

THE CONTENT OF THE BOOK VALUES OF ETHNIC USING LONTAR YUSUF IN BANYUWANGI SOCIETY AND ITS APPLICATION IN COUNSELING

Arif Ainur Rofiq ¹⁾, I Nyoman Sudana Degeng ²⁾, Nur Hidayah ³⁾ and Adi Atmoko ⁴⁾

¹⁾ Doctoral Student Guidance and Counseling at the State University of Malang, Indonesia
E-mail: arif_konselor@yahoo.co.id

^{2), 3), 4)} Promoter and Co-promoter at the State University of Malang, Indonesia
E-mail: nurhidayahum@yahoo.com

Abstract. This study is based on the importance of cultural variables in all activities counseling. Cultural differences can influence the client's decision and the outcome of the counseling. Book Lontar Yusuf community owned Using in Banyuwangi contains values that are universal and that is distinctive. These values are thought to contain elements that can be utilized for the development of theoretical models of counseling. This study aims to disclose (1) the content or the content of the values of the book Lontar Yusuf, (2) the meaning of the content of the values in the book Lontar Yusuf when viewed from its contents, (3) the relationship of the content of the values in the book Lontar Yusuf with counseling theories West (existing) when viewed from the meaning of the content in the book values of Lontar Yusuf, (4) Using Community counseling model contained in the book of Lontar Yusuf. Values Using tribal culture which is the study findings are based on a basic philosophy found some of the core values associated with all three of the counseling approach, namely: (a) Capable of bringing people towards a better character. (B) Being able to bring themselves to maintain heart and always doing good. (C) Capable of carrying a person aware and understand the need for patience in dealing with problems. (D) Being able to bring someone to pray and get closer to God. (E) Remind someone to be able to come back to have a zest for life with real action as maintain her physical appearance. Using Community counseling model contained in the book of Yusuf Lontar contained some truth value functionally can be used in looking at human nature and the purpose of counseling. The value of honesty can be utilized in human nature, the nature of the problem, and the purpose of counseling. The value of persistence can be utilized in human nature, the nature of the problem, and the purpose of counseling. Values of loyalty can be utilized in human nature, the nature of the problem, and the purpose of counseling. Values of courage can be utilized on the nature of human nature, the nature of the problem, and the purpose of counseling. Values of justice can be utilized in human nature and goals of counseling. Values can be utilized in the decency of human nature and the purpose of counseling. Humanitarian values can be utilized on the goals of counseling. The social value can be utilized on the goals of counseling. Values can be utilized faith in human nature and goals of counseling.

Keywords: *Values , Lontar Yusuf, Counseling*

I. INTRODUCTION

In counseling practices in Indonesia, counselors tend to prefer the use of counseling techniques from the West (America), which is different from the Indonesian culture. Western culture further highlight the behavior of individuals, whereas Eastern culture (Indonesia) further highlight the behavior of the group (familial trait). Indonesia is rich in culture, there are cultural differences between ethnic groups, such as Javanese culture with the culture of Bali, Makasar culture, Minangkabau culture and so on. In Javanese culture itself is also no difference between the culture of Central Java, West Java, East Java; in East Java in particular there are several different areas of culture, for example Madura, Surabaya and Banyuwangi Using (Koentjaraningrat, 2009). Finally, different cultures occurred between counselor and client, so the use of counseling techniques to improve the disclosure of the client's self not meet the needs for their cultural differences caused by differences in race, ethnicity, religion, language, values and Sex [1]. Counselors are aware of the client's culture, are likely to experience the ease

empathetic to the client in the counseling process [2]. Therefore, counselors are required to have cross-cultural knowledge in order to provide effective counseling services for clients of different cultures. Cultural factors must be considered by the counselor, if counsel clients of different social and cultural backgrounds [3]. Cultural differences can influence decisions and outcomes of counseling clients to break cultural barriers that occur in counseling, counseling services are needed cultural background [4]. The need for counseling cultural background has gained scientific recognition from the experts. Several studies have shown the importance of research cultural variables in all activities of counseling, the counselor competence in understanding the client's culture is an effort to develop relationships in the counseling process [5]. Forcing professional ethics counselor to ensure that the values and cultural bias does not override client [6]. Variable importance of culture in all activities of counseling suggest the need to do research on specific cultural values. Indonesia has many tribes and sub-tribes that spread from Sabang to Merauke. Each tribe and sub-tribe has its culture and sub-cultures that are Specific. Therefore, the study of cultural tribes and sub-tribes that are specific is

needed for the development of counseling is set budayaa in Indonesia.

