

AFFIRMATION OF STUDENT IDENTITY FACING THE CHALLENGES OF ISLAMIC EDUCATION IN THE ERA OF SOCIETY 5.0

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Abstract: The objective of this study is to affirm students' self-identity through the implementation of biblio-consultation, which is informed by local wisdom, within the context of Islamic education. The concept of self-identity is reflected in the student's sense of identity, which is inextricably linked to their regional cultural identity and forms a fundamental aspect of their national identity. The identity crisis experienced by students during the development of the contemporary era represents a significant challenge for the field of education. The transformation of local values in the contemporary era, if left unaddressed, may result in a loss of identity among students. An

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alternative solution would be to instill the values of local wisdom as an indigenous force within the region, thereby influencing the identity of the students. This research employs a qualitative hermeneutic approach. The objective of hermeneutics is to ascertain the underlying significance of a text and to conduct a comprehensive analysis of the intersubjective process. The research was conducted with the participation of several high school students in East Pontianak, with the objective of affirming their identity through the medium of bibliotherapy. The approach of biblio-counselling incorporates the values of local wisdom of Malay ethnicity and the use of stories that facilitate the students' engagement with the situation and conditions they are reading about. The students engage in introspective reflection and the formulation of novel, constructive behavioural modifications. It is possible for students to possess a broad or global mindset while nevertheless exhibiting behaviours and manners that are consistent with Eastern cultural norms.

Keywords: Biblio-counseling, Local Wisdom, Student Identity.

Introduction

The establishment of Islam is conducive to the formation of a perfect and noble human character. It is therefore evident that character education is a crucial element in the formation of a national generation imbued with moral and ethical values, which in turn contributes to the creation of a just, secure and prosperous national life. The objective of education as set forth in Law No. 20 of 2003 on the National Education System is to cultivate abilities and foster a dignified national character and civilisation. This is done with the aim of developing students' potential so that they may become individuals with faith and devotion to God Almighty, a noble character, good health, knowledge, capability, creativity, independence, and the capacity to become democratic and responsible citizens.¹ In order to facilitate the integration of education into the context of Society 5.0, it is necessary to re-examine the role of educators and teachers. It is no longer sufficient for educators to focus solely on the transmission of knowledge; they must also emphasise the importance of character, morality and exemplary education, which can provide a solution to the various challenges facing the country.

In general, personality is formed through education. Education instils continuous and repetitive behaviour, which becomes a habit.

¹ Undang-undang No 20 tahun 2003, "Tentang Sistem Pendidikan Nasional," vol. 18, 2003, 19–28.

When this habit becomes a norm, it forms traits and characteristics of students. The Pancasila Student Profile (*Profil Pelajar Pancasila*) serves to translate the purpose of national education. The Pancasila Student Profile serves as the primary reference point for educational policy, providing guidance for educators in the development of students' character and competence. Pancasila students represent the ideal of the Indonesian student, characterised by lifelong learning, competence, character and adherence to the principles of Pancasila.

The Malay personality is shaped by the nurturing of Malay Islamic traditions and teachings, which collectively contribute to the formation of a cultured personality. The cultivation of Malay customary values represents a traditional concept with a profound and meaningful relationship between humans and the natural world, including the earth and its contents, as well as the supernatural realm.² Ethnicity is the objective status of an individual as a member of an ethnic group, ascribed through the inheritance of their parents. Ethnic identity is a subjective phenomenon, involving the conscious recognition of one's own ethnic identity. Two significant factors contribute to the formation of identity. Primarily, identity is an intrinsic aspect of an individual's existence, manifesting in all circumstances and at all times. Secondly, identity is concerned with the notion of the self's resemblance to certain ethnic groups and the aspects that differentiate it from other ethnic groups.³ The possession of an identity serves not only to differentiate between individuals and other ethnic groups, but also to symbolise the individual's choice to align themselves with a particular group.

The Malays of West Kalimantan, particularly in Pontianak, inhabit coastal regions or reside along estuaries and downstream rivers. The region permitted the Malays to be receptive to external cultural influences, technological advances and the dissemination of knowledge from beyond their territorial boundaries. The term "sea people," which has gained currency among ethnic Malays, refers to those Malays who live upstream. The term 'Malay' is associated with

² Yusriadi, "Identitas Dayak Dan Melayu di Kalimantan Barat," *Jurnal Handep* 1, no. 2 (2018): 1–16.

³ Jean S Phinney, "Ethnic Identity in Adolescents and Adults: Review of Research Ethnic Identity in Adolescents and Adults: Review of Research," no. December 1990 (2014), <https://doi.org/10.1037/0033-2909.108.3.499>; Augustinus Supratiknya, "Ethnic Identity: A Study of Construct Equivalence," *Jurnal Psikologi* 46, no. 3 (2019): 196–210, <https://doi.org/10.22146/jpsi.44169>.

the sultanate and power. In cultural terms, the form of ethnic Malay identity refers to ethnic Malays as a whole. A variety of ethnic Malay traditions, shaped by historical events, can be observed in the city of Pontianak.⁴ Each ethnic group possesses a distinctive ethnic identity, which serves to differentiate it from other ethnic groups. Ethnic Malays are characterised by a rich heritage of customs and traditions that have been passed down from generation to generation. This is exemplified by the following advice: “*Kecik dikandong ibu, besak dikandong adat, mati dikandong tanah. Biar mati anak jangan mati adat, laksamana bebaju besi, masok ke utan melande-lande idop bediri dengan saksi, adat bediri dengan tandé*”.⁵

The significance of custom in the lives of ethnic Malays is that it serves to regulate the majority of aspects of life, providing direction and a foundation for all activities, from the most significant to the most minor. Ethnic groups are taught to conduct themselves in a civilised, polite, tolerant, respectful and self-aware manner through the observance of customs. This fosters an atmosphere of harmony and peace within the tribe, nation and state. Furthermore, Malay customs are derived from and based on Islamic teachings. To gain insight into the cultural heritage of the Malay people, one must examine the customs and language.

