

The Counselor Ideal Character Based on the Values of the Madurese Work Ethic

Ach. Sudrajad Nurismawan^{1*}, Wasilatur Rahmah Siftia Rusydi², Nurasih Basri³, Dyah Nopitasari⁴, Najlatun Naqiyah⁵ 

^{1,5} Master Program of Guidance and Counseling, Universitas Negeri Surabaya, Surabaya, Indonesia

^{2,3,4} Guidance and Counseling, Universitas Negeri Surabaya, Surabaya, Indonesia

ARTICLE INFO

Article history:

Received February 19, 2023

Accepted June 04, 2023

Available online July 25, 2023

Kata Kunci:

Etika Kerja Masyarakat Madura, Konselor Sekolah, Kearifan Lokal

Keywords:

Madura Community Work
Ethics, School Counselor
Professionalism, Local Wisdom



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.

Copyright © 2023 by Author. Published by Universitas Pendidikan Ganesha.

ABSTRAK

Beberapa daerah di Indonesia yang mempunyai nilai etos kerja yang baik, wilayah Madura juga mempunyai beragam nilai etos kerja yang sarat makna dan baik untuk diterapkan dalam bidang profesinya masing-masing. Sayangnya, hingga saat ini sebagian besar masyarakat awam lebih fokus pada segelintir permasalahan yang muncul di media terkait masyarakat Madura. Oleh karena itu, penelitian ini bertujuan untuk menganalisis konsep karakter ideal konselor berdasarkan nilai-nilai etos kerja masyarakat Madura sebagai upaya meningkatkan kompetensi profesional konselor sekolah dalam memberikan layanan pendampingan kepada siswa di sekolah. Penelitian ini menggunakan penelitian kualitatif, pendekatan hermeneutika Paul Ricoeur yang mencakup varian analisis wacana untuk menafsirkan struktur pesan dan berbagai fungsi bahasa yang tersimpan dalam Tor-cator (kata-kata filosofis) Madura. Data utama berasal dari hasil penelitian terdahulu yang kemudian diperkuat melalui observasi dan wawancara lapangan. Penelitian ini menunjukkan bahwa nilai-nilai etos kerja Tor-cator Madura sangat relevan dengan orientasi profesional konselor sekolah. Hasil penelitian ini memberikan kontribusi penting dalam materi pengayaan peningkatan kompetensi konselor sekolah berbasis nilai-nilai kearifan lokal daerah.

ABSTRACT

Several regions in Indonesia that have good work ethic values, the Madura region also has a variety of work ethic values that are full of meaning and good for application in their respective professional fields. Unfortunately, to this day most ordinary people are more focused on a small number of problems that appear in the media related to Madurese society. Therefore, this study aims to analyze the concept of the ideal character of counselors based on the values of the Madurese work ethic as an effort to improve the professional competence of school counselors in providing assistance services to students at school. This study use qualitative research, Paul Ricoeur's hermeneutic approach which includes a variant of discourse analysis to interpret the message structure and the various functions of language stored in the Madurese Tor-cator (philosophical words). The main data is comes from the results of a previous study then strengthened through observation and field interviews. This study shows that the work ethic values of the Madura Tor-cator are very relevant to the professional orientation of school counselors. The results of this study provide an important contribution to enrichment materials for increasing the competence of school counselors based on regional local wisdom values.

1. INTRODUCTION

When working within the scope of school education, a counselor is required to be able to work precisely and swiftly in handling problems while maintaining a good work ethic (Shimoni & Greenberger, 2014; Studer, 2014). Work ethic is often known as a person's personality and way of expressing, viewing, believing, and giving meaning to things, which encourages him to act optimally so that the pattern of his relationships with others can be well established (Fairy et al., 2019; Hidayah & Santoso, 2020; Segantara et al., 2017). Moreover, in efforts to increase teacher professionalism and performance, work ethic supports these two things (Sinamo, 2011; Skardewi et al., 2013).

