of the identity of the Indonesian nation in particular.

The implementation of Javanese culture-based guidance and counseling services can also be a step toward scientifically studying and exploring Javanese culture as part of Indonesia's cultural heritage. This aims to adapt teachings that align with the characteristics of the local community and draw inspiration from these learning sources as innovations. Consequently, this approach views indigenous Indonesian culture as a focal point for paradigm shifts in counseling practices in Indonesia, which should be appreciated and become a source of pride (Rangka, 2016).

The goal of Javanese culture-based guidance and counseling services is also to foster cultural well-being in Indonesia. The concept of cultural wellbeing is vital in relation to artistic development and community development (Mahmud Musthofa, 2018). It is essential to cultivate cultural well-being in Indonesia to address global challenges that are increasingly leading society into environments characterized by volatility, uncertainty, complexity, and ambiguity (VUCA), both now and in the future. Thus, Javanese culture-based guidance and counseling services serve as a stabilizing force against the environmental instability faced by Indonesian society in general, and Javanese society in particular. This approach aims to achieve a balance between keeping pace with global developments and preserving the indigenous culture that is already in place.

Based on the explanation above, the implementation of Javanese culture-based guidance and counseling services is urgently needed, considering that Indonesia has the potential to construct counseling models more relevant than those developed by Western countries. This would allow for counseling theories and approaches in Indonesia to focus on interdisciplinary dialogues recognized by Indonesian cognitive frameworks (Habsy, 2024). Moreover, the urgency for implementing Javanese culture-based counseling stems from the rich moral teachings in Javanese culture, which can be utilized and expressed in various forms of guidance and counseling services.

Characteristics of Javanese Culture-Based Guidance and Counseling

Every culture is built upon various aspects, including concepts, thoughts, rules, and other elements that potentially influence attitudes, behaviors, and habits within a community (Yusra et al., 2023). Similarly, Javanese culture comprises a collection of attitudes, values, beliefs, and behaviors shared by the Javanese community and passed down through generations via language or other forms of communication (Maulana et al., 2014).

The Javanese community has a rich and profound cultural heritage that encompasses a wide range of aspects of life. One of the highly esteemed characteristics of Javanese culture is its concepts of living. The Javanese culture is known for its concept of life perfection, which goes beyond personal achievement to include contributions to social harmony and the surrounding environment, deeply rooted in philosophy and traditional, spiritual values, as well as harmony with nature (Arofah & Nawantara, 2024).



Javanese culture also includes various forms of teaching. The ancestors and poets of the Javanese people have passed down philosophical values on personality and leadership that are universally accepted (Susetya, 2019). These philosophical values are disseminated through various forms, including wise sayings (*sesanti*), proverbs (*paribasan*), metaphors (*saloka*), pearls of Javanese local wisdom, puppet theater (*pedhalangan* or *wayang*), and Javanese songs (*tembang Macapat*), among others.

Javanese society is also known for actualizing attitudes and behaviors in forms that are often ambiguous or disguised using specific symbols (Trisnani et al., 2016). This is frequently observed in various Javanese cultural traditions filled with unique but meaningful symbols, making these traditions a means of shaping community behavior in accordance with norms (Prasasti, 2020).

The diverse and value-laden Javanese culture can be implemented as a medium and source of innovation. Based on the study's findings, the characteristics of Javanese culture-based Guidance and Counseling include teachings rich in noble values and life philosophies, expressed through various forms such as *sesanti* (wise advice), *paribasan* (proverbs), *saloka* (metaphors), and pearls of Javanese local wisdom. These values are also conveyed through traditional arts, such as *wayang* puppetry (*pedhalangan*), *tembang Macapat* (Javanese songs), ancient Javanese manuscripts, traditional ceremonies, and significant symbols.

Implementation of Javanese Culture-Based Guidance and Counseling

Guidance and counseling services that incorporate cultural values aim not only to resolve issues but also to help individuals build their identities, appreciate cultural diversity, and live by the values inherited from their surrounding culture (Maharani et al., 2022). Culturally based guidance and counseling have begun to be implemented by counselors in Indonesia, particularly within Javanese communities. The research and application of these methods are summarized as follows.

