

Cultural Wisdom of the Samin Tribe as a Foundation for Multicultural Counseling Practices

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Abstract. Stereotypes held by counselors can negatively influence the selection of service interventions and hinder the effectiveness of counseling. Therefore, strengthening multicultural understanding is essential to shaping counselor character that reflects openness, sensitivity, and responsiveness to cultural diversity. This study aims to explore the characteristics of multicultural counselors by integrating noble cultural values of the Samin tribe in Bojonegoro, Indonesia, with multicultural counseling competencies. The research employed a Systematic Literature Review (SLR) using the PRISMA model. A total of 120 articles were initially collected from various sources, including journals, books, and reputable conference proceedings indexed in Scopus and Google Scholar. Following a rigorous screening process based on predefined inclusion and exclusion criteria, 14 articles were identified as eligible for further analysis. Data were analyzed through thematic content analysis to identify cultural values relevant to counselor competencies. The findings highlight three key values of Samin teachings: (1) *angger-angger pengucap* (wise use of words), which aligns with effective communication and cultural sensitivity; (2) *angger-angger pertikel* (appropriate behavior), which relates to ethical conduct and counselor integrity; and (3) *angger-angger lakunono* (adherence to norms), which supports counselors' commitment to justice and cultural respect. These values, when applied, can enhance counselors' multicultural competencies, particularly in fostering non-judgmental attitudes and empathy toward diverse clients. The implication of this study is that integrating local wisdom, such as the Samin tribe's cultural values, offers a contextualized approach for developing the character of multicultural counselors, making them more relevant and effective in addressing the challenges of today's diverse societies.

Keywords: Counselor Character Development; Samin Tribe; Cultural Wisdom; Indigenous Values in Counseling.



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INTRODUCTION

Human development is inseparable from the influence of culture. Every individual grows within a society that carries its own values, norms, and traditions. These cultural elements not only shape personality but also determine how people perceive and solve problems in their daily lives. In the counseling context, cultural sensitivity becomes a crucial aspect. The counselor and counsee relationship is essentially an interpersonal interaction influenced by the sociocultural backgrounds of both parties. When counselors fail to recognize

these cultural dimensions, the risk of misunderstanding and ineffective communication increases. Indonesia is widely recognized as a multicultural nation characterized by ethnic, linguistic, religious, and traditional diversity. According to BPS, Indonesia consists of more than 1,300 ethnic groups and hundreds of local languages. This diversity, while enriching, also poses challenges in educational and counseling services.

Counseling services in Indonesia are expected to foster cross cultural understanding and address the diverse needs of clients. However, studies show that counseling practices

often fail to consider cultural backgrounds. For instance, Hajar et al. (2014) revealed that many school counselors neglected cultural aspects and sometimes imposed their own values on students. Similarly, Setyaputri (2017) found that stereotypes held by counselors may hinder counselees' freedom to express their concerns openly. Such biases can lead to feelings of discomfort, mistrust, or even withdrawal from counseling sessions. This indicates that cultural insensitivity can become a barrier to effective counseling.

This concern aligns with Gladding's (2012) assertion that counseling practices risk failure when they ignore cultural contexts. Counselors who are unaware of clients' cultural values may misinterpret their behavior, emotions, or communication styles, resulting in ineffective interventions. To address this, the American Counseling Association (ACA) emphasizes the importance of multicultural competence. According to Sue & Sue (2016), this competence consists of three interrelated components: awareness of one's own cultural assumptions, knowledge of diverse cultural worldviews, and skills to apply culturally sensitive interventions. In Indonesia, however, most counseling studies have focused heavily on Western theories and practices. While these theories provide valuable foundations, their application in local contexts without adaptation may fail to capture the uniqueness of Indonesian clients. This highlights the need to integrate local wisdom into counseling frameworks.

Several recent studies confirm the urgency of this issue. Robinson & Savitsky (2024) found that Indonesian counseling students often lack multicultural competence and struggle to understand clients from diverse cultural and social backgrounds. Similarly, Larasati et al. (2024) emphasized the importance of universal and cultural expertise in strengthening professional counselor competencies. One of the local cultures that deserves closer exploration is the Samin community in Bojonegoro, East Java. Historically, Samin Surosentiko is known as a figure of resistance against colonial rule. However, beyond his political stance, his teachings reflect a set of ethical values that remain relevant today.