*Corresponding author

E-mail addresses: achsudrajadnurismawan@email.com (Ach. Sudrajad Nurismawan)

On the other hand, each region has its characteristics in terms of work ethic (Budi, 2020; Hanafi et al., 2020; Syamsuddin, 2010), including the Madurese people who are known for having a hardworking work ethic when they migrate outside their region (Abroriy, 2020; Faraby, 2016). This of course cannot be separated from Madura's natural conditions which tend to be dry, which makes many Madurese people decide to emigrate to get a better and more decent living (Kurniawan & Fatmawati, 2019; Tyas & Triwahyudianto, 2017). Apart from remaining firm in upholding the principles of honor and self-respect through work, for the majority of Madurese people, work is not only to earn money but also to worship according to the messages of Islamic teachings which are adhered to by the majority of Madurese people (Febrian, 2017; Fitriyah, 2020; Sutopo, 2014).

Unfortunately, in the context of the world of education, the concept of work ethic has not yet been widely adopted, especially in efforts to develop the professionalism of teachers and school counselors. Having a good work ethic in the form of a hard worker, being fond of traveling, and being careful in building networks between communities is very suitable for conceptualization in efforts to increase the professionalism of counselors as in previous studies which examines the ideal character of counselors based on regional local wisdom values that already exist in Indonesia (Ariyanto et al., 2016; Setyaputri, 2017; Sunarti & Habsy, 2018).

It must be admitted that most concepts of counseling approaches and counselor personalities in Indonesia adopt Western cultural standards and values without criticizing or adapting to Indonesian cultural contexts. This is what drives the birth of an indigenous psychology approach in Indonesia (Sarwono, 2012; Setiono, 2007), and not long ago this was followed by the emergence of indigenous counseling in Indonesia (Habsy & Wahyuni, 2019; Hariko & Ifdil, 2017; Sujadi, 2015). The complexity of student problems and the rapid development of culture in Indonesia inevitably forces educators including counselors to always develop their personalities and competencies according to the area where they work, which is important, especially to integrate various Western approaches and values with local Indonesian culture in the field of education appropriate school counselling (Ali et al., 2020; Fuad et al., 2020).

Base on the problem and the result of previous study, this paper aims to formulate a concept of the ideal character of a counselor based on the work ethic values of the Madurese people to be taught and practiced to increase professionalism for prospective counselors and school counselors who have a background from the island of Madura and its surroundings.

2. METHOD

This study use qualitative research uses a hermeneutic approach to provide an understanding of language and natural behavior that generates insights about meaning and beliefs for researchers (Mappiare-at, 2013). More than that, the use of the hermeneutic approach in this study is intended to function as a qualitative method to explore or reveal meaning in texts, discourses, and interpret problems such as the values of the Madurese work ethic in the text. The meaning of the text goes through 3 stages: 1) the semantic stage by examining the linguistic work ethic of the Madurese people from the Madurese language itself, 2) the reflective stage, namely the process that connects the understanding of symbols from the previous stages with self-understanding, 3) And finally, the existential stage or known as ontological which means an understanding of something more concrete (Abroriy, 2020; Ridwan et al., 2020).

Therefore, Paul Ricoeur's hermeneutical approach was chosen as the research framework because the discourse and discussion analysis model used by Paul Ricoeur is very adequate for dissecting hidden messages in a Madurese *Tor-cator* (Mulawarman et al., 2021; Sastrapratedja, 2012). The main data source used in this research is the results of a study previous study namely "*Etos Kerja Madura dalam Perspektif Budaya dan Agama Islam*" (Windari, 2020). The data is used because it contains the philosophy and work ethic values of the Madurese people, which have been formulated from literature studies and strengthened through observation and field interviews with Madurese figures and humanists.

3. RESULTS AND DISCUSSION

Result

Referring to the results of the analysis, the researcher found six values of the Madurese work ethic that are relevant and appropriate to be conceptualized into efforts to develop the professionalism of school counselors, especially in formulating and carrying out their duties at school. Table 1 show the summary of the six values of the Madurese work ethic.