1.1 Specific Culture Using Banyuwangi and Lontar Yusuf

Using sub-tribe of Banyuwangi, is one of the sub-tribes in Indonesia who are in Banyuwangi regency of East Java province, has a very distinctive culture or specific. Using cultural values have been embedded in the daily life of people Using Banyuwangi.attempts to transform Using cultural values have been implemented by generations of the predecessor generation to the next generation.the transformation of the values was done through lines of education in schools, education in the family and education in the community. Teaching cultural values Using in Schools started elementary school, continued in the Junior High School and Senior High School, through teaching Indonesian language and Using.in family, cultural values are taught through pitutur or advice through stories, such as legends Chronicle Blambangan, Seblang and origin of the name of Banyuwangi [7]. In community cultural values Using disseminated through the performing arts and entertainment is a necessity of human life, of style, wide and manifold forms of art and entertainment tailored to the spirit and belief communities [8], the public Using generally accepted Islam of course Similarly breath Islamic art, although traditional elements involved animating the art.for example, is a performing arts Aljin (Pacul Goang), and art mocoan that convey the content of the book Lontar Yusuf with Arabic writing and the content of his poems written in the Java language switching (Using language) supposedly books belonging to the Javanese literature containing the teachings of monotheism and Joseph's role model according Koentjaraningrat (2009) was written in the 16th century. Karsono research results (2013) entitled "Religious Dimension Mocoan Lontar Banyuwangi", explaining that Mocoan art is the art of reading (waosan) karya sastra by way ditembangkan. Art Mocoan grow and develop in Banyuwangi, on the extreme eastern area of East Java province.in its presentation, Mocoan art has similarities with some waosan art that developed in Indonesia, such as Macapatan in Java (Central Java and Yogyakarta), Mamaca in Madura, mamaos in Banten, and Waosanlontar in Bali. The similarity lies in the use of melody (song) to present certain literary texts.other than that, the resemblance is also naming several cantos that is in the text that is read. Mocoan art is one art that is born from the womb Using public culture, a society which is regarded as a native (native) Banyuwangi. Art Mocoan seen as one of the art Using resulting from the process of acculturation (cultural compound).cultural elements that can be identified in these compounds is the cultural elements of pre-Islamic and Islamic cultural elements. Elements of pre-Islamic culture is represented by a form of literary work in Lontar, developed in the period before the presence of Islam in the archipelago.This work can be called Lontar because it is characterized by the media writings that utilize tree frond or leaf Lontar (or rontal-Borassus flabellifer). While the characteristics of Islam in Mocoan represented by the content of the story in Banyuwangi Lontar describing the story of Joseph, one of the Prophet of 25 messengers of God that exist in Islam.olehkarena that used in Mocoan Lontar

