

## COMPETENCE CHARACTERISTICS OF INDIGENOUS COUNSELOR IN SERAT CENETHINI

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**Abstract:** In a counseling process, both counselors and counselees each bring personal characteristics including cultural background. The cultural approach in guidance and counseling is very suitable for a plural cultural environment, such as Indonesia. However, counseling science in Indonesia is still dominated by theories from the West. However, counselors cannot blindly apply counseling knowledge developed by different cultural standards. This is because research results in different cultural contexts are not necessarily compatible with Indonesian culture. Therefore, this research aims to help enrich the science of typical Indonesian counseling, namely exploring concepts related to the competency characteristics of indigenous counselors based on local Indonesian wisdom in the context of Javanese culture, which is contained in Serat Centhini. This research is library research. Meanwhile, data analysis in this research uses content analysis techniques with analysis units at the sentence level. This research uses an Indigenous Counseling approach and is pioneering research in the development of the Indigenous Counseling concept. The research results show that the concept of quality characteristics of indigenous counselors in Serat Centhini includes cultural competence and mainstream/general competence. Several aspects found in cultural competence are the awareness aspect which is shown by the value of unconditional acceptance of all cultural things brought by the counselee and treating them well and sincerely, and the skills aspect includes the value of being wise and fair, the use of techniques that are in accordance with the natural style. individuals and taking various actions are carried out in the right way. Meanwhile, several aspects of mainstream competency include aspects of knowledge, skills and personality.

**Keywords:** counselor competency, indigenous counseling, *serat centhini*

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## INTRODUCTION

Many things can affect the counseling process, not only psychological aspects but also aspects of cultural background brought by counselors and counselees. Counselors and counselees each bring personal characteristics during the counseling process, such as talents, intelligence competencies, personal inclinations and motivations. However, attention to the cultural background that contributes to the behavior brought by the counselor and counselee is still lacking. This cultural background can be in the form of values, habits, norms, and cultural biases in the form of verbal and non-verbal language. Cultural considerations are important because culture can make a difference in the effects of religion and type of way of thinking on the emotional intelligence of each individual, both in Eastern and Western cultures (Mousavi, 2021).

So, when the psychological aspects and cultural backgrounds between counselors and counselees are increasingly congruent, the possibility of the effectiveness of the counseling process is even higher. According to research results from Harrison, counselors tend to prefer counselors come from the same racial identity (Harrison, 1975). Because counselors who come from the same ethnic background, it is assumed that they will be better able to understand and direct counselees following the values they profess. In addition, misunderstandings that may occur during the counseling process can be minimized, so that the counseling process can run more effectively. Meanwhile, the incongruence between the perceptions and values of counselors and counselees can cause problems whose source of deviation is the lack of sensitivity of counselors to the cultural background of counselees. Though the broad definition of culture, includes a multicultural perspective that can be found in the entire counseling relationship. Based on this definition, multiculturalism is claimed to be the fourth force in counseling (Pedersen, 1991).

The cultural approach in guidance and counseling is very suitable for environments that have a plural culture, such as Indonesia. Counseling should be based on the nation's cultural values that can realize harmony in pluralistic life. Because the idea of this cultural approach contains beliefs in the need for mutual understanding, harmony and peace (Sukardiman, 2021). So far, counseling science in Indonesia is still dominated by theories from the West. This is supported by the results of research on the implications and trends of counseling guidance research publications in Indonesia from 2010 to 2020, showing that the behavioristic approach is the most widely used. The

implication is that there is still great room for contextualization and integration between Western counseling theory and Indonesian culture. In addition, researchers also encourage research collaboration across institutions, cultures and religions (Zamroni et al., 2022).

Counselor also needs to choose well the counseling approach to use, he cannot use an approach developed from different cultural standards blindly. Because, the results of research in the context of Western culture are not necessarily compatible with Indonesian culture (Sarwono, 2018). So indigenous counseling that departs from local wisdom can be one way to minimize and deal with cultural shifts, both because of cultural pluralism and because of contamination of other cultures such as Western culture which is known for its materialism and individualism (Mahmud, 2018).

Similar to indigenous psychology, indigenous counseling also intends to study, design and develop genius local-based counseling approaches from the environment concerned, not from other regions and designed for local communities (Sarwono, 2018). In indigenous studies, counseling is not only about counseling techniques and strategies, but also includes a counseling theory framework in general, including studies on the quality and competence of counselors.

