JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling

Jawara Values As The Basic Of Structured Peer Supervision Model In Guidance And Counseling

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A B S T R A C T

Jawara is someone who has a position and is part of the identity of the Banten people because of his physical strength, high-level knowledge, and highly educated. This study aims describe the values of the general Jawara from the three districts in the province Banten; to describe the Jawara's Values based on typology job or profession; and Jawara's values as the basis of the Structured Peer Supervision Model. The research method used is a quantitative survey method of 121 Jawara Banten in three regencies in Banten Province, namely Serang Regency, Lebak Regency, and Pandeglang Regency. Data analysis was performed by testing the statistical descriptive. The general results of the research show that the values of the 121 respondents are in the high category. The research results have an important role, namely as a basis for the development of a structured peer supervision model.

A R T I C L E   I N F O

1. INTRODUCTION

The history of Jawara Banten and current developments are always interesting to discuss. Old history shows that Jawara was a respected member of society from the sultanate of the Kingdom of Banten. Currently, Jawara Banten still exists and has developed into a prominent cultural structure within the power circle of the Banten government.

The structured peer supervision model has an important role in the lifelong development of professional mental health (Bernard & Goodyear, 2015). Someone who has experience working in the helping profession understands directly or through observation of others related to problems of isolation and burnout. The peer supervision model has a specificity that distinguishes it from group supervision led by supervisors (supervisor-led groups). The absence of a leader (leaderless) causes group members to have responsibilities to each other in a consulting relationship (Cashwell & Dooley, 2011). Crutchfield & Borders (2007). discusses the importance of peer supervision among school counselors.

In this context, guidance and counseling, Jawara's values which consist of leadership, independence and freedom, honesty and integrity, expertise, communication skills, and social care have a significant urgency. These values create a work environment in the field of guidance and counseling that is healthy, productive and harmonious and influences the effectiveness of supervision.

First, the value of leadership as an aspect of Jawara allows the supervisory process to run efficiently and effectively (Northouse, 2018). Good leadership provides direction, motivates and directs the team towards a common goal. In the supervisory context, leadership includes providing clear guidance, providing support, and facilitating collective growth. Research by Bass & Riggio (2016) and Avolio & Bass (2013) focuses on how transformational leadership styles affect the effectiveness of peer supervision. The results of the study identified how characteristics such as inspiration, motivation, and concern for individual growth can improve peer relations and create an environment that supports collective learning.

Second, the value of independence and freedom provides space for colleagues to take initiative and act independently to support the development of abilities and feelings that are owned within the team (Deci & Ryan, 2020). The value of independence and freedom results in active participation in decision-making, strengthens a sense of responsibility, and stimulates creativity. Deci & Ryan (2020) study on the role of independence in professional development in teams shows that there is an increase in professional development when there is the granting of independence and freedom to team members in the context of peer supervision. The research can reveal its impact on motivation, creativity, and the ability to take initiative at work.

Third, the values of honesty and integrity are important foundations in peer supervision (Trevino et al., 2020). In an atmosphere based on these values, honest and constructive feedback is welcome in an open manner. Integrity helps build strong mutual trust among colleagues and promotes continuous professional growth. Based on research by Mayer &Schoorman (2015) and Gino & Ariely (2014) the value of honesty and integrity in providing and receiving effective feedback in the peer supervision process.

Fourth, the value of wisdom refers to the ability to understand contexts and situations wisely before taking action (Friedlander & Snyder, 2013). This value helps avoid unnecessary conflict and promotes a balanced approach in providing feedback or assistance to colleagues. The value of wisdom can assist in managing conflict in the context of peer supervision which can result in a better understanding of how leaders or colleagues can make wise decisions to maintain positive relationships (Tjosvold, 2018; Rahim, 2022).