Table 1. The Ideal Character of A Counselor is based on the Values of Madurese Work Ethic

No.	Tor-cator About the Work Ethics of the Madurese Community	General Meaning	Relevance to the Counselor's Ideal Character
1.	<i>Bharenteng</i>	Very active, " <i>abhabbha</i> ", or " <i>akarjha</i> " (enthusiastic and earnest) when pursuing something.	Ideally, a counselor must be serious and " <i>ta' ni bennian</i> " (not playing games) to help the counselee find a way out.
2.	<i>Kar-ngarkar colpe'</i>	Work hard to get what you want.	The counselor should have worked hard until he reached his limit " <i>makalowar pello koneng</i> " when the counseling session took place.
3.	<i>Bada kettosanna</i>	To achieve results, the efforts made are never half-measures so that they can produce something that is desired.	In each counseling session, it is required to always achieve results, meaning that there is progress in every meeting between the counselor and the counselee, therefore the counselor must be truly sincere and committed to helping and accompanying the counselee.
4.	<i>Jhak-ajhak</i>	Cooperate because of a sense of kinship and a sense of mutual need for one another.	It is undeniable that guidance and counseling services also require help and support from others. A counselor must be able to work with other people, to facilitate his work, especially if there are cases that must be handled.
5.	<i>Ngowan bakto</i>	Management or managing time as well as possible.	Counselors are required to be able to organize counseling sessions properly and set targets in each meeting. In addition, professional counselors must be able to find the right time if they want to do counseling, according to the proverb " <i>jhemor ding-dingnga pong-pong are panas</i> " (doing something at the right time).
6.	<i>(Bhume) songenep ta' abingker</i>	A license to wander, thinking that wandering is not a bad thing and getting someone out of their comfort zone.	Counselors must build networks outside their area both in the context of seeking knowledge and becoming members of the profession.

The word "ethos" can be interpreted as a distinctive personality in a community group. It is this distinctive personality that will develop in giving a nation's view of good and bad, namely ethics. Ethos is also interpreted as a view of the characteristics of a social group, a value system that underlies the habits and practices of a community. Furthermore, in his view, Max Weber defines work ethic as a belief that serves as a guideline for the behavior of a person, group, or institution. Therefore, the work ethic can be interpreted as teaching about work, which is believed by a person or group of people as good and right, which is manifested in certain work behaviors. Then, when talking about the work ethic, almost every community has a work ethic value that is always upheld, including the Madurese. In this study, the values of Madurese work ethic are manifested in these points.

Madurese people call people who are very active "*bharenteng*", "*akarjha*", or "*abhabbha*". The community's work ethic is in line with the words of a member of the Pakem Madhu Foundation, who said that Madurese who work outside the island (migrating) will be very "*bhajang*" or active at work so that when going home to their hometown the neighbors don't recognize them because of their different appearance. This happened because the Madurese people have the slogan "*san-misan becca mandih sakaleh*", which means it's absurdly wet to take a shower as well. Such a work ethic is closely related to the ideal character of a counselor. A good counselor must be serious about helping the counselee, either to find a way out of the problems that occur or to find potential counselees. The seriousness in question is

proven by the sincerity in seeking to know the counselee himself in depth, either by conducting both test and non-test assessments or by direct observation; ready to listen to the counselee's complaints without intending to judge, listen actively; willing to engage more deeply with the counselee's problems; and sincerely help the counselee to achieve independence.

Hard work is the nature of someone who doesn't give up easily, doesn't give up easily, and wants to keep trying to achieve something he wants. The majority of Madurese people have this character, but behind this trait, Madurese never forgets their relationship with God (don't forget to worship). "*Karngarkar colpe*" is also one of the teachings of Islam, which teaches its followers not to be lazy. The proverb "*abhantal omba'asapo' angen*" or wind-covered waves which means to work hard regardless of rain or heat, really describes the character of the Madurese people in general. Working hard is very relevant to the world of counseling because counselees' complex problems often require counselors to always try to find various strategies and techniques to solve problems. For example, if the counselee is hit by a case that cannot be resolved with a humanistic approach, the counselor must be able to analyze more deeply and try other approaches to find a way out.

Achieve results is a condition when a business or job produces something. "*Namen jhagung molong jhagung*" or what you sow is what you will reap, the Madurese people hold on to these two wise words, therefore the Madurese will work very hard so that the efforts they make produce something as desired. Guidance and counseling services do not always produce instant results, because achieving independence and optimal psychological development is not enough with just one or two services. The intended result is the real progress that must be fulfilled by the counselor in every service provided. For example, when holding the first stage of the counseling session, the counselor can at least build good interpersonal relationships with the counselee. The progress of forming good relations will facilitate the next counseling session because it will make the counselee more open and trusting of the counselor.