The study of the characteristics of counselor competence in general covers three issues in the field of mainstream counseling, namely knowledge, skills and personality (Nurmawati, 2018). Meanwhile, according to Permendiknas number 27 of 2008, the competency standards of Indonesian national counselors include academic and professional competencies that are mapped and formulated into pedagogic, personality, social and professional competencies (Sudibyo, 2008). The competencies that are used as standards in the Ministry of National Education also contain aspects of knowledge, skills and personality. In addition, the competency standards in the Ministry of National Education also contain cultural aspects (Hastuti & Marheni, 2017).

The results of the researchers' initial search on the study of counselor characteristics based on the teachings of Indonesian local wisdom, generally show two approaches. The first approach uses previously established Western counseling theory as a framework, comparison or linkage to explain local cultural concepts found. The second approach is to explore concepts directly from within the culture which is then used as a source of knowledge without associating it with Western counseling theory.

Some studies that use the first approach in the context of Indonesian culture can be found in Saputra and Bhakti's research which examines the ideal characteristics of counselors in Indonesia based on the figure of punakawan Semar. The study used Eric Fromm's theory of productively oriented characters as a foothold. Semar's character in this study is reviewed from aspects of makeup characteristics, eye shape, nose and lips. From several reviews, these characteristic aspects then develop a productively oriented character dimension in the style of Eric Fromm which consists of being responsible at work, having social relationship needs about love, and doing things with reason (Saputra & Bhakti, 2015).

The next research was conducted by Nurmawati who examined the counselor's personality based on the cultural values of Bugis Bone mappakalebbi, which is a culture that respects and glorifies fellow humans, which is applied by prioritizing the values of appekelebbireng which is a verb from the word mappakalebbi which means to pay respect. Then he divided the personality of the counselor in appekelebbireng counseling into two points, namely how to speak and how to behave. At the point of how to behave, it is associated with attending theory (Nurmawati, 2018).

There is another study on the ideal character of counselors in Bugis culture that is explored through *pappaseng* texts. *Pappaseng* is full of noble character teachings. As a result, four values are considered to be absorbed into the character of the counselor, namely *acca* (proficiency), *lemphu* (honesty), *warani* (courage), and *getteng* (constancy). In the analysis of each character concept, some are attributed and some are compared with Western theories (Rahmi & Mappiare-AT, 2017).

While the study that uses the second approach, can be seen in Galang's research entitled "Punakawan and Counselor". This study explores the concept of traits and values in Punakawan, some of which have been contained in the counselor's code of ethics, so that these traits and values can be exemplified and applied by counselors. The application of a set of traits and values can be carried out according to predetermined stages in the form of a sequence of punakawan characters, starting from the characters of Gareng, Petruk, Bagong and Semar (Gumilang, 2021). Another study that also explores the concept of Indonesian counselors from puppet figures is research conducted by Caraka and Zuhdi on personality characteristics in Puntadewa characters. The results of the study revealed seven characteristics can be used as a reference for Indonesian counselors based on local wisdom, namely the characteristics of gentleness,

courtesy, fairness, wisdom, honesty, simplicity and patience. The analysis in this study also relates to religious material, namely by including Quranic verses in each character analysis (Zuhdi, 2022).

Further research explores the cultural values of a classic literary work that is used as a source of developing the personality competence of school counselors. The research explores the virtue values in *Serat Wulangreh* consisting of 13 pupuh, which is in line with Permendikbud No. 27 of 2008. The results of the study show seven values in *Serat Wulangreh* be used as a reference in developing counselor competencies, namely religious, loyalty and dedication as well as commitment, respect and unconditional acceptance, which can be an example, of trusted, calm in facing a problem, think positively, and always learn to develop (Damairia et al., 2022).

After looking at the two research approaches above, this study will use the first approach. The principle of counselor competence characteristics, both cultural competence and mainstream competence, will be a reference in data analysis to be able to show that the phenomenon (literature) discussed has counseling value. This is done as a form of first step in developing the concept of indigenous counseling. Meanwhile, until the time this article was written, researchers have not been able to find studies on the concept of counselor competency characteristics extracted from Centhini Fiber. So it is hoped that this research can be an inspiration for other researchers to continue the development of the concept of indigenous counseling, especially exploration in Serat Centhini.

Serat Centhini is one of the Javanese literary works written at the initiative of Sunan Paku Buwana V in 1814. Serat Centhini has its charm among other Nusantara manuscripts. This fiber is nicknamed the Javanese Encyclopedia because it contains teachings that are so diverse and quite complete, ranging from external things to *bathiniah* (the practice of thoughts and feelings) on the island of Java, not those found on other continents (Ranggasutrasna et al., 1991). Because of the distinctiveness and breadth of the material, Serat Centhini can be a source of knowledge that also enriches the literature related to the development of concepts and theories of the characteristics of the competence of indigenous Indonesian counselors.