The preliminary studies indicate that students engage in greater amounts of time outdoors with their peers in a group setting. It can be posited that the influence of peers on behaviour, speech, interests, appearance and behaviour is more significant than the influence of family. To illustrate, students are aware that if they adopt the same style of clothing as members of a popular group, they have a greater likelihood of being accepted by a larger group. Such behaviour is referred to as student delinquency, which has the potential to negatively impact the student’s self-identity. Previous studies have yielded insights from hermeneutic research in the field of education. These include the development of a Semar counselling construction

⁴ Hastiani Hastiani et al., “Saprahan as Indigeneous Value to Maintain Self-Identity of Adolescents in Pontianak Region,” *Acta Counseling and Humanities* 1, no. 1 (2020): 42–52, <https://doi.org/10.46637/ach.v1i1.10>; S. A. Ita, “Dinamika dan Pengaruh Budaya Melayu di Kalimantan Barat,” in *Prosiding The 4th International Conference on Indonesian Studies: “Unity, Diversity and Future,”* 2005, 424.

⁵ Chairil Effendi, “Oral Tradition and Identity of West Kalimantan Society,” *Sari* 27, no. 27 (2009): 3–12.

for SMK students,⁶ techniques for modifying promiscuous sexual behaviour based on the teachings of Ibn Qayyim al-Jawziyah,⁷ an examination of the characteristics of an ideal counsellor,⁸ and an investigation into the ideal traits of counsellors in Bugis culture, as outlined in the Pappaseng text.⁹

This article employs a qualitative approach with a composed hermeneutic type. The philosophical foundation of qualitative research is post-positivist, as it is employed in naturalistic contexts, with the researcher acting as the primary instrument in the naturalistic study of human subjects.¹⁰ Accordingly, the researcher represents the principal instrument employed in the investigation. Furthermore, qualitative research is also concerned with exploring descriptions and explanations. Qualitative research offers counsellors and psychotherapists a valuable opportunity to gain new insights into the therapeutic process and to facilitate the experiences of different participants in therapy, particularly clients, who may otherwise be overlooked.¹¹

Composite hermeneutics represents a method of interpretation that is achieved not only through double hermeneutics, but also through triple or quadruple hermeneutics. The planned steps of

⁶ Bakhruhin All Habsy et al., "The Construction of Semar Counseling Through an Objective Hermeneutical Study on The Noble Values of Semar Text," *Ueuropean Journal of Education Studies* 6, no. 3 (2019): 45–63, <https://doi.org/10.5281/zenodo.3241772>.

⁷ Aswar Aswar, Andi Mappiare-AT, and M. Ramli, "Identifikasi Teknik-Teknik Pengubahan Tingkah Laku dalam Penerapan Pemikiran Ibnu Qoyyim Al-Jauziyyah untuk Pengentasan Korban Seks Bebas dan Homoseks (Kajian Analisis Hermeneutika Bersusun)," *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 1, no. 2 (2016): 196–202, <https://doi.org/10.17977/jp.v1i2.6122>.

⁸ Dody Riswanto, Andi Mappiare-AT, and M Irtadji, "Karakteristik Kepribadian Ideal Konselor (Studi Hermeneutika Gadamerian)," *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 1, no. 11 (2016): 2113–2117-2117.

⁹ Sitti Rahmi, Andi Mappiare-at, and Muslihati, "Karakter Ideal Konselor Dalam Budaya Teks Pappaseng," *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 2, no. 2 (2017): 228–37.

¹⁰ Daniel Stockemer, *Quantitative Methods for the Social Sciences*, 2019, <https://doi.org/10.1007/978-3-319-99118-4>.

¹¹ Katherine McArthur, Mick Cooper, and Lucia Berdondini, "Change Processes in School-Based Humanistic Counselling," *Counselling and Psychotherapy Research* 16, no. 2 (2016): 88–99, <https://doi.org/10.1002/capr.12061>; J. McLeod, "Narrative and Psychotherapy. London: Sage Publications, 180 Pages. Reviewed By," *Sage Publications*, 1997, 38–40; John McLeod, *Qualitative Research in Counselling and Psychotherapy* (Sage, 2011).

double hermeneutics are comprised of three distinct stages. The primary data for this study is derived from interpretive literature on the local wisdom of ethnic Malays, which provides insights into the cultural history of this subject matter. Secondly, the field data comprises the subjects studied in order to carry out interpretations of the object of study, namely cultural figures/subjects of local wisdom/practitioners of ethnic Malays. Thirdly, the researcher presents a scientific interpretation of the two preceding results, namely the interpretation of the values of local wisdom among ethnic Malays and the subjects studied in the field.