First, there is the development of counseling models. This includes initiatives by Prayitno, who developed the *Pancawaskita* Counseling model, integrating five factors influencing individuals: *Pancasila*, *Liharid*, *Pancadaya*, *Masidu*, and *Likuladu* (Eko Sujadi, 2015). Another model is the *Semar* Counseling developed by Habsy et al., (2019), aimed at improving self-esteem in vocational high school students experiencing psychological distress. Expert reviews indicate that the *Semar* Counseling model is effective. Additionally, research and development Fuadi et al. (2020) focused on producing a training guidebook for peer counseling based on the Javanese *cangkruk*'an culture. The results showed that the guidebook was well-received and deemed suitable for use.

Secondly, the development of group guidance models has been undertaken. Maulana et al. (2014) developed a group guidance model based on Javanese culture aimed at enhancing social interaction among junior high school students in Semarang. Additionally, Dewi (2016) developed a group guidance model based on Javanese local character values to strengthen self-awareness, which has proven effective.

Thirdly, literature reviews and experimental studies have examined the implementation of Javanese cultural values in guidance and counseling services. For example, Sutarno & Barida (2017) studied the integration of teachings from *Serat Wedhatama* into guidance and counseling services. This included the internalization of values and moral teachings that could be used as informational services and library displays. Furthermore, Istiqomah et al. (2017) explored the work values in *Serat*



Wedhatama and their implications for Javanese culture-based career guidance, aiming to inspire the delivery of guidance materials and methods. One method that can be employed is drawing advice from the literary work *Kidung* to shape students' characters and foster a positive work culture, thereby integrating it into career guidance services.

The study by Rifani (2019) investigated guidance and counseling services integrating mindfulness and *Kawruh Jiwa* as an approach school counselors can use to promote students' psychological well-being. Yurika et al. (2022) Described the integration of guidance and counseling services with a Yogyakarta culture-based curriculum to build cultural awareness, using values articulated in idioms such as *hamemayu hayuning bawana*, *golong gilig*, *sawiji*, *greget*, and *sengguh*. Arifin & Puspita (2023) Suggested that internalizing values and culture in education, especially in guidance and counseling, can be achieved in family, school, and community environments, emphasizing culture as a constant influence in the guidance and counseling service process.

Hermeneutic research Mulawarman et al. (2021) formulated the concept of indigenous counseling based on Javanese local wisdom, derived from the *Dasa Pitutur* by Sunan Kalijaga. The goal was to enhance individuals' cultural skills in respecting other groups. The study by Arofah & Nawantara (2024) identified the concept of life perfection based on *Serat Madurasa*, encompassing values such as *Nuju Marang Tekade*, *Pancadriya*, *Prayitna*, *Weweka*, *Wiragnya*, *Tujuane*, *Laku*, and *Oleh-Olehane*. These values are integrated to guide the formation of determination and life goals, moral obligations, distinguishing between good and evil, self-management, goal setting, consistency in actions, and expected outcomes.

The study Pratisna & Mugiarto (2021) examined the impact of online group guidance services based on Javanese cultural values on the polite behavior of high school students. The results showed a positive influence on the courteous behavior of 11th-grade social studies students at SMA Negeri 3 Demak. Prasasti (2020) Conducted research on indigenous counseling that explored the local wisdom values from the *sedekah bumi* tradition in Javanese culture, viewing it as an expression of communication between humans and nature.

Trisnani et al. (2016) Research indicated that Javanese culture-based group guidance was practical in improving interpersonal communication among vocational school students at SMK PGRI Wonoasri. This was achieved by leveraging the intrinsic gentle and courteous nature of Javanese society in the implementation of group guidance services. Putri (2018) Studied the use of reality counseling based on Javanese culture to enhance self-acceptance from a negative self-concept to a more positive one. The counseling techniques involved elements of Javanese culture, such as *sapa gawe bakal nganggo* (those who act will bear the consequences) and *narimo ing pandum* (acceptance of one's fate). These elements helped clients accept their strengths and weaknesses during the counseling process.