Fifth, the value of effective communication skills is key in peer supervision (Beebe et al., 2018). The ability to clearly convey feedback, listen attentively, and establish open dialogue supports better understanding and constructive conflict resolution. Hargie (2021) research on communication skills and supervision effectiveness analyzes how good communication skills, such as the ability to listen actively and speak clearly can influence the effectiveness of peer supervision. This research provides insight into how effective communication can help build strong relationships and facilitate professional growth.

Sixth, social concern creates deeper bonds between colleagues and supports an inclusive work environment (Batson, 1991). This value encourages empathy, collaboration, and support in supervision so that teams can feel supported and empowered. Through the implementation of Jawara's values, peer supervision becomes a powerful tool for achieving organizational goals and maintaining positive and sustainable working relationships (Yukl, 2020).

Because of his physical strength, superior knowledge, and high education, Jawara has a position and is part of the identity of the Banten people, according to researchers. Your charisma can influence across geographic boundaries. According to research, religious values, courage, discipline, self- confidence, hard work, independence, and responsibility are part of the implementation of Jawara Banten. These values are positive values that shape student character. One example of the religious value of a Jawara is the pencak silat greeting movement, which contains religious values, where the meaning of greeting is doing good things everywhere and avoiding things that are not good (Firdausi, 2017). Even though discipline is something bad and unpleasant, the value of discipline shows values such as obedience, obedience, loyalty, order, and order (Ghufronudin et al., 2018). Finishing what has been started is one way to get used to being a disciplined person. Jawara Banten is very disciplined and arrives on time before the activity begins (Bandiyah, 2010).

Jawara's values are holistic which includes aspects of leadership, ethics, communication, and social interaction. The combination of these values in the peer supervision model creates a more complete and balanced approach. Structured peer supervision does not only focus on technical aspects or problem solving, but on developing positive relationships and collective growth (Yoder & Kowalski, 2019; Stohl & Maleka, 2013).

The hard work of a Jawara is shown by seriousness in carrying out tasks, persisting in tasks received even when facing difficulties, and finding solutions to problems (Firdausi, 2017). The results of the research have profound and positive implications in forming effective peer-to-peer relationships. The integration of Jawara's values in a structured peer supervision process becomes a research novelty. Although Jawara's values have long been recognized in various leadership contexts, adapting them specifically for structured peer supervision demonstrates a deeper understanding of how these values interact and have a positive impact on peer supervision processes. The integration of Jawara's values in a structured peer supervision process becomes a research novelty. Although Jawara's values have long been recognized in various leadership contexts, adapting them specifically for structured peer supervision demonstrates a deeper understanding of how these values interact and have a positive impact on peer supervision processes.

2. METHODS

This research was conducted through a quantitative survey. The aim is to describe and study the dynamic profile of the Jawara Values. Respondents are Banten Jawara, who live in three districts in Banten Province: Serang, Lebak, and Pandeglang. The number of respondents is 121, each with the following characteristics.

Table 1. Respondent Demographic Data

No	Regency	Total
1.	Serang	44
2.	Lebak	32
3.	Pandeglang	45
Total		**121**

Syadeli (2021) created the Jawara Values instrument for this research in 2020. There is a test of the validity and reliability of the instrument. Based on the validity test that has been carried out, there are 51 items; item, person, and Cronbach's Alpha reliability values are in very good range.

Thus, the instrument meets the requirements for measurement. The Jawara Values Instrument consists of six aspects, namely (1) spirit of leadership, (2) honesty and integrity, (3) independence and freedom, (4) wisdom, (5) communication skills, and (6) social concern. The soul aspect of spirit of leadership consists of three indicators, namely being able to direct others to the same goal; have the ability to lead and set a good example; and have initiative and creativity in making decisions. The honesty and integrity aspect consists of three indicators, namely upholding the values of honesty and truth; keeping promises and upholding moral principles; and take responsibility for the actions and decisions taken. The independence and freedom aspect consists of three indicators, namely having courage and freedom in making decisions; have the ability to be independent and solve problems independently; and uphold the value of individual and group freedom. The aspect of wisdom consists of three indicators, namely being able to make decisions wisely and on time; have the ability to analyze situations and find the best solution; and act fairly and wisely in interacting with others. The aspect of communication skills consists of three indicators, namely being able to communicate well and effectively; have the ability to hear well and respond quickly; and have the ability to build good interpersonal relationships. The aspect of social care has three indicators, namely having empathy and concern for others; show tolerance and respect for differences; and active in providing assistance to others in need. Research data collection was carried out through an inventory of Jawara Values through the Google form.