The objective is to establish a connection between the researcher's interpretation of Malay culturalists, community leaders, local wisdom subjects, and guidance and counselling teachers, and the atmosphere of educational institutions as well as the atmosphere of ethnic Malays in local practice. This research is based on the values of local wisdom of ethnic Malays in East Pontianak. These activities are characteristic of the three hermeneutical approaches that are aligned between the "text and context" as the source of research.¹²

Empirical research in the reflective mode commences with a sceptical approach to what may be perceived as an unquestioning reproduction of the manner in which reality appears to function on a temporary basis.¹³ Concurrently, it upholds the conviction that an investigation into suitable (well-considered) quotations from this reality can furnish a crucial foundation for open generational knowledge and an opportunity to comprehend the truth.¹⁴

The contextualisation of thought in the *Sirah Nabawiyah* is conducted through the utilisation of a hermeneutic approach, which is aligned with the Paul Ricoeur tradition of thought. This research is situated in the East Pontianak District and Mempawah Regency, which represent the point of origin and subsequent development of

¹² Mats Alvesson and André Spicer, "Neo-Institutional Theory and Organization Studies: A Mid-Life Crisis?," *Organization Studies* 40, no. 2 (2019): 199–218, <https://doi.org/10.1177/0170840618772610>; Surya Galang Gumilang, "Metode Penelitian Kualitatif Dalam Perspektif Rancangan," *Jurnal Fokus Konseling* 2, no. 2 (2016): 144–59; McLeod, *Qualitative Research in Counselling and Psychotherapy*.

¹³ Jude L. Tayabon, "Reflecting on the Book of Alvesson and Skoldberg ' Reflexive Methodology: New Insights and Its Importance in Qualitative Studies Reflecting on the Book of Alvesson and Skoldberg ' Reflexive,'" *The Qualitative Report Book* 23, no. 10 (2018): 2261–63.

¹⁴ Alvesson and Spicer, "Neo-Institutional Theory and Organization Studies: A Mid-Life Crisis?"

the local wisdom of the ethnic Malays. A comparison of the opinions of experts in guidance and counselling and their colleagues is carried out in order to ascertain a common point of view on the meaning of the research findings.

This article is based on research conducted between 27 July and 4 August 2021. The research was conducted on high school students in East Pontianak, who met the following criteria: they were born to parents who were themselves born in East Pontianak, they identified as ethnic Malay, and they were Muslim. They also lived with their biological parents. The study population comprised 100 individuals, comprising an equal number of males and females, drawn from three classes. The bibliotherapy, which encompassed the tenets of local wisdom, was deliberated in groups of ten children. The biblio-counselling discussion on self-identity is accompanied by a self-reflection task. The self-reflection component entails an examination of the students' personal experiences in relation to the values espoused in the biblio-consultation narratives, which encompass elements of local wisdom. Furthermore, students are encouraged to develop a behavioural change plan, with the objective of reflecting a positive self-identity through the lens of ethnic Malay ethics.

The objective of this study is twofold: firstly, to validate the intersubjectivity of the agreed research methodology; secondly, to demonstrate its validity or acceptability. The validation system employed is based on the principles of triangulation, intersubjectivity validation and peer review. The principal source of data in this study is the Book of Tradition, while supplementary data sources include interviews and observations. A comparison of the researchers' opinions has been carried out in collaboration with cultural figures, namely traditional stakeholders and school counsellors/guidance and counselling teachers. The preliminary studies were conducted through interviews and observations with school counsellors. A comparison of opinions or intersubjectivity will be carried out in conjunction with traditional stakeholders and actors of local wisdom traditions, specifically the residents of Banjar Serasan village, with a view to evaluating the findings of the study on the value of local wisdom traditions. This research contributes to the development of guidance and counselling science in Pontianak, as well as to the advancement of guidance and counselling practices in Indonesia.

Biblio-counseling Theoretical Framework based on Local Wisdom

Guidance and counselling is an integral part of education, so guidance and counselling plays a role in the formation of students' identity. The solution that can be provided by guidance and counselling is to compile biblio-counselling, which is an alternative medium for guidance and counselling teachers to provide guidance and counselling services. The medium of biblio-counselling is a self-help book, which is a therapeutic way to facilitate students' understanding of themselves and others. Strategies for dealing with personal problems through the timely provision of relevant literature adapted to personal needs, situations and developments. Bibliocounselling provides a stimulus for individual competence patterns.¹⁵ The medium of biblio-counselling opens up not only cognitive but also affective skills, putting the student in the situation of the reading. Affective role Students will take them as if they were in the atmosphere of the story, providing comfort and being able to make decisions.

Human behaviour is the result of the learning process, so it can be relearned through correct guidance. Emotions accompany people who think with prejudice, personality and irrationality.¹⁶ Attempts to describe the effectiveness of cognitive-behavioural biblio-counselling approaches in terms of cost in reducing the risk of depression, although group cognitive-behavioural interventions were more effective overall in clinical trials than biblio-counselling to support the growth and development of school-age children.¹⁷ Based on the

¹⁵ Dale-elizabeth Pehrsson et al., "Bibliotherapy: Overview and Implications for Counselors," *American Counseling Association*, 2007; Shechtman, "Bibliotherapy as a Method of Treatment," *The Springer Series on Human Exceptionality*, no. 1978 (2009), <https://doi.org/10.1007/978-0-387-09745-9>.

