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

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Abstract: This study aims to affirm students' self-identity through the implementation of biblio-counseling charged with local wisdom in the context of Islamic education. Self-identity reflects who the student is with the regional cultural identity that belongs to the root of the national identity. The identity crisis experienced by students during the development of the current era of society is a challenge for the world of education. The shift in local values in today's life, if not given treatment, will provide an opportunity for students to lose their identity. One alternative solution is by instilling the values of local wisdom as a native force of the region to form student identity. This research method uses a qualitative approach of the hermeneutic type. The purpose of composed hermeneutics is to search for the meaning behind meaning, carrying out a deep interpretation of the process of intersubjectivity. Several high school students in East Pontianak became the setting for biblio-counseling research which was positioned as an affirmation of their identity. Biblio-counseling contains the values of local wisdom of Malay ethnicity and stories that bring students to the situation and conditions that are being read. Students reflect and plan for productive new behavior changes.

Students can have broad or global thinking but still, behave and have manners that are under eastern culture.

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

Introduction

The establishment of Islam forms a perfect and noble human character. Therefore, character education is needed in educating the nation's generation who have good morals and morals, to create a just, safe and prosperous national life. The purpose of education in Law Number 20 of 2003 concerning the National Education System states that national education functions to develop abilities and form a dignified national character and civilization to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and devotion to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.[1] To welcome the education of the era of society 5.0, the role of educators and teachers must be reviewed the role of educators should not emphasize their duties in transferring knowledge alone but must also emphasize character, morals, and exemplary education which is the solution to all problems in the country.

In general, personality is formed by education, since education instills continuous and repetitive behavior so that it becomes a habit, when it is made the norm, the habit turns into a custom, forming traits, and traits of students. Pancasila Student Profile (*Profil Pelajar Pancasila*) is a form of translating the purpose of national education. The Pancasila Student Profile acts as the main reference that directs educational policies including being a reference for educators in building student character and competence. Pancasila students are the embodiment of Indonesian students as lifelong students who are competent, have character, and behave under Pancasila values.

The Malay personality is formed from the cultivation of Malay Islamic customs and teachings, so it is called a cultured personality. The cultivation of Malay customary values is a traditional concept in a deep

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

and meaningful relationship between humans and humans, between humans and the surrounding nature, including the earth and everything in it, including the supernatural realm.[2] Ethnicity is the objective status of a person as a member of an ethnic group that is obtained inscriptively according to the inheritance of his parents. Ethnic identity involves the consciousness of a person and subjective recognition of himself. Two important reasons for identity first, identity is something inherent in a person's life wherever and whenever the individual is. Secondly, identity is about the concept of the similarity of the self with some ethnicities and what distinguishes it from other ethnicities.[3] Thus, the possession of identity is not only a marker and differentiator between individuals and other ethnicities but also a symbol that the person has chosen a guarantee and is part of a certain group.

West Kalimantan Malays, especially in Pontianak, live in coastal areas or estuaries and downstream rivers. The region allowed the Malays to open themselves to the influence of foreign cultural elements, technology, and knowledge originating from outside their territory. The term that emerged as ethnic Malay jargon is the sea people i.e. Malays who live upstream. Malay is associated with the sultanate and power, in cultural aspects, the form of Malay ethnic identity refers to ethnic Malays as a whole. Various ethnic Malay practices that were also born as historical events are found in the city of Pontianak.[4] Each ethnic group has its own ethnic identity so it forms a special characteristic that distinguishes it from other ethnic groups. Ethnic Malays are rich in customs passed down from generation to generation, the commitment that ethnic Malays show to these customs is clearly illustrated in the following advice: *"Kecik dikandong ibu, besak dikandong adat, mati dikandong*

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[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.

[4] Hastiani Hastiani et al., "Saprahan as Indigineous 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.

tanah. Biar mati anak jangan mati adat, laksamana bebaju besi, masok ke utan melande-lande idop bediri dengan saksi, adat bediri dengan tande".[5]

The importance of custom in the life of ethnic Malays is that it functions to regulate almost all aspects of life, providing direction and foundation in all activities, from the big to the smallest things. Customs teach ethnic groups to be civilized, polite, tolerant, respectful, and self-aware and help each other to create an atmosphere of harmony and peace in the life of a tribal, nation, and state. In addition, Malay customs are sourced and refer to the teachings of Islam by the teachings of the Malay customs if you want to know the glory of the people look at the customs, and the language shows people.