3. RESULTS AND DISCUSSION

The results of the research data will be presented based on: (1) the results of a descriptive analysis of the values of the general Jawara from the three districts in the province Banten; (2) the results of the descriptive analysis of the Jawara's Values based on typology job or profession; and (3) Jawara's values as the basis of the Structured Peer Supervision Model.

3.1 Results of Descriptive Analysis of Jawara Values

The following **Table 1** shows that the winner scores are divided into three categories: high, medium, and low. Jawara values are usually in the high category. A total of 47 respondents were included in the high category, 40 were included in the medium category, and 13 were included in the low category.

Table 2. Profile of Jawara Values

Category	Value Range	Frequency	Percentage
Low	X < 31	13	11.6 %
Medium	31 ≤ X < 57	40	41.3 %
High	X ≥ 57	47	47.1 %
Total		121	100 %

Based on *the chart* in **Figure 1**, the highest aspects in the Jawara Values are aspects of honesty and integrity by 23%, aspects of communication skills by 22%, aspects of independence and freedom by 20%, aspects of spirit of leadership by 19%, social care aspects by 11%, and the policy aspect of 5%.
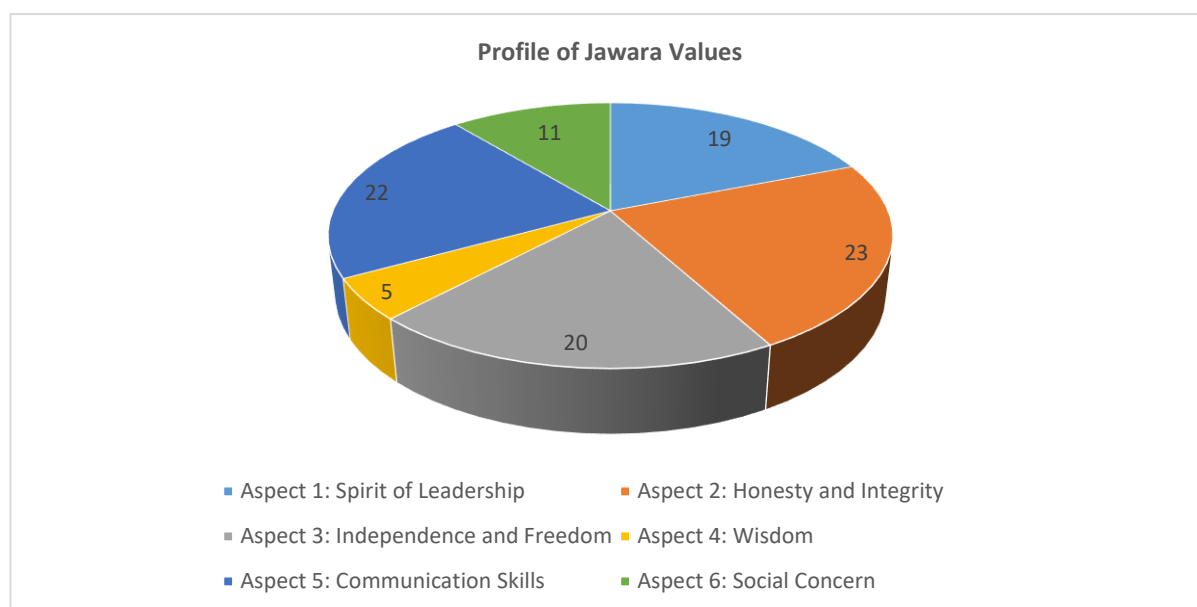