These teachings include honesty, simplicity, openness, and respect for others. They are systematized in doctrines such as *angger-angger pengucap* (ethics of speech), *angger-angger pertikel* (ethics of conduct), and *angger-*

angger lakunono (norms of behavior) (Munawaroh, 2015; Mumfangati et al., 2015). Each of these principles can serve as cultural guidelines in counseling practice. Previous research on local wisdom in counseling, such as that by Roza et al. (2022) and Lestari et al. (2024), shows that understanding and integrating cultural values significantly improves the quality of counseling services. However, specific integration of Samin values remains understudied. Moreover, a systematic review by Sabila et al. (2024) highlights that indigenous-based counseling studies in Indonesia are still scarce. This reveals an important theoretical gap, particularly concerning smaller cultural communities like the Samin, whose values are deeply ethical and applicable to counseling.

Integrating Samin values into multicultural counseling competencies is therefore not only timely but also necessary. Counselors who embody honesty, openness, and respect as taught in Samin traditions may develop stronger relationships with counselees, fostering trust and meaningful engagement. Accordingly, this study aims to explore the noble cultural values of the Samin community and integrate them into multicultural counseling competencies. This effort is expected to enrich the theoretical framework of counseling in Indonesia by harmonizing modern counseling theories with local cultural heritage.

METHOD

This study employed a Systematic Literature Review (SLR) using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) approach. This method was selected because it provides a systematic, transparent, and replicable framework for identifying, evaluating, and synthesizing literature relevant to the research topic. In doing so, the study is able to produce findings that are more comprehensive, in-depth, and evidence-based. The PRISMA-based SLR represents a qualitative research approach in the form of a descriptive literature review. The PRISMA framework offers a clear workflow that encompasses the processes of identification, screening, eligibility, and inclusion. Each stage was carefully conducted to ensure that the selected literature was genuinely relevant to the research focus.

The data sources for this study were derived from international literature published in

reputable journals and accessible through various databases, including Scopus, Web of Science, ScienceDirect, Taylor & Francis Online, and Google Scholar. The search process was carried out using specific keywords aligned with the research focus, such as “multicultural counseling,” “Samin tribe,” “indigenous values in counseling,” “cultural competence in counseling,” and “indigenous psychology Indonesia.” The initial search yielded a number of articles, which were then compiled using a reference manager to avoid duplication.

The selection of literature was based on inclusion and exclusion criteria. Articles had to be international publications from the last fifteen years, written in English, and directly related to themes of multicultural counseling, local cultural values, or specific discussions about the Samin community. Articles also needed to be available in full text format to allow for thorough analysis. Publications that were opinion based without empirical data, not peer reviewed, or that focused solely on cultural aspects without relevance to counseling were excluded.