"*Jhak-ajhak*" in the Madurese language means working together, this attitude is reflected in the Madurese people who started as traditional farmers. When farmers work the land, they need a lot of labor to help them start from hoeing, and planting seeds, to fertilizing the soil. Not only that, but the local community will also work together to help farmers harvest, dry, and even put the rice into the barns when the harvest season arrives. The cooperative attitude of the Madurese community can be an inspiration for other professional workers. Because it is undeniable that every job requires cooperation with other parties to achieve the expected goals. As with counselors, this profession also requires cooperation and assistance from other parties. The counselor will cooperate with other parties concerned with the counselee if necessary and hand over cases that exceed the limits of his ability to those who are more skilled to facilitate his performance.

Time management is the ability to organize time and resources optimally to achieve certain goals. Time management does not only focus on managing time but rather on how to make good use of time, creating a balance between work and personal life. Time management abilities in individuals will be seen by how to determine the priority of several existing tasks and focus time and energy on prioritized tasks. In Madurese verbal expressions, "*ngowan bakto*" means the best time management. Madurese often mentions the word "*ngowan bakto*" to describe good time management. This expression proves that Madurese has the principles of respect, efficiency, and good use of time. The Madurese values that are relevant to the fifth aspect, namely the ability to effectively manage life and the natural environment around them, are sometimes reflected in their attitudes. They realize that age is an opportunity given by God to make the best use of it. Time management skills are indispensable for all jobs. Counselors are required to be able to organize counseling sessions well and set targets at each meeting. Following the saying "*jhemor ding-dingnga pong-pong are panas*" which means doing something at the right time, professional counselors must be able to find the right time to do counseling.

Wandering is the movement of a person from the place of origin where they grew up to live or gain experience in another area. The culture of migrating is inherent in the Madurese ethnic community, this is illustrated in the proverb "*(Bhume) songenep ta' abingker*" or the license to wander. However, this culture does not necessarily make them forget their place of origin. This is evidenced by their habit of returning home or what is better known as the Toron tradition. Madurese people realize that their island is quite narrow and infertile and lacks natural resources which greatly affects their search for a source of income. Madurese does not hesitate to "*alajar*" or sail other words, to migrate to get a decent job outside their hometown. Not a few people are reluctant to leave their hometown. They feel comfortable and afraid to try new things because they avoid failure. However, as a professional, you should try new things to increase your knowledge and experience. It's the same with the counselor, where the counselor is required to help the counselee free from his comfort zone. One of the things that counselors can do is learn various kinds of new knowledge by actively networking with counselors in other areas and being actively involved as members of the profession to develop self-competence.

Discussion

In the process of providing support services in schools, counselors have an important role and position. The counselor must have a strong and stable personality, namely a good personality that can support the counselor to achieve the desired goals (Kirom, 2018; Windari, 2020). The counselor's characteristics have a greater influence on client change than mastery and theoretical approaches alone (Sagita et al., 2022; Sandra, 2013). Some research results show that there is a relationship between the personal qualities of the counselor and the efficacy of the counseling service process (Haryadi & Sanjaya, 2020; Setiawan, 2022).

The counselor's ideal character or attitude that the counselor must take when providing services, is tailored to the student's problems and character. As someone who is considered an expert and professional in handling student problems, the counselor is required to have a wise personality, because the counselor's personality can be used as an example for his counsees (Alfadla et al., 2021; Putri, 2016). However, the facts show that currently the concept of ideal personal characteristics of counselors still cites Western values. The development of various Western counseling theories and approaches is still used by counselors as the main reference in implementing guidance and counseling in Indonesia (Ariantini et al., 2019; Kolog et al., 2015). If we trace the essence of counseling, it already exists in aspects of Indonesian culture. It's just that the majority of the procedures used by Indonesian counselors adopt the techniques and procedures developed by Western culture. This has an impact on the efficacy of the counseling process, especially on the cultural differences that underlie the counseling relationship, so it has an impact on the results of the counselor and counselee relationship being biased.