Figure 1. Profile od Jawara Values

3.2 Results of Descriptive Analysis of Jawara Values Based on Typology Occupation or Profession

Following are the results of the research on the profile of Jawara Values based on job/profession typology divided into seven types of occupation/profession, namely (1) *Jaro,* (2) *Silat* teacher, (3) *Ilmu Batin* teacher, (4) *Debus* player, (5) *Kyai Khodim,* (6) Entrepreneur, and (7) Politician.
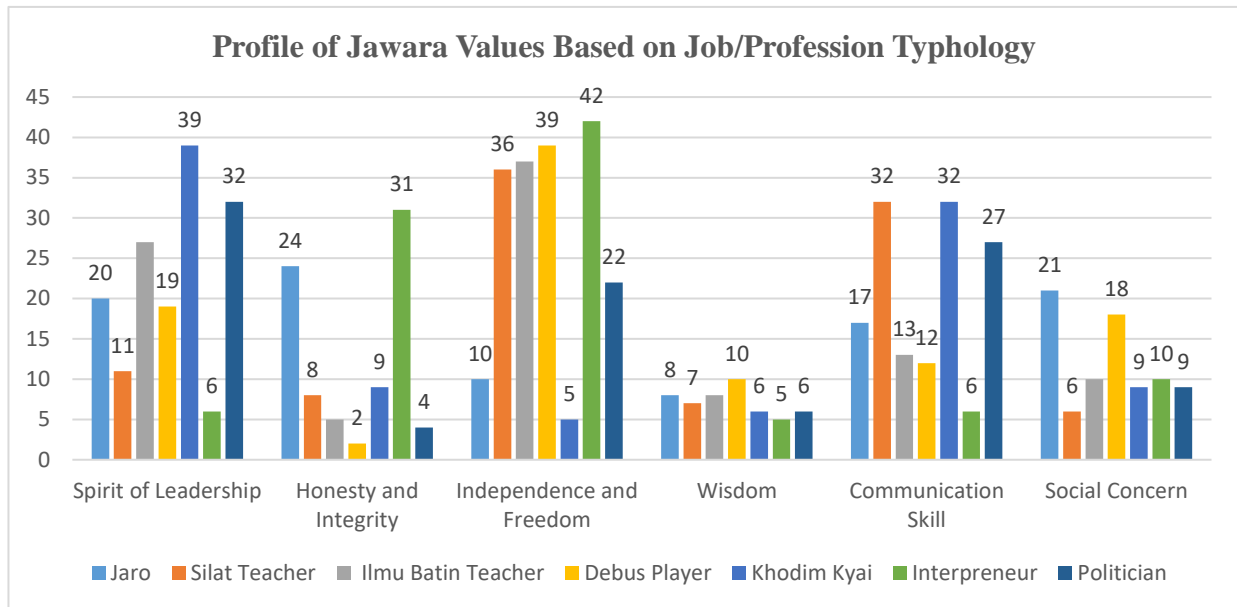
Figure 2. Profile of Jawara Values Based on Job/Profession Typholog

From the **Figure 2**, it can be seen the dynamics of the Jawara Values aspect. On the soul aspect of spirit of leadership, *Jaro* gets a score of 20%, *silat* teacher gets a score of 11%, *ilmu batin* teacher gets a score of 27%, *debus* player gets a score of 19%, *khodim kyai* gets a score of 39%, entrepreneurs 6%, and politicians get a score of 32% .

In the aspect of honesty and integrity, *Jaro* gets a score of 24%, *silat* teacher gets a score of 8%, *ilmu batin* teacher gets a score of 5%, *debus* players get a score of 2%, *khodim kyai* gets a score of 9%, entrepreneurs 31%, and politicians get a score of 4 %.