Lontar called Joseph. in Madura There are works of ancient literature (archaic) also called Layang Yusuf. Compounding culture in Mocoan, is inseparable from the activity of interpreting, unite and develop the carried Using public from time to time.until further Mocoan can not be said to be a product of Islamic or pre-Islamic, but already manifest Using cultural products. According to Hadi (2000) stated that the days of early Islam in Java, which lasted about 15 dan16 century, leaving many in the form of papyrus manuscripts Associate Java language, as the language used in the book Pararaton.This literature developed in the form of letters Pegon by Sunan Bonang and Sunan Gunung Jati, in the framework of the process of Islamization in Java [9]. When Abdul Hadi linked to the statement above, then in the times of the Islam has progressed well in Banyuwangi.this case, corroborated from historical data Blambangan (another name Banyuwangi), which states that in the sixteenth century there has been a process of Islamization in the center of the kingdom Blambangan.The process begins with the wedding of Princess Sekar Dalu, the son of King Menak Dedali Blambangan White's ruling, by an Arab named Shaykh Maulana Ischak, who eventually berputra Sunan Giri, (Research Team, 1986). Had traced further back again, the tradition of reading literary works, in this case the palm of Joseph, an activity that had previously been developed in the era of Hindu and Buddhist. Brandon (2009) stated that the process of Islamization in Indonesia, often done with efforts to pass on Hindu-Buddhist artistic activity preexisting, established, to the extent possible to accommodate Islamic doctrine or dogma into it [10]. Tradition is thus likely influenced by Sufi Islam or the Muslims of India.Lontar Yusuf seen a translation of the story of Prophet Yusuf embodied in Surat Yusuf in the Quran. The translation process is likely related to the interests of Islamization conducted by trustees in Java. This is based on a comparison of the content of the story of Joseph in the palm which is not much different from the contents kisah Yusuf in Surah Yusuf.in the Qur'an Surah Yusuf is a letter that 13 of the 144 letters that exist in the Qur'an. Surat Yusuf is at the end of the early chapters juz12 and 13, with the number of paragraph 111. This letter tells the story of Joseph from childhood to adulthood.beginning of the story when the hated his half-brother, thrown into wells, rescued by merchant Egypt, raised by the merchant, seduced by Siti Julaeha (Siti Zulaikha wife of merchant Egypt), imprisoned, become an expert interpretation of dreams, to be treasurer of Egypt, then help drought native country, to see her father again, and finally enthroned as king in Egypt.these stories are all also in LontarYusuf. The life story of the Prophet Yusuf became the dominant story in the palm of Joseph. In addition to the story of Yusuf, there is also the name of the prophets and other leaders were also called. Prophets are listed in the palm Yusuf whom the Prophet David, Moses, Prophet Sulaiman, Salah Prophet, and the Prophet Muhammad. The mention of some of the prophets often use the word prefix Bagindho.while the other figures mentioned in the papyrus is the Companions of the Cave, a group of youths in the Qur'an described as a group spreader goodness, but must isolate themselves in a cave being hunted to be killed. Youth group dormant for hundreds of years with a faithful dog, up to changing era.The group woke up to find

his dog had become a skeleton and their money is not sold anymore. They are aware of the events that had been asleep for hundreds of years, and they come back for generations and spread the goodness of people has changed. The story about the dog apparently play describes the relationship with trust ejection Yusuf Islam, that is the belief of the five animals that inhabit heaven someday, one of them dogs. The story is written in stanzas Durmo Lontar Yusuf. However, in the Qur'an, the information is not written in Surat Yusuf, but in Surat Al-Kahf. This is what gave rise to the notion that Lontar Joseph did not only come from Surat Yusuf, but there are other stories related to Islamic teachings, taken from several letters in the Qur'an. Mocoan Lontar Yusuf contains four cantos, namely cantos Kasmaran, Durmo, pickaxe, and Sinom.

1.2 The Importance of Attention to Cultural Factors Assessment in Counseling

The results of the assessment of the implementation of counseling in schools showed that the factors of cultural values received less attention. On the other hand, cultural factors can influence the decisions and outcomes of counseling. School counselors in general tend to prioritize Teknik- teknik counseling in helping the student or counselee solve the problem. In addition, knowledge counselor pleased with the importance of cultural values in counseling is still lacking. This condition occurs because the professional school counselors do not get the cultural knowledge required. These symptoms suggest the need to do an assessment of cultural values, the cultural values that can be applied in the provision of counseling services. Using culture as one culture sub tribes Indonesia has unique values and distinctive. Using religious cultural values and prioritizes balance in all aspects of life has been used as a way of life and a role model for people in Banyuwangi Using behave in society. The uniqueness of it is visible, for example in the Using people's behavior towards himself, towards others, the natural environment, and against God.