¹⁶ Gerald Corey, *Theory and Practice of Counseling and Psychotherapy Student Manual For*, Ninth (California: Brooks/Cole Cengage Learning, 2012); Gerald Corey, *Theory & Practice of Group Counseling*, ninth (California State University, Fullerton: California State University, Fullerton, 2016); Gerald Corey, Marianne Scneider Corey, and Cindy Corey, *Introduction to Professional Ethics, Issues and Ethics in the Helping Professions*, 2017.

¹⁷ Amelia Atika, "Penerapan Solution-Focus Brief Counseling (SFBC) untuk Meningkatkan Kemampuan Kerjasama pada Mahasiswa," *Nusantara of Research* 9, no. 2 (2022): 125–36; Hastiani Hastiani and Rezki Hariko, "Identification of Saprahan Values as Formers of Gifted Students Empathy in High School Students

information provided by the informant, students do not understand the development of the 5.0 society era, which affects their readiness to face the challenges of the 5.0 society era.

An alternative solution is to develop biblio-counselling media that contain local wisdom to strengthen the identity of students to be ready to face the challenges of the 5.0 society era. The preservation of local values is an effort of counsellors in counselling. Article 9 of Presidential Decree No. 87 of 2017 on strengthening character education states that one of the considerations in five school days, education units and committees must pay attention to elements of local wisdom.¹⁸ The Minister of Education and Culture's Regulation No. 79 of 2014 emphasises that local wisdom must be transmitted and integrated into local content.¹⁹ This mandate confirms that education should transmit local wisdom. The potential of local wisdom, which includes adab values, as a force in shaping the identity of young people. Ministerial Regulation No. 79, Article 7, Paragraph 1 mandates educational units to submit local wisdom to the government based on the results of the contextual analysis of the identification of the natural environment, socio-cultural and local content.

In relation to the problems experienced by adolescents, students begin to be interested in questioning their past lives, what is being done now, what their role is, what they want to become and what they want to achieve in future life. The student begins to develop concepts and ideas that are different from those expressed by parents, teachers and adults around them. The student begins to prioritise the affirmation of his or her personal opinion and to let go of the influence of adults as much as possible, but at the same time the student still retains his or her identity towards the peer group.²⁰

in Pontianak," *International Journal of Research in Counseling and Education* 2, no. 1 (2018): 15, <https://doi.org/10.24036/0058za0002>.

¹⁸ peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017, "Karakter, Penguatan Pendidikan," 2017.

¹⁹ peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 79 Tahun 2014, "Muatan Lokal Kurikulum 2013," In *Peraturan Menteri Pendidikan dan Kebudayaan*, 2014, 1–5.

²⁰ Amalia Adhandayani and Bagus Takwin, "Pengaruh Self-Enhancement dan Authenticity Terhadap Prediksi Diri Masa Depan The Effect of Self-Enhancement and Authenticity to Predict Future" 6, no. 1 (2018): 104–17; Albert Bandura, "Social Learning Theory" (New York: General Learning Press Stanford University, 1971).

Students are more involved in the decision-making process when it comes to important decisions in their lives. Who should be a girlfriend, whether to take drugs or not, whether to go to university or go straight to work after school? Decisions made in the school years begin to form the core of how individuals demonstrate their existence as human beings, a concept that experts refer to as self-identity.

The importance of achieving self-identity in the student is to provide a firm foothold for the student to live the life of his day, to become a responsible and characterful person according to what he believes to be the truth. Long-term thinking concerning his role in society and his future, future and work as well as himself is also one of the things that lead the student to achieve self-identity. Self-identity in students is an explanation of the student's self which includes self-concept, work and roles in society that make a person unique, want to become a meaningful person and get recognition from the community environment.

Self-identity is clearly needed by the individual in order to live his life. The individual who does not have a good understanding of himself tends to live in uncertainty and is not able to recognise the advantages and disadvantages that exist within him. The individual will be an individual who lacks self-confidence and self-esteem. Identity is defined as a way of living that has been formed in earlier times and determines the social role to be played.²¹ In addition, the behavioural and personality conditions of today's school-age students are far from what is expected. Their behaviour tends to deviate from religious, social and cultural values. Some schoolchildren who fall into promiscuity and even promiscuous sex are drug users and dealers, involved in criminal cases such as theft, robbery and rape. This shows that the condition of school-age students is currently in great trouble.

For example, students aged 14-17 are more likely to post sexual content online if their peers are doing so. The level of peer influence made possible online is significantly higher due to the wide media reach of K-pop trends, which are freely used by students, subtly changing the lifestyle of teenagers, tending to follow foreign cultural trends in order not to be outdated, and always moving fast. Students

²¹ Atika, "Penerapan Solution-Focus Brief Counseling (SFBC) Untuk Meningkatkan Kemampuan Kerjasama Pada Mahasiswa"; Cátia Sousa et al., "The Relationship between Multicultural Personality, Intergroup Contact, and...: EBSCOhost," *Psicologia e Sociedade*, 2019, 1-17.

disclose more personal information and have looser privacy settings on social networking sites than adults. In order to attract attention and become known among their peers on social networking sites, students tend to open up, which is interpreted as a form of communication in which we reveal information about ourselves that we normally hide.²²

The agreements made by students are very contrary to traditional values. The profile of students' readiness to face the challenges of the digital era 5.0 in Pontianak can be explained by Informant 1 who stated "the era 5.0 is the digital era and I have to learn a lot to use my mobile phone for good things. My challenge is more socialising, the possibility for me to be able to study while working" 17.3.2021. Informant 2: "I don't understand the 5.0 era yet, but as a student I am ready to face it and as a student I have to study hard. My view in the era of society 5.0 is that I can work from home with the internet network" 17/3/2021. Student behaviours that show poor self-identity include consumerism, which is more common among female students, truancy in the form of not attending school or leaving school before the end of the school day, smoking in school, drinking alcohol, and flirting with the opposite sex, which are considered to be unethical.