Based on the explanation above, this paper will focus on exploring the concept of the characteristics of indigenous counselor competencies based on Indonesian local wisdom in the context Javanese culture, which is contained in Serat Centhini.

## **METHOD**

This research is a qualitative research that focuses on exploring indigenous concepts in Serat Centhini related to the characteristics of counselor competence. So that the primary data source in this study is the translated text of Serat Centhini in Indonesian taken from the book Centhini Tambangraras-Amongraga Volume X published by Gadjah Mada University Press and Serat Centhini 10 published by Cakrawala Publisher. While secondary data sources that function as a comparison and complement to primary data sources are obtained from several literature such as books, scientific articles, documents, and information sources that are relevant to the characteristics of counselor competence, indigenous counseling and Javanese culture.

This research uses the Indigenous Counseling approach as described in the introduction as pioneering research. Data analysis in this study uses content analysis techniques with unit analysis at the sentence level. The use of content analysis aims to obtain valid inferences. Researchers conduct data analysis with content identification stages including sorting and selecting the contents of Centhini Fiber based on the characteristics of counselor competence, comparing and combining theory with content until relevant data is found, data classification and interpretation of the data to arrive at a systematic and objective conclusion.

## **FINDINGS AND DISCUSSIONS**

### **Cultural Counselor**

Counselors in an indigenous counseling setting, try to help counsellors conform to the values and beliefs in the culture brought by the counsellor. So it becomes a challenge for counselors to be able to master things related to the culture and race of counsellors (Syahril, 2018). Counselors need to always upgrade their competencies, especially those related to local cultural counseling models. Counselors must also appear contextually in the counseling process by the background, outlook on life, values, culture, religion, beliefs and socio-economics of counseling (Rangka, 2016).

In addition, counselors also need to understand normative things in a cultural group. For example, the view of the concept of disease in the general culture of the archipelago includes supernatural, natural and psychological dimensions. So in understanding counseling problems, counselors need to

consider various possible factors, including natural, supernatural and religious factors (Lestari et al., 2020). Many fields of study, both ancient and new, offer in the way of understanding the physical, psychological and spiritual relationships that influence an individual's well-being (Božek et al., 2020). Counselors also need to be proactive in understanding the culture of counseling. Counselors can learn these things from literature and direct observation of counseling culture (Justitia, 2017). This allows the emergence of approaches that integrate cultural aspects with counseling theory that are adaptive to the culture in which counseling is practiced.

As explained above, even though counselors and counsellors come from the same race and ethnicity, it is still very possible that there are differences between them. Differences in traditions within one ethnicity have become commonplace in Indonesia. This shows how diverse the culture in Indonesia is. So that the main quality of multicultural competence is needed by a counselor even if he faces counsellors who come from the same ethnicity. Because the implementation of cultural interventions in general, requires flexibility in the counselor's role (Masturi, 2015).

Some of the qualities of a multicultural counselor's competence include credibility, proficiency and trustworthiness. In addition, a counselor's cultural awareness can help counselors in the process of gaining awareness of cultures that are different from their own. The most important thing for a counselor is to be more responsive and respectful in a cultural context. Counselors need to learn how to ask sensitively and show respect for different cultural beliefs (Ahmed et al., 2011).

Cultural competence will help counselors to be able to prepare counseling resources that are suitable for the needs of counsellors from various other cultures around the world. In addition, cultural competence helps counselors to be more aware of the complexities of their own cultural identity as well as to hear other voices from different cultures that may be different that the counselor brings. According to the theoretical framework of Multicultural Competence, there are three levels of counselor competence, namely awareness related to cultural assumptions that have been learned, comprehensive knowledge of culture and then active practice of skills (Pedersen, 2002).

The first step in developing the competence of cultural counselors is to assess cultural needs related to the counselor's awareness, knowledge and skills. A counselor's level of awareness is determined by their ability to accurately assess a situation both from their point of view and from the point of view of

counsellors from different cultures. The awareness that has been formed in the counselor can help in asking the right questions to the counselor. Meanwhile, the set of knowledge possessed by the counselor can help him to get the right answers to his questions in the counseling process. Knowledge also leads counselors to understand the complexity of alternatives and ambiguities in each cultural context. Awareness and knowledge can reduce the difficulty of the counselor in the process of installing some skills on him. The second step is to develop sources of knowledge. The knowledge developed is not only related to counseling approaches, but also related to interdisciplinary skills such as politics, history, economics and social for a more comprehensive psychological understanding. Finally, multicultural skills are built on multicultural awareness and knowledge towards taking appropriate actions at the right time and on the right path to help counsellors achieve positive outcomes (Pedersen, 2002).