In the aspect of independence and freedom, *Jaro* gets a score of 10%, *silat* teacher gets a score of 36%, *ilmu batin* teacher gets a score of 37%, *debus* players get a score of 39%, *khodim kyai* gets a score of 5%, entrepreneurs get a score of 42%, and politicians get a score of 22 %.

In the aspect of wisdom, *Jaro* gets a score of 8%, *silat* teacher gets a score of 7%, *ilmu batin* teacher gets a score of 8%, *debus* players get a score of 10%, *khodim kyai* get a score of 6%, entrepreneurs 5%, and politicians get a score of 6%.

In the aspect of communication skills, *Jaro* gets a score of 17%, *silat* teacher gets a score of 32%, *ilmu batin* teacher gets a score of 13%, *debus* players get a score of 12%, *khodim kyai* gets a score of 32%, entrepreneurs 6%, and politicians get a score of 27%. .

In the aspect of social care, *Jaro* gets a score of 21%, *silat* teacher gets a score of 6%, *ilmu batin* teacher gets a score of 10%, *debus* players get a score of 18%, *khodim kyai* gets a score of 9%, entrepreneurs get a score of 10%, and politicians get a score of 9% .

The results of data processing show that a Jawara Banten has many jobs. *Jaro* is his first profession, and the highest characteristics of Jawara are honesty and integrity. The results of interviews with a *Jaro* (*kejaroan* or *kelurahan* leader) show that the *sultan* appointed a village head *(jaro)* during the Banten sultanate era. When the colonial government abolished the Sultanate of Banten until 1844, jaro was chosen by the colonial government based on recommendations from village leaders or *demang.* Since 1844, the people voted for *jaro,* which was then submitted for the government's approval. *Jaro* functioned as an intermediary between the local population and the colonial administration system.

According to Saepudin & Kamarudin (2018), honesty and integrity are characteristics that must be possessed by a *Jaro* because they are responsible for safeguarding the interests of

the empire, such as collecting tribute and mobilizing the workforce for community service. In general, they are responsible for local village administration, such as collecting taxes, mobilizing people for community service, carrying out orders from superiors, and providing administrative services to villagers, such as issuing village permits (Syahril, 2018). A jaro is assisted by the following officials in his daily work: *carik* (functions as secretary to *Jaro*), *jagakersa* (functions as part of security), *pancalang* (functions as a delivery man), *amil* (functions as a collector of *zakat* and taxes), and *merbot* or *modin* (functions as administrator of religious affairs and mosques) (Venus & Waluyo, 2020).

Jaro's main duties, collecting taxes from the people and mobilizing people's labor for community service, did not change much during the Sultanate of Banten and the Dutch Colonial (Pribadi, 2008). More than that, the job of a *jaro* is also to protect its citizens from gangs of criminals who often commit it robbery of villagers property and other criminal acts. This is a common situation because in Banten a *kejaroan* usually consists of several villages or kampungs which are far apart. To lead difficult areas and tasks that require courage, one must have the charisma and ability to keep the village community safe (Salim, 2020). As a result, the people who are appointed or elected to become jaro in most Banten villages are Jawara. Jawara is considered to have charisma in society because he has physical strength and magical powers. The rural people followed his orders, but they were also afraid of him. The role of a jawara as a *jaro* (village head) is still very important, especially in several areas in the interior of Banten. Often, a Jawara retains the title of jaro even though he or she is no longer the village head, such as *Jaro* Karis (Irfani et al., 2018).

According to Kartodirdjo (Kamilah, 2019), *Jaro's* role in the colonial government became less effective. This is due to the changing perceptions of society regarding Jaro's function as part of the colonial government. Because of this, the *jaro* is no longer seen as a representative of the villagers or as someone who actually leads their community (Karomah, 2008). Rural communities now depend on religious figures known as kokolot. In the colonial government, the kokolot only performed ceremonial tasks, but they had power over the villagers. This is seen from the fact that *kokolot* out helps resolve social conflicts in the *kajaroan* environment.