The Potential of Local Wisdom and Its Implications for Students' Social Skills

The indigenous message of local wisdom has the potential to develop students' social skills in many areas. On the togetherness aspect, the implication for current students that parents expect is that students form good togetherness as a force to avoid taboos. For example, students create their own groups, cultures, rules and decisions, sometimes for their own benefit and against parental consent. Students create their own culture, known as youth culture.

²² R Amalia, Suroso, and N.T. Pratitis, "Psychological Well Being, Self Efficacy dan Quarter Life Crisis pada Dewasa Awal," *Doctoral Dissertation*, 2021; Bezci, "Youth in Crisis: An Eriksonian Interpretation of Adolescent Identity In 'FRANNY,'" *Novitas Royal Research on Youth and Language* 2, no. 1 (2008): 1–12; Razieh Tadayon Nabavi, "Theories of Developmental Psychology Title: Bandura's Social Learning Theory & Social Cognitive Learning Theory Razieh Tadayon Nabavi," no. November (2014).

Student culture is based on the way students collectively experience the past, expressed through lifestyle constructions.²³

In the realm of intimacy and brotherhood, local wisdom organises the gathering not only of ethnic Malays in Pontianak, but also of foreigners from different countries. These relationships consist of friendships, membership in various organisations and clubs, and being part of society. Intimacy involves sharing personal feelings, desires, thoughts, triumphs and defeats with individuals who create meaningful relationships.²⁴

In the area of social solidarity, ethnic Malays not only maintain togetherness and friendship but also do so in their daily lives. Helping each other as a family has become a Malay identity. The implication for students today is that from this social solidarity, they can embrace all diversity in cultural background, religion, social status, economics, physics and psychology. They can also embrace kindness and help each other to meet needs in a good way. Activities can help children and older adults to change and reinterpret cultural meanings and how these contribute to a shared sense of belonging, responsibility and solidarity.²⁵

In terms of caring and empathy, the impact on students' social skills is to guide them to care for the environment.²⁶ Social media refers to an environment where people collectively share data, relationships and content, using the Internet for communication. Students focus a lot on social media, which makes them unaware that their real skills are slowly changing.²⁷

On the point of mutual respect, the implication in students' lives is that any diversity in life today can keep their ego, power and strength low. Respect is a fundamental aspect of how people relate to

²³ Nofre Jordi Feixa, Carles, "Youth Cultures," *Sociopedia.Isa*, 2012, 1–16, <https://doi.org/10.1177/205684601282>.

²⁴ Nur Demirbaş, "Mental Well-Being Predictivity of Personal Meaning Profile in Various Age Groups," *Journal of Education and Training Studies* 6, no. 10 (2018): 198–206, <https://doi.org/10.11114/jets.v6i10.3490>.

²⁵ Giulia Cortellesi and Margaret Kernan, "Together Old and Young: How Informal Contact Between Young Children and Older People Can Lead to Intergenerational Solidarity," *Studia Paedagogica* 21, no. 2 (2016), <https://doi.org/10.5817/SP2016-2-7>.

²⁶ Mehmet Emin Aksoy, "A Qualitative Study on the Reasons for Social Media Addiction," *European Journal of Educational Research* 7, no. 4 (2018): 861–65, <https://doi.org/10.12973/eu-jer.7.4.861>.

²⁷ K R Subramanian, "Influence of Social Media in Interpersonal Communication" 38, no. 109 (2017): 70–75.

each other and is an important factor in the student-teacher relationship.²⁸ Pupils separate their relationships with teachers and disrespect them, which often has a significant impact on the development of their education.²⁹

In the aspect of flexibility in communication, the impact on social skills Students can condition themselves in the use of language so as not to change their identity as Malay when they exist with the same family and people. Pupils think that they are cool by using the Low Gues in school, but the greeting comes from Metropolitan students.³⁰ Flexibility is defined as a necessary component of an individual's ability to adapt to difficult situations and their ability to communicate. Based on the conditions created by the values associated with the individual, flexibility allows people to be adamant in their behaviour when they want to live in the present, or to change their behaviour in order to learn how to do things and have better mental health.³¹

In terms of the value of manners, the impact on the social skills of the students is a personal characteristic of Malay manners which is indicated by loyalty to custom. Custom becomes a guide to behaviour as a norm in society.³² According to religious, social and cultural norms, well-behaved people are those who can behave according to their gender, situation and condition. Wearing school uniforms and attributes, obeying rules, optimising leisure time 'Being a good person' is a bodily performance in which women discipline themselves, their

²⁸ Emmanuel O Grady, "Learning to Be More Human?: Perspectives of Respect by Young Irish People in Prison," *Journal of Prison Education and Reentry* Grady, E. O. (2017). *Learning to Be More Human?: Perspectives of Respect by Young Irish People in Prison. Journal of Prison Education and Reentry*, 4(1), 4–16. <https://doi.org/http://dx.doi.org/10.15845/jper.v4i1.1> 4, no. 1 (2017): 4–16, <http://dx.doi.org/10.15845/jper.v4i1.1010>.