Indigenous wholistic theory is cyclical, circular and wholistic. It is a living phenomenon (Absolon, 2020). In its development, the diversity in contemporary society is not only limited to the racial/ethnic dimension, but also seen in other aspects of culture such as socio-economic status, religion/spirituality, sexual orientation and self-competence status. So that culturally competent counselors must diligently hone their counseling practices with a solid understanding of history and social movements that shape a culture. Counselors also need to be aware of how social class issues can affect counselors. Counseling with cultural competence must be able to be a vehicle for empowering counselors. Counselors must also be open-minded and committed to continuous learning (Kurniawan & Ahmad, 2023).

### **The Story of a *Patih* in Serat Centhini**

Serat Centhini began to be written in January 1814 A.D. and was completed in 1823 A.D. At the idea of Duke Anom Amangkunagara III, who was then the Crown Prince of the Kingdom of Surakarta and later became the king entitled Sunan Paku Buwana V, formed a team of writers Serat Centhini. The team consisted of three Surakarta Royal poetry officials, each of whom received orders before writing this fiber. Kiai Ngabei Ranggasutrasna received orders to explore the eastern half of Java. Kiai Ngabei Yasadipura II received orders to explore the western half of Java. Meanwhile, Kiai Ngabei Yasadipura received the order of Hajj and stayed for some time in Arabia to deepen knowledge of Islam. Upon their return from their respective explorations, they met at the Duchy of the Crown Prince of Surakarta to start writing with the help



of several speakers who were by the topic being written. Serat Centhini is full of teachings of local Javanese traditions and daily material and spiritual religious values that are still widely practiced by their followers (Ranggasutrasna et al., 1991).

One of the stories in Serat Centhini that is the object of this research is the story of the profile of an ideal patih, which is contained in the book Centhini Tambangraras-Amongraga Volume X. A patih who is a leader of troops and a figure who protects and can motivate soldiers and all citizens of Jenggala including the king's sons. The figure symbolically has a role like a counselor who acts to understand, protect, motivate and direct counsellors to be able to understand themselves and their world to develop their potential and solve the problems they are facing. The patih is named Kudanawarsa who has the title Patih Rekyana in the Kingdom of Jenggala. He was an obedient servant of the king, clever and wise. Patih Kudanawarsa has a tall and mighty posture, has a pleasant facial expression that is by his good character, has a sharp intuition and has a wise character like the character of a rishi (religious figure). This is evident from the soldiers who love and respect him so much.

As a Patih, he worked fairly by assigning tasks to his soldiers according to their abilities. Patih Kudanawarsa always tries to maintain the welfare of the country. He has a patient, virtuous, humble and responsible character especially in matters related to statehood. He also expanded friendship with other kingdoms, even narrowing the space for enemies who wanted to colonize, without going through war. The conquered enemies then offered their crops to the king and as a sign of respect for Patih Kudanawarsa's officers (Wahyudi, 2015).

Patih Kudanawarsa, who has become the king's trust, is also believed to be the guide of the king's sons numbering 125 people. He accepted and treated them all well. The Patih answered all questions and imparted a wealth of knowledge to the king's sons. He also gave love to all of them, so that none of the 125 people felt disappointed in him.

During the leadership of Patih Kudanawarsa, life in Jenggala became safe, no criminals dared to act. All the king's servants and sons also helped maintain the welfare of the country. In addition, Patih Kudanawarsa is also good at managing the government so that all soldiers no one resists, even they dare to risk their lives for the kingdom. Because of Patih Kudanawarsa's ability to manage the state government, he was able to make the soldiers motivated so that they always waited and carried out the duties of the king earnestly and with

sincere intentions of filial piety and determination until death picked them up (Pakoe Boewono & Marsono, 2006).

Furthermore, it is also told the *katuranggan* (character based on the condition of the body) of the figure of Ki Patih Kudanawarsa who has the principle of characteristic values of a counselor.