Preliminary studies show that students spend more time outdoors with their peers as a group, it can be understood that the influence of peers in behavior, speech, interests, appearance, and behavior, is greater than the influence of the family. For example, Students know that if they wear the same model of clothing as members of a popular group then the opportunity to be accepted by a larger group. The behavior is said to be Student delinquency which can make the student's self-identity negative. Previous studies have revealed the results of hermeneutics research in the field of education, including producing Semar counseling construction for SMK students,[6] techniques of changing the behavior of promiscuous sex based on the thoughts of Ibn Qoyyim Al-Jauzziah,[7] characteristics of the ideal personality of the counselor,[8] as well as the ideal traits of counselors in Bugis culture based on the Pappaseng Text.[9]

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

[6] Bakhrudin 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.

This article is compiled with a qualitative approach with a composed hermeneutic type. The philosophical foundation for qualitative research is post-positivistic because it is used in natural object conditions, namely the researcher as the main tool. Instruments in the naturalistic investigation of man himself.[10] Therefore, the researcher is the main instrument who participates in the study. In addition, qualitative research also aims to explore describing and explaining. Qualitative research has a lot to offer counselors and psychotherapists, in terms of gaining a new understanding of the therapeutic process and in facilitating the experience of different participants in therapy specifically clients to be heard.[11]

Composed hermeneutics is a method of interpretation (reflexive), which is not only by double hermeneutics but also achieves triple hermeneutics or quadric hermeneutics. The planned steps of double hermeneutics include three stages. First, the main data of this study is the output of interpretive books on the local wisdom of ethnic Malays which contain the cultural history of local wisdom. Secondly, the field data, the subjects studied to carry out interpretations of the interpretation of object of study, are cultural figures/subjects of local wisdom/practitioners of ethnic Malays. Third, the researcher conducts a scientific interpretation (about the existing theory) on the two outputs of the previous interpretation, namely the interpretation of the values of local wisdom of ethnic Malays and the subjects studied in the field.

The aim is to connect the perception and meaning of the researcher's interpretation of practitioners who are Malay culturalists, community leaders, local wisdom subjects, and Guidance and Counseling teachers by observing the atmosphere of educational institutions, as well as the atmosphere of ethnic Malay in local practice because this research adapts the values of local wisdom of ethnic Malays in East Pontianak.

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[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).

These activities are characteristic of the three hermeneutics, which align between 'text and context' as a source of research.[12]

Empirical research in reflective mode begins with a skeptical approach to what appears to be an undisputed replica of the way reality functions temporarily. [13]At the same time, it maintains the belief that the study of suitable (well-thought-out) quotations from this reality can provide an important basis for open generational knowledge and provide an opportunity to understand the truth.[14]

The contextualization of thought in the *Sirah Nabawiyah* is carried out using a hermeneutic approach as a method in the Paul Ricoeur tradition of thought. This research is located in East Pontianak District and Mempawah Regency as the origin and development of the local wisdom of ethnic Malays. A comparison of the opinions of Guidance and Counseling experts and colleagues is carried out for a common point of view on the meaning of the research findings.

This article was compiled based on research between July 27 and August 4, 2021. This research was attended by high school students in East Pontianak, with the characteristics of the research subject: students who came from parents born in East Pontianak who are ethnic Malays, Muslim, and live with biological parents. The subjects of the study consisted of 100 men and women, consisting of 3 classes. Biblio-counselling containing the value of local wisdom was discussed in groups of 10 children in 1 group. This biblio-counseling discussion on the theme of self-identity is accompanied by the task of self-reflection. Self-reflection contains stories of Student experiences by the values contained in biblio-counseling stories that contain local wisdom. In addition, students develop a behavior change plan so that they can reflect a good self-identity through ethnic Malay ethics.

This study is intended as a validation of the intersubjectivity of the agreed research, and also to demonstrate its validity or acceptance.