Therefore, Indonesian counselors are expected to be able to implement counseling concepts and practices that are adapted to the noble cultural values of the Indonesian nation. Counselors need to be aware of their cultural heritage, this is in line with the opinion expressed by previous studies that state counselors are encouraged to have awareness of their own cultural identity as well as issues of cross-cultural dynamics (Boyer, 2022; Hays & Erford, 2010). The counselor should adapt to the cultural characteristics of the counselee and pay special attention to the cultural characteristics of the counselee. It should be noted that Indonesia is a nation that has cultural diversity, one of the cultures of the Indonesian nation that can be used as a reference to become the ideal character of a counselor is the values of the Madurese work ethic.

As a simple example, student problems occur due to differences in ethnic and cultural backgrounds. This can be seen from the results of a study at Madrasah Aliyah Negeri 1 Jember, where the personal characteristics of students from the Javanese and Madurese ethnic groups often give rise to various problems (Suryadi, 2018). Students with a Madurese ethnic background have a character who likes crowds in the classroom, and their tone of voice when speaking is too loud. Another habit that is often carried out by students from Madurese ethnic backgrounds is to act as they please without thinking about their surroundings. This of course disturbs other students and has an impact on the learning process or social relations between students from Javanese and Madurese ethnic backgrounds. In the resolution process, a counselor needs to use a special approach, such as cross-cultural counseling communication (Muslihati, 2014; Sandra, 2013). A counselor must have the ability to adapt the language that will be used during the counseling process.

To be skilled in the counseling process, counselors need to continue to explore and hone skills with various counseling theories and approaches. This is in line with the work ethic values of the Madurese people, namely "*Kar-ngarkar colpe*" dan "*(Bhume) songenep ta' abingker*". These two values contain the meaning of hard work and the willingness to go abroad. The form of implementation of these work ethic values in the ideal counselor's personality characteristics is that counselors are expected to always try to find various strategies and techniques to solve clients' problems by learning various kinds of new knowledge by actively networking with counselors in other areas and being actively involved as members of the profession in efforts to develop self-competence (Faraby, 2016; Sholik et al., 2016).

From these explanations, it can be understood that the findings of this study contribute especially to strengthening the ideal counselor identity and developing the competence of professional counselors based on the local wisdom values of the Madurese community which sometimes receive less attention. Furthermore, these findings also enrich the results of previous study regarding the ideal counselor in the "*Ngereng Dhabu*" Culture in Madura by emphasizing the work ethic and spirit of self-development without giving up easily in dealing with counsees who have various life problems (Fadlilah, 2021).

The implications of this research can contribute to the development of counselor education modules or curricula that are more related to the work ethic values of Madurese society. In addition, the research results can be used as a basis for training and development programs for counselors to better understand and apply Madurese work ethic values in counseling practice. However, this research may

have limitations in generalizing the findings to other community groups outside Madura. Work ethic values can vary between cultural groups.

4. CONCLUSION

The values of the Madurese work ethic are very relevant in efforts to increase the professionalism of school counselors because apart from containing many principles and good work attitudes, the values of the work ethic are also not too complicated to implement in the counselor's professional work behavior. These findings need to be followed up by school principals and regional education offices primarily through focus group discussions and guided workshops.