²⁹ Muchammad Eka Mahmud, "Exploring Teachers' Perception on the Teaching of Multicultural-Based Religious Education," *Dinamika Ilmu* 18, no. 2 (2018): 259–70, <https://doi.org/doi:http://dx.doi.org/10.21093/di.v18i2.1155> Exploring.

³⁰ Tuğba Seda Çolak and Mustafa Koç, "Forgiveness Flexibility," *International Journal of Psychology and Educational Studies* 3, no. 1 (2016): 14–30, <http://dx.doi.org/10.17220/ijpes.2016.01.002> ©.

³¹ Rebecca L Oxford, "Interwoven: Culture, Language, and Learning Strategies," *Studies in Second Language Learning and Teaching* 8, no. 2 (2018): 403–26, <https://doi.org/10.14746/ssllt.2018.8.2.10>.

³² Tanya Fitzgerald, "Education Sciences Looking Good and Being Good: Women Leaders in Australian Universities," *Education Sciences Article* 8, no. 54 (2018): 1–12, <https://doi.org/10.3390/educsci8020054>.

appearance and their behaviour to demonstrate their outward conformity to learned femininity. Several studies have shown that a safe and comfortable dress code can reduce school violence and discipline problems, and improve school safety and climate.³³

The aspect of love and affection is based on love and affection for past experiences, without forgetting culture and abandoning the values of local wisdom as loyalty to local wisdom. The moment of cultivating friendships makes them understand the historical culture and the individual as a cultural subject. The implication for the social skills of the students is that they should not suppress diversity in the school, but love each other to strengthen their relationships. They do not become individualists, have little empathy and do not care about associations.

Implications of Biblio-counseling Based on Local Wisdom on the Affirmation of the Identity of High School Students in Pontianak

On the basis of the data and observations made during the biblio-counseling discussion process, which includes the value of identity, the counsellor basically understands the importance of affirming identity even as a teenager. The counsellor also recognises that the constancy of identity allows the counselee to know him or herself, to understand the ethnic expectations of his or her environment, and to be better prepared to face life's challenges that have the potential to change his or her identity. Through the commitment of the counsellor, the counsellor strives to apply the values that become *adab*, the guidelines for life that become the rules of the Malay tribe, to make the individual child civilised.

Researchers observe and monitor the counsellor's presence both directly in the classroom and through attendance records at the time of biblio-counseling discussions that include identity values. It is known that the counsellor shows a change in the frequency of attendance and there are still 1-2 counsellors who have not achieved a commitment to change their view of identity assertiveness. This may be due to several barriers to implementation, including: (1) counsellors are still shy about being asked to talk openly about self-

³³ Vimbi Petrus Mahlangu, "Implementation of School Uniform Policy and the Violation of Students' Human Rights in Schools," *Current Business and Economics Driven Discourse and Education: Perspectives from Around the World* 15, no. 2016 (2017): 122–28.

identity, and (2) in the direct assessment, there are still counsellors who have not implemented the planned behavioural change commitments. Based on the results of the above reflection, the researcher then designed the second session activity.

At the second meeting, all the counsellors in the study continue to conduct biblio-counselling sessions that include identity values in the hope that they will carry out all the behavioural change commitments that the counsellor has planned. In addition, the aim of their research is to enable counsellors to behave in a manner consistent with the *Adab* message of Grandmother Datok. At the II meeting, the changes observed by the counsellor are that he is no longer embarrassed to express his own experiences in relation to his views on identity. The counsellors have shared their experiences of carrying out the first stage commitment, the obstacles they have encountered and the reactions of friends in the school environment. The counsellor can assert that "*kamek Pontianak, kamek Beradab*".

Identity is a social dimension of a person that includes the self, self and nature, which may or may not be whole, but is inherent in culture.³⁴ Identity involves self-recognition or announcement and placement by other ethnicities or placement in elements of recognition and placement it transacts in social interactions as a determinant of identity. The affirmation of identity becomes particularly important in today's era of "high modernity", where agents/individuals experience self-dilemmas. This situation brings students into social situations to establish their identity.³⁵

Individuals become financially or socially successful but still feel alienated because they cannot accept adult responsibilities such as work and mature love.³⁶ Students' hedonism and disrespect for older people is evidence of a shift in adolescent ethics. Identity formation is the main psychosocial task of the student period.³⁷ At this stage, identity affirmation is necessary to achieve a strong character and to

³⁴ J Feist, Gregory, "A Metha Analysis of Personality in Scientific and Artistic Creativity," *Personality and Social Psychology Review* Vol 2, no. Issue 4 (1998): pp 290-309.

³⁵ Hastiani and Hariko, "Identification of Saprahan Values as Formers of Gifted Students Empathy in High School Students in Pontianak."

³⁶ Anthony Giddens, "Modernity and Self-Identity," in *Modernity and Self-Identity* (California: Stanford University Press, 1991).