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[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 Tayaben, "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 validity system used is Triangulation, Intersubjectivity validation, and peer review. The main data sources in this study are the book of tradition, while additional data sources are interviews and observations. A comparison of researchers' opinions was carried out together with Cultural figures, namely Traditional Stakeholders, and school counselors / Guidance and Counseling Teachers. Preliminary studies are conducted through interviews and observations with counselors at school. Matching opinions or intersubjectivity to the results of the study of the value of local wisdom traditions is carried out together with traditional stakeholders and actors of local wisdom traditions, namely the residents of Banjar Serasan village. This research contributes to the development of Guidance and Counseling science in Pontianak, as well as Guidance and Counseling that can be integrated into Indonesia.

Biblio-counseling Theoretical Framework based on Local Wisdom

Guidance and Counseling are an integral part of education, so Guidance and Counseling play a role in the formation of student identity. The solution that can be provided by Guidance and Counseling is to compile biblio-counseling, which is an alternative media for BK teachers to provide counseling services. The medium of biblio-counseling is a self-help book, which is a therapeutic way to facilitate Students' understanding of themselves and others. Strategies to address personal problems by providing relevant literature adapted to personal needs, situations, and developments promptly. Bibliocounseling provides a stimulus for individual skill patterns.[15] The medium of biblio-counseling not only opens up cognitive but also affective abilities, thus bringing the Student into the situation being read. Affective role Students will take them as if they are in the atmosphere of the story, providing convenience and being able to make decisions.

Human behavior is the result of the learning process so that it can be relearned through correct guidance. Emotions accompany individuals who think with prejudice, personality, and irrationality.[16]

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[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);

Attempts to describe the effectiveness of cognitive-behavioral biblio-counseling approaches in terms of cost in reducing the risk of depression, although group cognitive-behavioral interventions were more effective in overall clinical trials than biblio-counseling supporting the growth and development of school-age children.[17] Based on the information provided by the informant students do not understand the development of the 5.0 society era, thus impacting their readiness to face the challenges of the 5.0 society era.

An alternative solution is to develop biblio-counseling media that contain local wisdom to strengthen the identity of students to be ready to face the challenges of the 5.0 community era. The preservation of local values is an effort by counselors in counseling. Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education article 9 states that one of the considerations in five school days, education units and committees must pay attention to elements of local wisdom.[18] Regulation of the Minister of Education and Culture Number 79 of 2014 emphasizes that local wisdom must be conveyed and integrated into local content.[19] This mandate confirms that education should convey local wisdom. The potential of local wisdom that contains *adab* values as a force to shape adolescent identity. Ministerial Regulation Number 79 in article 7 paragraph 1 mandates educational units to submit local wisdom based on the results of the analysis of the context of identification of the natural environment, socio-cultural and local content to the government.

Concerning 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

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 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.

to achieve in future life. The student begins to develop concepts and ideas that are different from those expressed by the parents, teachers, and adults around him. The student begins to prioritize the affirmation of his personal opinion and as much as possible lets go of the influence of adults, but at the same time, The student still maintains his identity towards the peer group.[20] Students are more involved in the decision-making process among the important choices in their lives. Who should be a girlfriend, whether to use drugs or not, will go to university or go straight to work after school? Decisions at the time of the Student begin to form the core of how the individual demonstrates his existence as a human being, a concept that experts refer to as self-identity.

The importance of achieving self-identity in the Student is to be a firm foothold or foothold for the Student in living the life of his day to become a responsible and characterful person according to what he believes to be the truth. Long-term thinking concerns his role in society and his future, future, and works as well as himself is also one of the things that bring 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 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 recognize the advantages and disadvantages that exist in him. The individual will be an individual who is not confident and has no self-esteem. Identity is defined as a way of living certain things that have been formed in previous times and determining the social role that must be carried out.[21] In addition, the behavioral and personality conditions of school-age students today are very far from expected. Their behavior tends to deviate from religious

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[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).

[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.

values, social values, and cultural values. Some school-age students 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 how the condition of school-age students is currently in big trouble.

The social influence of peers is also seen online For example, Students aged 14-17 years are more likely to post sexual content online if peers do this. The level of influence of peers made possible online is significantly stronger due to the wide media reach of KPOP trends carried out by Students freely using lip thin subtly change the lifestyle of teenagers, tend to follow foreign cultural trends so as not to be outdated now and always move quickly. Students disclose more personal data and apply looser privacy settings on social networking sites compared to adults. To attract attention and be known among fellow users of social networks, Students usually tend to open up, which is interpreted as a type of communication in which we reveal information about ourselves that we usually 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 5.0 era is the digital era, and I have a lot to learn to use my mobile phone for good things. My challenge is more socializing, the opportunity for me to be able to study while working" 3/17/2021. Informant 2 stated "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 behaviors that show bad self-identity include consumptive behavior that is often carried out by female students, students skipping school in the form of not attending school or leaving school before school hours end, smoking at school, drinking alcohol, and flirting with the opposite sex who are considered not to maintain moral norms.