5. REFERENCES

- Abroriy, D. (2020). Etnomatematika dalam Perspektif Budaya Madura. *Indonesian Journal of Mathematics and Natural Science Education*, 1(3), 182–192. <https://doi.org/10.35719/mass.v1i3.44>.
- Alfadla, M. T., Mappiare-AT, A., & Rahman, D. H. (2021). Identifikasi Social Power dalam Karakteristik Kiai sebagai Rujukan Kualitas Diri Konselor. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 6(6), 982–990. <https://doi.org/10.17977/jptpp.v6i6.14901>.
- Ali, M., Triyono, B., & Koehler, T. (2020). Evaluation of Indonesian Technical and Vocational Education in Addressing the Gap in Job Skills Required by Industry. *Proceeding - 2020 3rd International Conference on Vocational Education and Electrical Engineering: Strengthening the Framework of Society 5.0 through Innovations in Education, Electrical, Engineering and Informatics Engineering, ICVEE 2020*. <https://doi.org/10.1109/ICVEE50212.2020.9243222>.
- Ariantini, N., Naser, M. N., & Hanafi, A. (2019). Konstruksi Teknik Konseling berbasis Budaya Model KIPAS untuk Meningkatkan Kecakapan Sosial dan Kematangan Karier Siswa. *Nusantara of Research: Jurnal Hasil-Hasil Penelitian Universitas Nusantara PGRI Kediri*, 6(1), 26–32. <https://doi.org/10.29407/nor.v6i1.13080>.
- Ariyanto, R. D., Mappiare-AT, A., & Irtadji, M. (2016). Identifikasi karakter ideal konseli menurut teks kepribadian Founding Fathers Indonesia: kajian dalam perspektif Fromm. *JP (Jurnal Pendidikan): Teori Dan Praktik*, 1(2), 174–182. <https://doi.org/10.26740/jp.v1n2.p174-182>.
- Boyer, W. (2022). Cultural auditing to enhance reflective counseling practices with Indigenous families. *Journal of Multicultural Counseling and Development*, 50(3), 151–161. <https://doi.org/10.1002/jmcd.12245>.
- Budi, I. S. (2020). Pengaruh Religiusitas terhadap Etos Kerja Pedagang Banjar di Pasar Sudimampir Banjarmasin. *Al-Iqtishadiyah: Ekonomi Syariah Dan Hukum Ekonomi Syariah*, 5(2), 102–110. <https://doi.org/10.31602/iqt.v5i2.2539>.
- Fadlilah, F. (2021). Konselor Ideal dalam Budaya Ngereng Dhabu di Madura. *Jurnal Setia Pancasila*, 1(2), 46–57. <https://doi.org/10.36379/jsp.v1i2.140>.
- Fairy, S. N. P. O., Yudana, M., & Divayana, D. G. H. (2019). Kontribusi Gaya Kepemimpinan Transformasional, Etos Kerja Guru, Kepuasan Kerja, dan Budaya Organisasi Sekolah terhadap Kinerja Guru di SMPK 1 Harapan Denpasar. *Jurnal Administrasi Pendidikan Indonesia*, 10(2), 125–131. <https://doi.org/10.23887/japi.v10i2.2799>.
- Faraby, M. E. (2016). Etos kerja Islam masyarakat etnis Madura. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 3(1), 21–38. <https://doi.org/10.15408/sjsbs.v3i1.3095>.
- Febrian, N. W. (2017). *Nilai-Nilai Kerja Orang Suku Madura yang Sukses Bekerja di Kota Malang*. Universitas Negeri Malang.
- Fitriyah, N. (2020). Etos Kerja Pedagang Muslim Madura (Studi Kasus Pasar Traditional Pakong Pamekasan. *ICONIS: International Conference on Islamic Studies*, 4, 57–68. <https://doi.org/https://conference.iainmadura.ac.id/index.php/iconis/article/view/43>.
- Fuad, M., Efendi, A., & Muhammad, U. A. (2020). The use of pepaccur local wisdom for Indonesian literary teaching materials. *JPI (Jurnal Pendidikan Indonesia)*, 9(2), 213–223. <https://doi.org/10.23887/jpi-undiksha.v9i2.22779>.
- Habsy, B. A., & Wahyuni, F. (2019). Scientific Foundation of Nusantara Culture Based Counseling Model: Kipas (Konseling Intensif Progressif Adaptif Struktur. *European Journal of Education Studies*. <https://doi.org/10.46827/ejes.v0i0.2227>.
- Hanafi, H., Hidayah, N., Mappiare-AT, A., & Atmoko, A. (2020). Belief System on Multicultural Counseling: Literature Review of Positive Belief System of Nusantara Culture. *1st International Conference on Information Technology and Education (ICITE)*, 197–201. <https://doi.org/10.2991/assehr.k.201214.236>.