**Table 1**  
***Katuranggan* in the conseling's meaning**

<b><i>Katuranggan</i></b>	<b>Conseling's meaning</b>
<i>"Pethikaning 'ukiran' bentuk mukanya patih Kudanawarsa seluruh wajah jelas serba pantas, berwatak menerima segala pekerjaan. Segala pekerjaan apa saja yang diberikan diselesaikan dengan baik. Ia tidak berwatak pura-pura."</i>	Accept personal counselee with various characters that he brings sincerely as he is.
<i>"Rambut lemas senang akan keutamaan."</i>	Take the right path to help the counselor achieve positive results.
<i>"Mata agak tajam kerlingnya seperti buah kedhondhong jarang berkedip, maya 'indah sekali' kelopak matanya mengkilap tebal keputih-putihan depan, berwatak tidak sembrono."</i>	Consider seriously in determining all steps to be taken in the counseling process.
<i>"Kening hitam bagai tanduk rusa berwatak kokoh dalam segala pekerjaan diselesaikan dengan tepat."</i>	The counselor can choose the appropriate counseling approach according to the problem and personal counseling.
<i>"Bibir merah tipis, dadanya bidang berwatak kuat berilmu."</i>	Equip yourself with various sciences.
<i>"Gigi berurutan bagus, berwatak tutuk pamuwus 'pandai berbicara dan tepat dalam berbicara', meskipun marah masih terkendali oleh hati. Jelas dan terang dalam berbicara; keluarnya kata-kata bersahaja, dimarahi tidak marah."</i>	Counselors can control any kind of emotion themselves. Able to communicate clearly, use good word choices and be easily understood by counsellors, thus minimizing misunderstandings in the counseling relationship.
<i>"Dagu bulat ngikis yatra 'mata uang yang dikikis', berwatak sungguh-sungguh tidak memperbanyak berandai-andai."</i>	Make a good use of time, don't waste time on things that are not needed.
<i>"Rahang bagai panglukung sangkal 'alat yang dipakai untuk membengkokkan tangkai beliung' berwatak baik tidak begitu suka makan, tidak mempunyai kebiasaan meludah, membuang ingus dahak."</i>	Always maintain good ethics in behavior.
<i>"Leher nangsam-katapane, suaranya bagus."</i>	Have good counseling communication skills including being able to regulate intonation and tone of speech.
<i>"Bahu leseh apingwin berwatak selalu siap sedia dalam pekerjaan, cepat tapi tidak tergesa-gesa."</i>	Always be in self-awareness and able to manage time appropriately during the counseling process.

## Competence Characteristics Of Indigenous Counselor In Serat Centhini

<i>“Dada mungkal ‘membusung keluar’ sumengoh ‘berisi dan padat’, berwatak berani berkorban menghujani bau yang harum, pilihannya hanya agar semua orang dekat bersahabat.”</i>	Dare to take risks but still with calculations and considerations in helping counseling, especially when counseling relationships involve more than one counseling, such as in group counseling settings and family counseling.
<i>“Lambung panjang, berwatak berbicara dalam keadaan jika perlu.”</i>	Counselors do not overdo it in providing feedback to counselors and can provide it accurately.
<i>“Paha anggansir keras berwatak kuat jujur/tegak dalam bekerja.”</i>	Honest and professional, do not cheat or use counseling for personal gain.
<i>“Betis keras dan liat ngemanak seperti kentongan kecil, berwatak tahan bekerja dan serempak.”</i>	Hardworking and able to cooperate both with counsellors and with other professions as needed.
<i>“Jika tumit melangkah tumit menancap tanah berwatak jangkauannya dalam.”</i>	Counselors have a wide range of thoughts, not only limited to personal points of view so that they can see from the perspective of counsellors or significant others involved.

### Competence Characteristics of Indigenous Counselor in Serat Centhini

As mentioned above, the story of Patih Kudanawarsa symbolically has a role as the role of a counselor. Ki Kudanawarsa's work as a Patih of one of the kingdoms in Java Island and a set of good characteristic in his personality can be raised as a source of indigenous knowledge in the context of Javanese culture to be developed into the concept of indigenous Indonesian counselors. The concept of indigenous counselors in the story of Serat Centhini has the value of counselors' cultural competence and the quality of mainstream counselors.