³⁷ Bezci, "Youth In Crisis: An Eriksonian Interpretation of Adolescent Identity In 'FRANNY.'"

face the challenges of an increasingly confusing era.³⁸ The struggle for identity formation will lead to an identity crisis, a turning point in life that can strengthen or weaken the personality.³⁹

Malay ethnic identity is certainly synonymous with religion, so the presence of ethnic Malays contributes to the normative values that guide life, in addition to the expressive and transformative values.⁴⁰ Normative values include religious values, and a very expressive contribution to daily habits is the use of Malay.⁴¹ Key values in local Malay practice include the value of caring (*senaseb sepenanggungan*), the value of togetherness (*seadat sepusaka, set darah*), the value of politeness (speaking, negotiating) and the value of openness (*seanak sekemanakan*).⁴²

Culture acts objectively, goals as patterns of identity behaviour create a picture of a person through physical appearance, racial characteristics, colour, language used, self-assessment and other perceptual factors all used to establish identity.⁴³ Pupils have the opportunity to openly explore their ethnic, cultural and religious practices. Identity Status expresses the identity status of young people, i.e. identity diffusion, identity closure, identity moratorium and identity attainment.⁴⁴ However, the freedom and flexibility of their exploration is usually within the confines of their parents or caregivers. Reintroducing the values of local wisdom is one way to

³⁸ Gregory J Feist, "A Meta-Analysis of Personality in Scientific and Artistic Creativity," *Personality and Social Psychology Review* 2, no. 4 (1998): 290–309, https://doi.org/10.1207/s15327957pspr0204_5.

³⁹ Scott Graupensperger et al., "Changes in College Student Alcohol Use During the COVID-19 Pandemic: Are Perceived Drinking Norms Still Relevant?," *Emerging Adulthood* 9, no. 5 (2021): 531–40, <https://doi.org/10.1177/2167696820986742>.

⁴⁰ Natsir, "Penanaman Nilai-Nilai Budaya Melayu Kalimantan Barat," in *Peneliti Balai Kajian Sejarah Dan Nilai Tradisional Pontianak. Staf Pengajar D 3 Pispol UNTAN Pontianak* 1, 2014, 1–13.

⁴¹ Fifi Nofiaturrmah, "Melalui Sedekah," *Zakat dan Wakaf* 4, no. 2 (2017): 313–26.

⁴² Muhammad Takari, "Adat Dalam Peradaban Melayu," in *Research Gate*, 2015, 1–24.

⁴³ Lena Adamson, "Self-Image, Adolescence, and Disability," *American Journal of Occupational Therapy* 57, no. 5 (2003): 578–81.

⁴⁴ Frank Adamson and Linda Darling-Hammond, *Policy Pathways for Twenty-First Century Skills, Assessment and Teaching of 21st Century Skills*, 2015, https://doi.org/10.1007/978-94-017-9395-7_15.

achieve identity affirmation in order to save the golden generation that should be the successor of the nation.⁴⁵

The wealth of literature is an important resource to help students understand human interaction, increase sensitivity and empathy. The use of library therapy as an alternative therapy in dealing with various problems of adolescents. This is because bibliocounselling stimulates students to think, is easy, cheap and can be done at any time, and involves the independence and full participation of students, so the effectiveness of the results is quite good. Cognitive interventions can be divided into four levels: intellectual, social, behavioural and emotional. The activity of reading and interpreting makes the counsellor capture the meaning experienced and influences the formation of new behaviours. In this process an interpretive method is used or the meaning read is interpreted.⁴⁶

The general method of interpretation is to describe or provide phenomena along with data according to context and intent, asking about something that has happened and why it is so.⁴⁷ The intellectual level helps the counsellor to acquire knowledge about the behaviour of solving his affairs, to know himself and to gain intellectual insights which then facilitate the counsellor in solving his affairs. The social level helps counsellors to train social sensitivity, strengthen social patterns and culture, absorb human values and belong to each other. The behavioural level gives individuals the confidence to express problems that exist in the counsellor, so that they are encouraged to discuss with confidence that the secret will be safe with the counsellor.

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) implements the Convention on Intangible Cultural Heritage (ICH). As a result, traditional knowledge as part of the ICH must be protected and preserved. The Convention is regulated by Presidential Decree No. 78 of July 2007, which recognises that cultural power is the source of regional identity and character.⁴⁸ The philosophy of local practice seems simple, but it is

⁴⁵ Victor T King, Zawawi Ibrahim, and Noor Hasharina Hassan, *Borneo Studies in History, Society and Culture* (Springer, 2017).

⁴⁶ Phinney, "Ethnic Identity in Adolescents and Adults: Review of Research Ethnic Identity in Adolescents and Adults: Review of Research."

⁴⁷ Shechtman, "Bibliotherapy as a Method of Treatment."

⁴⁸ Peraturan Presiden Republik Indonesia Nomor 78 Tahun 2007, "Pengesahan Convention for The Safeguarding of The Intangible Cultural Heritage," 2007.

fundamental to creating a harmony that unites diversity. Local values of Malay ethnicity are the result of the experience of ethnic Malays and are not necessarily experienced by other ethnicities.