The second profession is a martial arts teacher, and the highest aspect of Jawara is freedom and independence. Banten has a long history of martial arts. In *Serat Centhini* it is stated that in pre-Islamic times the term *"paguron"* or *"hermitage"* was known in the area around Mount Karang, Pandeglang (Adiyanto, 2015). In the past, the martial arts tradition seemed to be a necessity for certain individuals to defend themselves and their group. It is very important to be brave and physically strong if you live in a remote area that is very prone to crime. This is what seems to drive everyone to learn martial arts and acquire martial arts skills. Because of that, it is reasonable to say that proficiency in martial arts is very important to become a leader of a particular group of people. This was done to prevent other members of society from attacking them (Batubara, 2018).

A Jawara who is well-known and feared by friends and foes must have victory because of his courage and ability to conquer his opponents. The ability to do so must be supported by expertise in martial arts or self- defense as well as proficiency in using his weapon, the machete (Firdausi, 2017).

Jawara who had experienced various things in the world of martial arts often founded a martial arts hermitage near where he lived in his old age. It aims to teach martial arts to young people around him. A Jawara who is already well known and is considered the head Jawara among martial arts students not only known by the young people around him, but also from far away (Fitriah, 2019).

Although today it is difficult to find a hermitage that offers accommodation for students studying martial arts, at some point, it was intended to be located in a remote place where the teacher and his students lived. Students can focus all their attention on developing martial arts, kanuragan, or other magical techniques.

Now, a hermitage is usually located near the teacher's house or residence (Jawara). Martial disciples don't live in special buildings. For martial arts training, it is usually done in the field near the teacher's house. Although not always, practice is done at night. At certain times, this is also done in the morning or during the day.

Various types of perguron that are known to the people of Banten include Reef, *Bandrong, Paku Banten, Jalak Rawi, Cimande, Jalak Rwi,* and *si Pecut* (Baskara & Waluyo, 2019). Each perguron has moves, characteristics, and even a story about its beginnings. Now all of these pergurons are in a P3SBBI (Association of Indonesian Banten Martial Arts and Cultural Arts Warriors) under the leadership of H. Tb. Chasan Sochib.

The second profession is a teacher of inner knowledge *(magi),* and the highest characteristics of Jawara are freedom and independence. Besides having extraordinary martial arts skills, a famous Jawara usually also has "inner" knowledge. or magical, which means they can use supernatural powers to make relevant decisions, such as immunity to various sharp weapons, resistance to fire, fortune telling, exorcism of jinn or demons, control of spirits, and treatments such as massagers and fractures bone. A Jawara is called a digjaya or *sakti* because they can manipulate supernatural powers, which makes them respected and feared by people.

Magical beliefs appear as part of the cosmology of the Banten people. In general, they believe that some very strong and powerful supernatural force controls this weak world. Strong religious or political figures, such as Sultan Hasanuddin and Shaykh Mansur, received many pilgrimages to obtain their blessings and supernatural powers.

In this area of Banten, the tendency towards supernatural power does have a strong basis. Prior to the arrival of Islam in this area, the rishis *had* practiced *tapa,* a meditation technique aimed at gaining supernatural powers. Even before taking control of Banten, Sultan Hasanuddin did tapa on Mount Pulosari, Mount Karang, and Panaitan Island before going to Mecca to perform the pilgrimage (Karomani, 2008).

A Jawara who teaches magic is usually considered sacred by the Jawara and society. Popular congregations and parts of animist traditions are a source of magic. Jawara who likes to practice magical practices using techniques and prayers that usually speak the Arah language, because sometimes he takes verses from the Koran or Hadith, mostly uses the *Qodariyah, Rifaiyyah,* and *Sammaniyah* orders which are widespread in Banten society. Because of this, the Jawara often said that they also obtained supernatural powers from the kyai, especially from *the murshid* of the tariqa.