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[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).

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 aspect of Togetherness, 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 groups, cultures, rules, and decisions that are sometimes only for their benefit and contrary to the parental agreement. Students create their own culture known as youth culture. Student Culture is based on the way Students experience the past collectively expressed through lifestyle constructions.[23]

In the realm of Intimacy and Brotherhood, local wisdom not only organizes the gathering of ethnic Malays in Pontianak but also foreigners from various countries. These relationships consist of friendships, membership in various organizations and clubs, and being part of society. Intimacy involves sharing personal emotions, desires, thoughts, triumphs, and defeats with individuals who create meaningful relationships.[24]

In the field of social solidarity, ethnic Malays not only maintain togetherness and friendship but they also do so in their daily lives. Helping each other one family with each other became a Malay identity. The implication for Students today is that from this social solidarity they can embrace every diversity from cultural background, religion, social status, economics, physics, and psychology. Also embrace kindness, helping 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 shared feelings of belonging, responsibility, and solidarity.[25]

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[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.

On the aspect of Care and Empathy, the implication on students' social skills is to guide them to care for the environment.[26] Social media refers to an environment where people share data collectively, relationships, and content, using the internet for communication. Students focus a lot on social media which makes them unaware that their true skills are slowly changing.[27]

On the point of Mutual respect, the implication in Students' lives is that any diversity in life these days can keep their ego, power, and strength low. Respect is a fundamental aspect of how human beings relate to each other and is an important factor in the relationship between students and teachers.[28] Students separate the relationships they foster with teachers and disrespect, often having a considerable impact on the development of their education.[29]

In the aspect of Flexibility in communication, the implication on social skills Students can condition themselves in using language, so as not to change their identity as Malay when they exist with the same family and people. Students think they are cool by using low gues at 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 his communication skills. Based on the conditions created by the values associated with the individual, flexibility allows people to be adamant in their behavior when they want to live in the present, or to change their behavior to learn how to do things and have better mental health.[31]

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[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.

[28] Emmanuel O Grady, "' Learning to Be More Human ': Perspectives of Respect by Young Irish People in Prison," *Journal of Prison Education and ReentryGrady, 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.

On the value of Manners, the implication for students' social skills is a personal characteristic of Malay manners indicated by loyalty to customs. Custom becomes guidance in behaving as a norm in society.[32] Religious, social, and cultural norms, well-mannered individuals are those who can behave according to their own gender, situation, and condition. Wearing school uniforms and attributes and abiding by rules, optimizing leisure 'Being a good person' is a bodily performance in which women discipline themselves, their appearance, and behavior to demonstrate their outward conformity with the learned femininity. Several studies have shown that a safe and comfortable dress code can reduce school violence, and disciplinary issues, and improve school safety and climate.[33]

The aspect of love and affection is based on love and affection for past experiences without forgetting the 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 on students' social skills is that they should not oppress diversity in school but love each other to strengthen their relationships. They do not become individualists, have low 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

Based on the data and observations made during the biblio-counseling discussion process that contains the value of identity, basically, the counselor already understands the importance of affirming identity as a teenager. The counselor also recognizes that the constancy of identity allows the counselor to know himself or herself and understand the ethnic expectations of his or her environment, as well as be better prepared to accept life's challenges that have the potential to shift his or her identity. The commitment conveyed by the counselor, counselor strives to apply the values that become *adab*, the guidelines for

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[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.

[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.

life that become the rules of the Malay tribe to make the individual child civilized.

Researchers observe and monitor the presence of counselors both directly in the classroom and through attendance data sets at the time of biblio-counseling discussions that contain identity values. It is known that the counselor shows a change in the frequency of attendance and there are still 1-2 counselors who have not achieved a commitment to change their view of the assertiveness of identity. This can be caused by several obstacles in implementation, including: (1) counselors are still shy about being asked to tell openly about self-identity, and (2) in direct assessment there are still counselors who have not implemented the planned behavior change commitments. Based on the results of the reflection above, the researcher then designed the second meeting activity.