**Table 2**  
Cultural competence of counselor

No.	Competence	Cultural Competence Aspect
1.	Wise and fair, in assigning tasks to his soldiers according to the abilities that they have	<i>Skill</i>
2.	Expand friendships, repel enemies without going through war	<i>Skill</i>
3.	<i>“Menerima segala pekerjaan yang diberikan, diselesaikan dengan baik. Ia tidak berwatak pura-pura.”</i>	<i>Awareness</i>
4.	<i>“Senang akan keutamaan”</i>	<i>Skill</i>

As explained earlier, the cultural competence of counselors in principle consists of three aspects, namely awareness, knowledge and skills. But in the story that became the object of this study, researchers only found two aspects of a counselor's cultural competence, namely aspects of skills and awareness. Implicitly, related to wise and fair competence in assigning tasks to soldiers can

be interpreted in the context of counseling, that counselors can provide counseling tasks according to the background including the abilities possessed by the counselor. The action also shows that counselors can empathize with individuals who carry cultural components that may be different from the culture brought by counselors. In addition, competence in expanding friendships and driving out enemies without going through war also shows that counselors can empathize use techniques and adjust the natural style of teaching and learning of individuals who certainly have differences in the context of cultural components. Finally, competence favors virtue indicating that various actions taken in counseling are taken at the right time and in the right way to help counsellors achieve positive outcomes (Pedersen, 2002). So that the three competencies are included in the skill aspect. In the aspect of awareness, the ability to realize differences in cultural elements and pay more attention to the welfare of the counselor will make the counselor able to accept unconditionally all cultural things brought by the counselor and treat them kindly and sincerely.

In addition to the quality of cultural competence, the concept of indigenous counselors in the story of Serat Centhini also includes the quality of general/mainstream counselors which include aspects of knowledge, skills and personality (Nursyamsi, 2017).

**Table 3**  
**The quality of mainstream counselor**

No.	Competence	Mainstream Counselor's Quality Aspect
1.	<i>"Kuat berilmu"</i>	Knowledge
2.	<i>"Jangkauannya dalam"</i>	
1.	<i>"Kokoh dalam segala pekerjaan diselesaikan dengan tepat"</i>	Skill
2.	<i>"Jelas dan terang dalam berbicara; keluarnya kata-kata bersahaja, dimarahi tidak marah"</i>	
3.	<i>"Suaranya bagus"</i>	
4.	<i>"Selalu siap sedia dalam pekerjaan, cepat tapi tidak tergesa-gesa"</i>	
5.	<i>"Berbicara dalam keadaan jika perlu"</i>	
6.	Mampu memotivasi (kisah dengan para prajurit)	
1.	<i>"Tidak sembrono"</i>	Personality
2.	<i>"Berwatak baik tidak begitu suka makan, tidak mempunyai kebiasaan meludah, membuang ingus dahak"</i>	
3.	<i>"Berani berkorban hanya agar semua orang dekat bersahabat"</i>	
4.	<i>"Kuat jujur/tegak dalam bekerja"</i>	
5.	<i>"Tahan bekerja dan serempak"</i>	

Based on the table, there are two quality competencies of general counselors in the aspect of knowledge, namely “*kuat berilmu* (strong knowledge)” which means broad knowledge and “*jangkauannya dalam* (deep reach)” that means having a wide range of thinking. Meanwhile, in the aspect of skills there are six competencies, including being able to apply the counseling approach appropriately, being able to control one's emotions and using good and clear word choices, being able to regulate intonation and tone of speech, being able to manage time appropriately, not excessive in giving feedback to counsellors, having the ability to motivate counsellors. In the personality aspect, there are five competencies, namely weighing all steps calmly and wisely, maintaining good ethics in behavior, daring to take risks in helping counsellors by considering all the consequences, honest and professional, and being hardworking and able to cooperate with other parties.

The ethical values in counselors can help counselors build effective interactions in counseling relationships (Anriani & Maemonah, 2021). Counselors are required to have competencies that can pay attention to, appreciate and respect the elements of the counsellor's culture. So both the self-awareness of the constellation, the resolution of problems, and the maximization of its potential need to be associated with these cultural elements (Afrizal & Netri, 2021).

### **CONCLUSION AND RECOMMENDATION**

The concept of quality characteristics of indigenous counselors in Serat Centhini includes cultural competence and mainstream competence. There are three competences in skill's aspect and one competence in awareness of counselor's cultural competence. While, mainstream counselor's quality aspects consist of two competences of knowledge, six competences of skills and five competences of personality.

This research is an early stage research, so it is not enough to stop just to come to conclusions. Initial research in Indigenous Counseling studies needs to be supported by empirical evidence through further research such as experiments or case study exploration so that a concept or theory under study becomes more comprehensive. So that in addition to the ethics and emics being fulfilled, the research becomes increasingly valid.

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