The implementation of bibliotherapy with local wisdom entails the following steps. The initial stage of the process entails the presentation of the rationale behind the proposed approach for a period of three minutes. The title of the bibliotherapy narrative under discussion is *The Mirror of the Heart*. The motivations provided include an explanation by the Guidance and Counselling Teacher of the purpose of the aforementioned narrative. The objective of this narrative is to facilitate self-empowerment with regard to identity affirmation. It is important that students are able to recall the traditional messages conveyed to them by their parents and religious leaders, as recorded in local wisdom. The objective is to instill in students the ability to live by and practice the traditional message in their everyday lives. The elegant tenets of *Adab* instruct us in the ways of civility, as reflected in the grace of the heart. The guidance and counselling teacher provides an overview of the *Adab* story, which reflects the heart, thus offering the counsellor a preliminary understanding of the story's meaning. *Adab* is a reflection of the heart and can be used to describe the identity profile of students who are prepared to face the challenges of the 5.0 era of society.

Secondly, students are provided with five minutes to read the bibliocounselling material. The guidance and counselling teachers are encouraged to familiarise themselves with the relevant literature on the subject of “*Adab cerminkan Hati*”. At this juncture, the guidance and counselling teacher presented an accompanying song, entitled “*Kota Pontianak*”. The objective of this endeavour is to stimulate the counsellors' appreciation of the ideal student identity profile. The participants were invited to engage with the narrative content for a period of five minutes. Furthermore, the guidance and counselling teacher should facilitate the counsellor's exploration of cognitive skills in order to uncover the events that occur in the story of *Adab Reflecting the Heart*. It is essential to optimise the counsellor's emotional engagement in order to facilitate their receptivity to the traditional message conveyed through the *Adab Reflecting the Heart*. The guidance and counselling teacher provides feedback on the results of the cognitive exploration and the counselling affection expressed after reading “*Cermin Hati*”.

Thirdly, the group is encouraged to identify analogous situations for a period of three minutes. The guidance and counselling teacher facilitates the sharing of an experience or story that is analogous to the narrative entitled *Cermin Hati*. Guidance and counselling teachers investigate the cognitive and affective capabilities of counsellors in relation to the retelling of stories, particularly in terms of how events are interpreted and how feelings may change as a result of experiencing similar situations.

Fourthly, it offers counsellors the chance to examine the ramifications that emerge over the span of three minutes, including: Guidance and Counselling Teachers facilitate an exploration of the subsequent consequences or impact of the *Cermin Hati* narrative. Guidance and counselling teachers facilitate an exploration of cognitive skills, with the objective of enabling the counsellor to comprehend the impact of the narrative on their emotional state and to plan the subsequent course of action. Guidance counsellors facilitate opportunities for self-empowerment through the utilisation of exercises designed to elucidate the strengths inherent within the individual in relation to self-identity. The counsellor formulates a plan of action in accordance with the student's identity profile as presented in the narrative.

Finally, the counsellor is permitted to conclude the session for a period of three minutes. The guidance and counselling teacher offers the counsellor the chance to pose queries and express views on the outcomes of the counsellor's interpretation of the story *Adab Reflects the Heart*. The guidance and counselling teacher facilitates the counsellor in deriving inferences from the outcomes of cognitive processes, emotional responses and moral cultivation subsequent to perusing the narrative entitled "*Adab Reflects the Heart*." This section outlines the traditional messages conveyed in the Adab Reflecting the Heart story and the associated expectations regarding the identity profile of Pontianak youth. It is recommended that counsellors be guided towards a comprehension of the necessity for respectful and tolerant decision-making.

The sixth step is to engage in a period of reflection and commitment, lasting approximately five minutes. Once the counsellor has presented their interpretations and conclusions, based on their thoughts, feelings and actions, the guidance and counselling teacher assists the counsellor in reflecting on their feelings, particularly in

relation to the identity profile of the youth. The commitment, guidance and counselling teachers facilitate the development of constructive new behavioural patterns amongst the counsellors. It is imperative to consistently implement the plan devised to become an individual with a well-defined sense of self-identity. This research makes a significant contribution to the field of biblio-counselling, particularly in terms of its utilisation of local ethnic Malay wisdom as a strategy for BK. This approach effectively harnesses the unique regional potential of Pontianak. The students are able to demonstrate competence in the construction and design of solutions to address their problems. Another contribution of this study is that students have a positive self-image and an awareness of their strengths, which enables them to develop their abilities and manage their affairs independently.

Conclusion

The bibliotherapy media containing local wisdom in the context of Islamic education can be used to describe the mindset and process of cultural internalisation related to the control of adolescent lifestyles, especially the affirmation of identity. The term “self-identity” is used to describe a person’s sense of self, goals, values and beliefs. The bibliocounseling media containing local wisdom can be employed as a means of affirming identity for Pontianak students, particularly at the high school level. This intersubjective validation can be employed as a technical guide for BK teachers and counsellors in the utilisation of local wisdom biblioconsultation for the affirmation of youth identity. The stages are as follows: the initial stage, the activity stage and the final stage, which is a celebration. The researcher offers suggestions for further research. A similar study could be conducted on self-identity among ethnic Madurese, Javanese and Dayak students in Pontianak. Furthermore, this approach can be implemented at the junior high school and primary school levels. By instilling local values as a guiding philosophy in Pontianak, students can be encouraged to think globally while retaining a sense of local identity and values.

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