At the second meeting, all counselors who are the subject of the study continue to conduct biblio-counseling discussions that contain identity values in the hope of carrying out all the behavioral change commitments that have been planned by the counselor. In addition, the target of her research is so that counselors can behave by manners, namely grandma Datok's *adab* message. At the II meeting, the changes observed by counselor are no longer embarrassed to express his own experiences related to his views on identity. Counselors have recounted the experience of carrying out the commitment in the first stage, the obstacles experienced, and the responses from friends in the school environment. The counselor can assert himself that "*kamek Pontianak, kamek Beradab*".

Identity is a social dimension of a person that includes the self, self and nature can be whole, may not but is inherent in the 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 especially important in today's era of "high modernity" where agents/individuals are experiencing self-

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[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.

dilemmas. This situation brings Students to social situations to establish their identity.[35]

Individuals become financially or socially successful but still have a sense of alienation because they cannot accept adult responsibilities such as work and mature love.[36] Hedonism among Students occurs to disrespect older people as evidence of a shift in adolescent ethics. Identity formation is the main psychosocial task in the Student period.[37] In this phase, identity affirmation is necessary to achieve a strong character and 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, therefore the presence of ethnic Malays contributes to the normative values that guide life, in addition to expressive and transformative values.[40] Normative values also contain religious values, besides a very expressive contribution to daily habits is the use of Malay.[41] The main values contained in the local practice of ethnic Malays 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, objectives as patterns of identity behavior create a picture of a person through physical appearance, racial characteristics, color, language used, self-assessment, and other perceptual factors all used in establishing identity.[43] Students have the

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[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: Standford University Press, 1991).

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

[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 Tradional Pontianak. Staf Pengajar D 3 Pisipol UNTAN Pontianak 1*, 2014, 1–13.

[41] Fifi Nofiaturrahmah, "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.

opportunity to explore their ethnic, cultural, and religious practices wide openly. Identity status expresses the identity status of adolescents, i.e. identity diffusion, identity closure, identity moratorium, and identity attainment.[44] However, the freedom and flexibility of their exploration are usually within the confines of their parents or caregivers. Replanting the values of local wisdom is one way to achieve identity affirmation in saving the golden generation that should be the successor of the nation.[45]

The richness of literature is an important resource to help Students understand human interaction, increase sensitivity and increase empathy. The use of library therapy as an alternative therapy in dealing with various problems in adolescents. This is because biblio-counseling stimulates students to think, is easy, cheap, and can be done at any time, and involves the independence and full participation of students so that the effectiveness of the results is quite good. Interventions in cognition can be grouped into four levels, namely intellectual, social, behavioral, and emotional levels. The activity of reading and interpreting makes the counselor capture the meaning experienced and influences the formation of new behaviors. In this process, an interpretive method is used or interprets the meaning read.[46]

The general interpretive method is to describe or provide phenomena along with data according to context and intent by asking about something that happened and why it is so.[47] The intellectual level helps the counselor to acquire knowledge about the behavior of solving his affairs, knowing himself, and for intellectual insights that then facilitate the counselor in solving his affairs. The social level helps counselors to train social sensitivity, strengthen social patterns, and culture, absorb human values and belong to each other. The level of behavior gives individuals confidence in expressing problems that exist in the counselor so that they are encouraged to discuss with confidence that the secret will be safe with the counselor.

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[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.

[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."

The United Nations Education Scientific Cultural Organization (UNESCO) implements the Intangible Cultural Heritage (ICH) convention. As a result, traditional knowledge as part of the ICH must be protected and preserved. The agreement is regulated in Presidential Regulation Number 78 July 2007, recognizing that cultural power is the source of regional identity and character.[48] The philosophy of local practice seems simple, but it is 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 biblio-counseling containing local wisdom refers to the following steps. First, give motivation for 3 minutes. The title of the biblio-counseling story discussed is The Mirror of the Heart, the motivations given include; The Guidance and Counseling Teacher explaining the purpose of the Mirror of the Heart story. The purpose of this story is for self-empowerment related to the affirmation of identity. For Students to remember the traditional messages from parents and religion written in local wisdom. Instilling in students so that they can live the traditional message and practice it in everyday life. The beautiful message of *adab* teaches us to be civilized and is reflected in the beauty of the heart. The Guidance and Counseling Teacher conveys an overview of the adab story that reflects the heart so that the counselor has a preliminary understanding of the meaning of the story. Adab is a reflection of the heart and can describe the identity profile of students who are ready to face the challenges of the 5.0 era of society.