- Hariko, R., & Ifdil, I. (2017). Analisis Kritik terhadap Model KIPAS; Konseling Intensif Progresif Adaptif Struktur. *Jurnal Konseling Dan Pendidikan*, 5(2), 109–117. <https://doi.org/10.29210/120500>.
- Haryadi, R., & Sanjaya, S. (2020). Korelasi Antara Kompetensi Profesional dan Multikultural Konselor Sekolah. *Indonesian Journal of Learning Education and Counseling*, 2(2), 124–129. <https://doi.org/10.31960/ijolec.v2i2.219>.
- Hays, D. G., & Erford, B. T. (2010). *Developing multicultural counseling competence: A systems approach*.
- Hidayah, H. N., & Santoso, B. (2020). Motivasi dan Disiplin Kerja Sebagai Determinan Etos Kerja Guru. *Jurnal Pendidikan Manajemen Perkantoran*, 5(2), 202–213. <https://doi.org/10.17509/jpm.v5i2.28839>.
- Kirom, C. (2018). Etos Kerja dalam Islam. *Tawazun: Journal of Sharia Economic Law*, 1(1), 57–72. <https://doi.org/10.21043/tawazun.v1i1.4697>.
- Kolog, E. A., Sutinen, E., Suhonen, J., Anohah, E., & Vanhalakka-Ruoho, M. (2015). Towards students' behavioral intention to adopt and use e-counseling: An empirical approach of using Unified Theory of Acceptance and Use of Technology model. *IEEE AFRICON Conference, 2015-Novem*. <https://doi.org/10.1109/AFRCON.2015.7331926>.
- Kurniawan, D., & Fatmawati, I. (2019). Persepsi Masyarakat Madura Terhadap Peran Tumbuhan Etnofarmaka di Kabupaten Sumenep. *Jurnal Pertanian Cemara*, 16(2), 1–7. <https://doi.org/10.24929/fp.v16i2.809>.
- Mappiare-at, A. (2013). *Tipe-tipe metode riset kualitatif untuk eksplanasi sosial budaya dan bimbingan konseling*. Elang Mas Bersama Prodi Bimbingan Dan Konseling Fakultas Ilmu Pendidikan Universitas Negeri Malang.
- Mulawarman, M., Amin, Z. N., Muslikah, M., Hariyadi, S., & Kurniawan, K. (2021). Psychoeducational Groups Based on Dasa Pitutur from Sunan Kalijaga: An Indigenous Counseling to Enhance Other Group Orientation. *Jurnal Kajian Bimbingan Dan Konseling*, 6(1), 34–43. <https://doi.org/10.17977/um001v6i12021p034>.
- Muslihati, N. T. (2014). Nilai-nilai Psychological Well-Being dalam Budaya Madura dan Kontribusinya pada Pengembangan Kesiapan Karier Remaja Menghadapi Bonus Demografi. *Jurnal Studi Sosial*, 2, 120–125. <https://lp2m.um.ac.id/wp-content/uploads/2014/03/g.pdf>.
- Putri, A. (2016). Pentingnya Kualitas Pribadi Konselor dalam Konseling Untuk Membangun Hubungan Antar Konselor dan Konseli. *Jurnal Bimbingan Konseling Indonesia*, 1(1), 10–13. <https://doi.org/10.26737/jbki.v1i1.99>.
- Ridwan, R., Sutoyo, A., & Mansur, A. (2020). The Meeting Point of Neo-Sufism and School Counselors Competencies. *Jurnal Kajian Bimbingan Dan Konseling*, 5(4), 142–153. <https://doi.org/10.17977/um001v5i42020p142>.
- Sagita, D. D., Neviyarni, N., Afdal, A., Ifdil, I., & Marjohan, M. (2022). Kepribadian Konselor Hebat Menurut Pemikiran Hamka. *TERAPUTIK: Jurnal Bimbingan Dan Konseling*, 5(3), 349–356. <https://doi.org/10.26539/teraputik.53927>.
- Sandra, K. I. (2013). Manajemen Waktu, Efikasi-Diri dan Prokrastinasi. *Persona: Jurnal Psikologi Indonesia*, 2(3). <https://doi.org/10.30996/persona.v2i3.140>.
- Sarwono, S. W. (2012). Psikologi Ulayat. *Jurnal Psikologi Ulayat*, 1(1), 1–16. <https://doi.org/10.24854/jpu2>.
- Sastrapratedja, M. (2012). Hermeneutika dan Etika Naratif Menurut Paul Ricoeur. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 2(2), 247–264. <https://doi.org/10.20871/kpjipm.v2i2.32>.
- Segantara, I. G. M., Yudana, I. M., & Sunu, I. G. K. A. (2017). Studi Korelasi antara Motivasi Kerja, Kompetensi Profesional Guru, dan Etos Kerja terhadap Kinerja Guru. *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora*, 1(1). <https://doi.org/10.23887/jppsh.v1i1.12927>.
- Setiawan, I. (2022). Kompetensi Konselor Multikultural: Esensi Dalam Mengimplementasikan Bimbingan Dan Konseling Di Sekolah. *Prosiding Seminar Nasional Bimbingan Dan Konseling Universitas Negeri Malang*, 155–165. <https://doi.org/http://conference.um.ac.id/index.php/bk/article/view/2877>.
- Setiono, K. (2007). *Pengembangan Psikologi Indigenous di Indonesia*. *Jurnal Ilmiah Psikologi*. <https://doi.org/10.23917/indigenous.v0i0.4626>.
- Setyaputri, N. Y. (2017). Karakter Ideal Konselor Multibudaya Berdasarkan Nilai Luhur Semar. *Jurnal Kajian Bimbingan Dan Konseling*, 2(2), 58–65. <https://doi.org/10.17977/um001v2i22017p058>.
- Shimoni, A., & Greenberger, L. (2014). School Counselors Deliver Information about School Counseling and their Work: What Professional Message is Conveyed? *Professional School Counseling*, 18(1). <https://doi.org/10.1177/2156759X0001800117>.
- Sholik, M. I., Rosyid, F., Mufa'idah, K., Agustina, T., & Ashari, U. R. (2016). Merantau Sebagai Budaya