Fourth, the integration of Javanese cultural values and concepts into the development of counselors' personality competencies has been a focus of several studies. Damairia et al. (2022) Explored the virtues in *Serat Wulangreh* to develop school counselors' personality competencies. The findings identified values that align with counselor competencies, such as piety to God Almighty, loyalty, dedication and commitment to the profession, unconditional respect and acceptance of clients, being a role model for clients and peers, confidentiality, calmness in facing problems, positive thinking, and a continuous desire to learn and grow with the times.



A hermeneutic study of the character Krishna in the Serat Bagawad Gita by Damayanti (2018) aimed to identify the counselor's position and fundamental attitudes, as well as behavior modification strategies in counseling. The results included: The counselor's position, derived from Krishna's role as a motivator, friend, and leader; counselor attitudes encompassing patience, altruism, unconditional positive regard, and fairness; Behavior modification strategies involving reframing, analogy, metaphor, and modeling. Chasanah (2018) Examined a Person-Centered Approach based on the Javanese value of unggah-ungguh in school guidance and counseling services. This research emphasized the importance of appreciating and accepting students as they are, without discrimination, in assisting.

The study Mukaromah & Wibowo (2023) explores the internalization of Javanese cultural values in the implementation of individual counseling by school counselors. The Javanese cultural values applied include gotong royong (cooperation), guyub (togetherness and kinship), rukun (harmony), tepa selira (empathy and courtesy), and unggah ungguh (politeness and respect), which are then integrated into individual counseling practices. These values encompass: Group work representing the aspect of gotong royong, Togetherness and kinship representing the aspect of guyub, A caring attitude and avoiding conflicts representing the aspect of rukun, understanding situations and conditions representing the aspect of tepa selira, and Attitude, courtesy, morality, and respect for others representing the aspect of unggah ungguh.

Gumilang (2018) Examines the significance of Punokawan as a symbol in counseling practice. Punokawan, comprising four members Semar, Gareng, Petruk, and Bagong are known in Javanese puppetry as caretakers of the Pandhawa five warriors, dedicating themselves to nurturing and serving the Punokawan. In the context of counseling, the term "servant" aligns with the role of the counselor as a helper who sincerely assists the counselee. The Pandhawa five are analogous to the counselee, who is aided by the counselor to become optimally independent and capable of resolving their problems.

The implementation of Javanese culture-based guidance and counseling has been categorized into four areas: the development of counseling models, the development of group guidance models, literature reviews and experimental research on the application of Javanese cultural values within counseling services, and the internalization of Javanese cultural values and concepts for enhancing counselors' personal competence.

CONCLUSION

Based on the analysis involving 26 references from primary research and various data sources relevant to the research questions, several key points have been identified. The concept of cultural wellbeing in this study refers to the freedom to utilize, preserve, interpret, and express history, heritage, and cultural traditions within guidance and counseling services. The findings conclude that the implementation of Javanese culture-based guidance and counseling services is urgently needed, as Javanese culture offers numerous moral teachings that can be utilized and expressed in various forms of counseling services. The characteristics of Javanese culture-based guidance and counseling include teachings rich in life philosophy, conveyed through forms such as sesanti (wise advice), paribasan (proverbs), saloka (metaphors), and pearls of Javanese wisdom, as well as through traditional arts like pedhalangan (wayang puppetry), tembang Macapat (Javanese songs), ancient Javanese manuscripts, traditional ceremonies, and meaningful symbols. The implementation of Javanese culture-based counseling is



categorized into four areas: developing counseling models, developing group guidance models, conducting literature reviews and experimental studies on the application of Javanese cultural values in counseling services, and internalizing Javanese cultural values and concepts for enhancing counselors' personal competence.

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