Secondly, the provision of time to read biblio-counseling material, for 5 minutes. Guidance and Counseling teachers make time to read biblio-counseling stories about "*Adab cerminkan Hati*". In this step, the Guidance and Counseling teacher gave an accompaniment song entitled "*Kota Pontianak*". This effort aims to trigger the appreciation of counselors in describing the ideal Student identity profile. Dig into events from the content of the story for 5 minutes. Include; The Guidance and Counseling Teacher guides the counselor to explore cognitive abilities in uncovering the events that occur in the story of

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

Adab reflect the Heart. Optimizing the counselor's affection so that he or she feels the traditional message obtained after reading the Adab reflects the Heart. The Guidance and Counseling Teacher provides feedback on the results of cognitive exploration and counseling affection expressed after reading the "*Cermin Hati*".

Third, encourage the group to identify similar situations for 3 minutes. The Guidance and Counseling Teacher guides the counselor to tell about an experience or story similar to the story "Mirror of the Heart". Guidance and Counseling Teachers explore the cognitive and affective abilities of counselors to tell stories when events occur whether there are changes in thinking and feelings that occur after experiencing the same feelings.

Fourth, it provides counselors with the opportunity to explore the consequences that arise lasting 3 minutes, including; Guidance and Counseling Teachers providing counselors with the opportunity to explore the aftermath or impact of the Mirror of the Heart story. Guidance and Counseling teachers explore cognitive abilities so that the customary message they want to convey so that the counselor can feel the impact of the story on feelings and plan the next action. BK teachers provide opportunities for self-empowerment through exercises to explore the strengths that exist in themselves related to self-identity. The counselor makes a plan to act according to the student's identity profile in a story.

Fifth, allow the counselor to conclude for 3 minutes. The Guidance and Counseling Teacher provides an opportunity for counselors to ask questions and express opinions on the results of the counselor's interpretation in the story Adab Reflects the Heart. The Guidance and Counseling Teacher guides the counselor to conclusions from the results of thinking, feeling, and cultivating the heart after reading the story Adab Reflects the Heart. Includes every traditional message contained in the *adab* story that reflects the heart, and the expectations that arise about the identity profile of Pontianak youth. Directing counselors to be able to understand and make decisions that respect and tolerance.

Sixth, do reflection and commitment for 5 minutes. Once the counselor reveals interpretations and conclusions based on thoughts, feelings, and deeds at this stage the Guidance and Counseling teacher

helps the counselor reflect on his feelings especially the identity profile of the adolescent. Commitment, Guidance, and Counseling Teachers guide counselors to develop productive new behavior changes. Consistently carry out the plan that has been drawn up, to become a person who has a firm view of self-identity. This research contributes, especially the strategy of using biblio-counseling which contains the value of local wisdom of ethnic Malays, as a BK strategy that adopts regional potential in Pontianak. Students are competent and can build, design / reconstruct solutions to be able to solve their problems. Another contribution resulting from this study is that students have a positive view of themselves and their advantages so that they are accustomed to constructing their abilities and completing their affairs independently.

Conclusion

biblio-counseling media that contain local wisdom in the context of Islamic education can describe the mindset and process of cultural internalization related to the control of adolescent lifestyles, especially the affirmation of identity. Student self-identity is an identity defined as a person's conception of themselves, goal setting, values, and beliefs. Biblioconseling media containing local wisdom can be used as an affirmation of the identity of Pontianak students, especially at the high school level. This intersubjective validation can be used as a technical guide for BK teachers and counselors in using biblio-counseling containing local wisdom to affirm adolescent identity. The stages passed include the initial stage, the activity stage, and the final stage or celebration. Advice the researcher gives for subsequent research. Similar research can also be conducted on Madurese, Javanese, and Dayak ethnic students who are in Pontianak related to self-identity. In addition, it can be done at the junior high school and elementary school education levels. planting local values as a philosophy of life in Pontianak as an effort to create students who can think globally but do not ignore local values.

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