- (Eksplorasi Sistem Sosial Masyarakat Pulau Bawean. *Cakrawala*, 10(2), 143-153. <https://doi.org/10.32781/cakrawala.v10i2.39>.
- Sinamo, J. (2011). *Delapan etos kerja profesional*. Institut Mahardika.
- Skardewi, D. N., Dantes, N., & Natajaya, I. N. (2013). Kontibusi Adversity Quotient (AQ), Etos Kerja, dan Budaya Organisasi terhadap Kinerja Guru SMA NEGERI di Kota Amlapura. *Jurnal Administrasi Pendidikan Indonesia*, 4(1). <https://doi.org/10.23887/japi.v4i1.963>.
- Studer, J. R. (2014). *The essential school counselor in a changing society*. Sage Publications.
- Sujadi, E. (2015). Konseling Pancawaskita untuk Membentuk Problem Focused Coping. *Jurnal Konseling Dan Pendidikan*, 3(1), 7-15. <https://doi.org/10.29210/112100>.
- Sunarti, S., & Habsy, B. A. (2018). Identifikasi Kepribadian Ideal Konselor Khas Budaya Indonesia: Kajian Nilai-Nilai Luhur Gusjigang Berdasarkan Perspektif Hermeneutika Gadamerian. *Indonesian Journal of Learning Education and Counseling*, 1(1), 25-31. <https://doi.org/10.31960/ijolec.v1i1.21>.
- Suryadi, S. (2018). Cross Cultural and Cultural Counseling: Komunikasi Konseling Lintas Budaya Jawa dan Madura di Madrasah Aliyah Negeri 1 Jember. *Konseling Edukasi: Journal of Guidance and Counseling*, 2(2). <https://doi.org/10.21043/konseling.v2i2.4468>.
- Sutopo, O. R. (2014). Praktik Shared Value Pada Industri Kecil Batik Sumenep Madura. *Jurnal Universitas Paramadina*, 11(2), 1077-1094. <https://www.researchgate.net/profile/oki-sutopo/publication/274639320>.
- Syamsuddin, M. M. (2010). Pendekatan Fenomenologis dalam Studi Perbandingan Etos Kerja Manusia Bugis-Makassar dan Bangsa Jepang. *Jurnal Filsafat*, 20(2), 183-196. <https://doi.org/10.22146/jf.3429>.
- Tyas, R. N., & Triwahyudianto, T. (2017). Faktor-Faktor yang Mempengaruhi Pengambilan Keputusan Bermigrasi Masyarakat madura Ke Kelurahan Buring Kecamatan Kedung Kandang Kota Malang Tahun 2017. *JPIG (Jurnal Pendidikan Dan Ilmu Geografi)*, 2(2). <https://doi.org/10.21067/jpig.v2i2.3504>.
- Windari. (2020). *Etos Kerja Madura dalam Perspektif Budaya dan Agama Islam*. <http://etheses.iainmadura.ac.id/826/>.