Jangjawokan, on the other hand, is called prayers as a source of magic that comes from animism or pre-Islamic traditions. Most of the people speak Old Javanese or Sundanese, which are sometimes hard to understand even for those who speak it. People often refer to this knowledge as *Rawayan* science because it is considered not to originate from Islamic sources (Soekanto, 2015).

3.3 Jawara Values as the basis for the Structured Peer Supervision Model

Jawara Banten is part of Banten's local cultural wisdom since the Dutch colonial era (Smith, 2020). The values embodied in the historical evolution of Jawara Banten represent a structured peer-supervision model based on Jawara values (spirit of leadership, honesty and integrity, independence and freedom, wisdom, communication, and social concern).

A structured peer supervision model is essential for the advancement of lifelong professional mental health (Bernard & Goodyear, 2015). Someone who has experience working helps (helps work) understands the problem of isolation and fatigue through observing others or directly. Jawara's values form the foundation of the structured peer supervision model because they have several interesting and unique characteristics in supporting the structured peer supervision process. The value of leadership in the context of structured peer supervision allows the person providing assistance to take on the role of a leader who supports and guides colleagues (Covey, 1989). The values of independence and freedom provide opportunities to express opinions, identify problems, and take corrective steps (Deci & Ryan, 2020). The value of honesty and integrity in structured peer supervision creates a safe and trusted environment where colleagues can freely talk about challenges and problems (Mayer et al., 2015). The value of wisdom helps in managing complexity and assessing the situation as a whole (Yukl, 2020). When providing input or suggestions, colleagues need to exercise discretion to ensure constructive feedback and appropriate solutions. Value communication skills such as listening empathically, asking relevant questions, and conveying feedback clearly enabling better understanding between the giver and recipient of the supervision (Goleman, 1995). The value of social care helps create an environment that supports and cares for the needs and feelings of colleagues (Tjosvold, 2018). This will create a strong emotional bond and encourage a sense of support and mutual care among team members and colleagues.

According to Kombrink (Wagner & Smith, 1979) the assumption of peer supervision is that professionals are social beings who need to connect, develop, and validate their behavior through interactions with others. The structured peer supervision model is based on the life values of constructivism philosophy, namely flexible (adaptive), awareness (conscious), and freedom. Jawara Banten's values are in harmony with these values of life. In addition, structured peer supervision can be used as a tool for professional development (Stinson & Pierce, 2021). The findings from her research detail how peer consulting can play a role in enhancing counselor understanding, skills, and professional competence. Structured peer supervision and networking can increase understanding and knowledge of effective ways of continuing professional development (MacDonald & Raphael, 2016).

4.CONCLUSION

The conclusion that can be drawn according to the results of the study is that in general, the values of Jawara are in the high category. Specifically, the results of research on Jawara Values based on job/profession typology are (1) the highest aspects of *Jaro's* work/profession are honesty and integrity, while the lowest aspect is wisdom, (2) the highest aspect of the silat teacher's job/ profession is independence and freedom, while the lowest aspect is social concern, (3) the highest aspect of the work/profession of a teacher of inner science is independence and freedom, while the lowest aspect is honesty and integrity, (4) the highest aspect of the work/profession of a debus player is independence and freedom, while the lowest aspect is honesty and integrity, (5) the highest aspect of the work/profession of the khodim kyai is the spirit of leadership, while the lowest aspect is independence and freedom, (6) the highest aspect of the work/profession of an entrepreneur is independence and freedom, while the lowest aspect is leadership spirit and communication skills, and (7) the highest aspect of a politician's job/profession is leadership spirit, while the lowest aspect is honesty and integrity. The results of this study have an important role, namely as a basis for the development of a structured peer supervision model.

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