II. METHODS

This study used a qualitative approach to the type of content analysis research (content analysis). Content analysis is a type of research that is used to examine the richness of meaning of an object under study, namely the documentation of data in the form of text, images, symbols, and so forth. The object under study in this research is Lontar Joseph, which is examining the content of the message contained in the verses of the Book that meaning as close as possible to form transkipnya or book translation [11].

2.1 Attendance Researcher

The presence of investigators in this study is as well as a data collection instrument. This, according to the proposed by Krippendorff (2009) that the status of researchers in the analysis of the content is a planner, data collection, analysis, interpreter of data, and in the end he makes the narrative to answer the research results [12]. Definition of instrument or tool of research here just for researchers to be everything from the entire research process.

2.2 Procedures (or research design)

Four early stages of research content analysis can be used at random, according to the situation and condition that develops when the research [12].

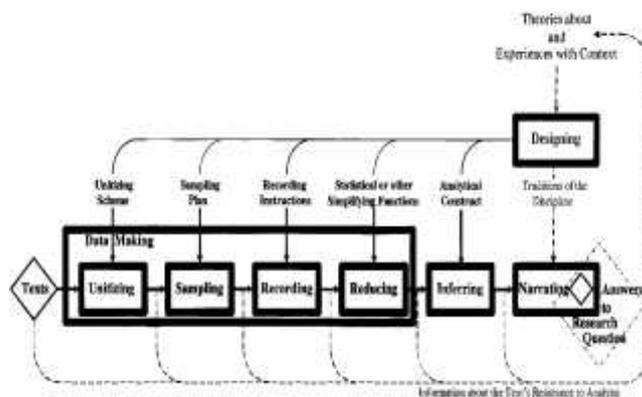


Fig. 1 Four early stages of research content analysis

III. RESULT AND DISCUSSION

Being able to bring someone to pray and get yourself to Tuhan. Someone to be able to come back to have a zest for life with real action as maintain her physical appearance. The content of the book values of Lontar Joseph found associated with Western counseling theory suggests a link which shows that there are cultural values Using that can be used in counseling, where the criteria used is based upon the framework elements of counseling theory

3.1 Basic Philosophies

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

3.2 Key Concepts

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

3.3 Interest-purpose Therapy

In the goals of therapy are found some of the core values associated with the four stanzas in the book Lontar Joseph. The first, in Kasmaran 1 Bait 7 included into counseling transactional, in which quote in the book Lontar Yusuf contains the goals of therapy that can help the counselee to be free from the scenario, free from the game, being personally autonomous able to choose wants to be what he was. In this case the content of the goals of therapy in the book Lontar Yusuf has core values to the counselee free of attachments that harm and be a better person in accordance with a positive self-identity that is owned by the counselee.

3.4 Therapeutic Relationship

In the therapeutic relationship found some of the core values associated with the four stanzas in the book Lontar Joseph. The first, in Kasmaran 1 Bait 7 included into transactional counseling, in which quote in the book Lontar Yusuf contains therapeutic technique that can help counselees aware commands an early age he had received. In this case the content of therapeutic techniques in the book of the Lontar Yusuf has a core value that is able to monitor whether the success of the change of life of the counselee really has undergone a significant change or not.

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

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

IV. CONCLUSIONS

Using Community counseling model contained in the book of Joseph Lontar contained some truth value

functionally can be used in looking at human nature and the purpose of counseling. Values of honesty can be utilized in human nature, the nature of the problem, and the purpose of counseling. The value of persistence can be utilized in human nature, the nature of the problem, and the purpose of counseling. The value of loyalty can be utilized in human nature, the nature of the problem, and the purpose of counseling. Values of courage can be utilized on the nature of human nature, the nature of the problem, and the purpose of counseling. The value of justice can be utilized in human nature and goals of counseling. Values can be utilized in the decency of human nature and the purpose of counseling. Humanitarian values can be utilized on the goals of counseling. The social value can be utilized on the goals of counseling. Values can be utilized faith in human nature and goals of counseling.

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