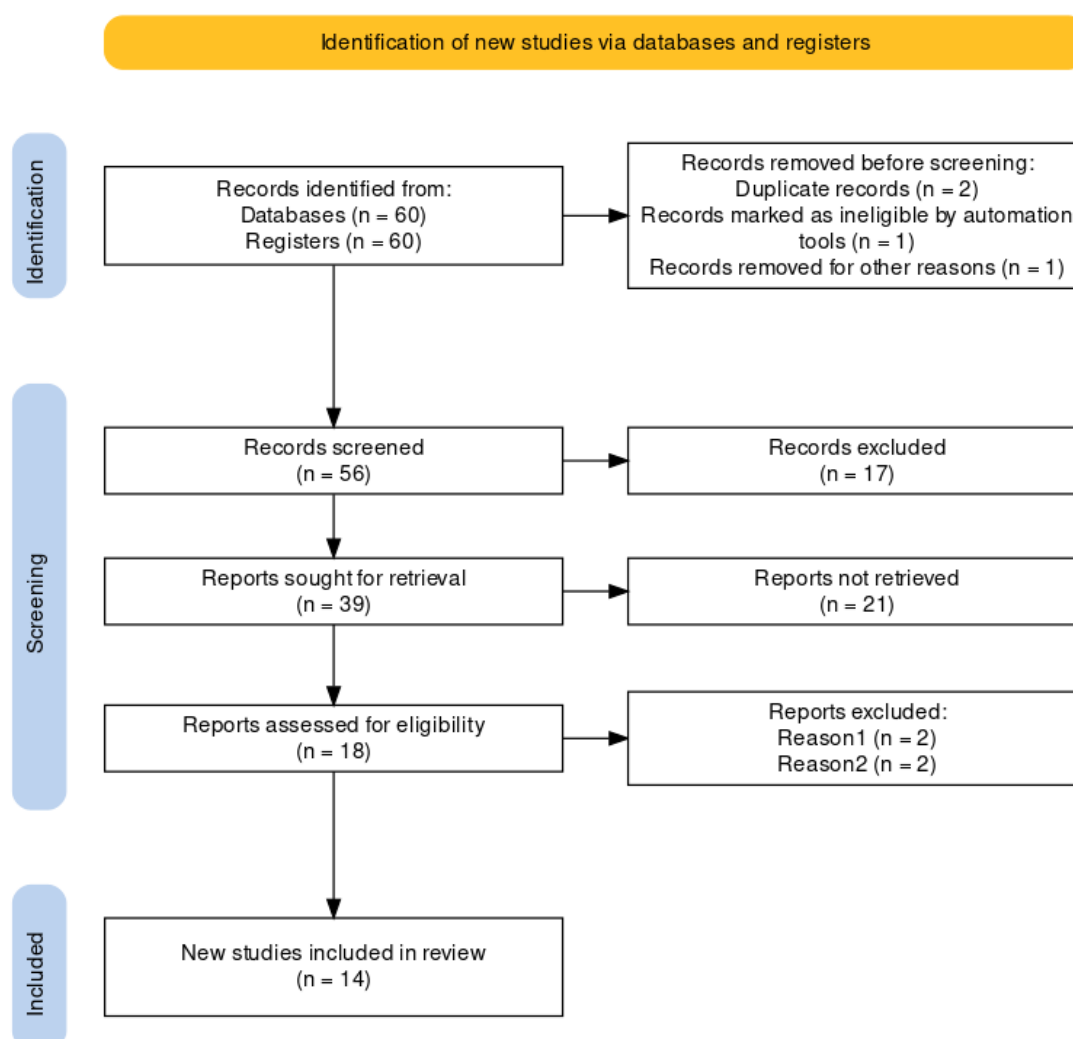


Figure 1. Preferred Reporting Items for Systematic and Meta Analysis (PRISMA) Diagram

Following identification, the next stage was screening, conducted by reading titles and abstracts. Relevant articles were then examined further through full-text reading to confirm their alignment with the research criteria. This stage, referred to as eligibility, involved a careful reassessment of the substantive content of each article. Articles deemed appropriate were

subsequently included, ensuring that only literature truly relevant to the study was retained for further analysis.

Data analysis in this study employed both content analysis and thematic analysis. Each article was categorized according to the major emerging themes, such as local wisdom values, counselors’ multicultural competencies, or the

role of culture in counseling practice. Through this process, key concepts were identified, similarities and differences across studies were highlighted, and research gaps that remain underexplored were revealed. The results of the analysis were then synthesized to provide a more comprehensive understanding of the integration of cultural values into the development of multicultural counseling.

Research validity was maintained through a rigorous selection process guided by the PRISMA framework, as well as repeated reading of the literature to ensure both relevance and quality. Research reliability was strengthened through systematic documentation at each stage, from identification to analysis, enabling replication by other researchers with consistent outcomes.

The overall research process unfolded through a series of interconnected stages, beginning with the formulation of the general topic and research questions, followed by the development of a literature search strategy and the determination of keywords. This was continued with the initial search, screening based on titles and abstracts, and more detailed selection through full-text reading. Subsequently, relevant articles were thematically analyzed and synthesized to answer the research questions. The final outcome of this study is a nuanced understanding of the contribution of the Samin community's noble cultural values in shaping counselors' multicultural competencies, thereby enriching counseling practices to become more sensitive to cultural diversity.

RESULTS AND DISCUSSIONS

Results

The Noble Values of Samin Tribe Culture as Counselor Characteristics

The Samin teachings, inherited from Mbah Hardjo Kardi, are fundamentally rooted in a simple and meaningful life ethic. Three key principles, *angger-angger pengujari*, *angger-angger partikel*, and *angger-angger lakunono* form the moral foundation of social interactions within the Sedulur Sikep community. These three concepts are not only relevant in a cultural context but can also be adopted as a framework within the counseling profession. A counselor who internalizes these values will more easily build strong, ethical, and dignified therapeutic relationships (Kusdarini & Rinenggo, 2020).

First, *Angger-angger pangucap* (about the law or etiquette of speaking). *Angger-angger pangucap* (law of speaking), *pangucap saka lima bundhelané ana pitu lan pengucap saka sanga bundhelane ana pitu*. The numbers 5, 7, and nine are merely symbolic and only the Samin community knows this symbol. The general meaning is that we must guard or guard our mouths from all inappropriate (indecent) words or words that can hurt others. Not "guarding" the mouth, results in human life in this world being imperfect. Therefore, people must speak well with others.

This character value emphasizes the importance of guarding one's words, not lying, not being rude, and always being honest. In counseling, the counselor's words are crucial to the quality of the interaction. Honest, clear, and empathetic speech fosters trust in the client. By emulating this principle, counselors can maintain ethical and effective therapeutic communication while preventing manipulation or confusing information (Wati, 2023).

The second principle is *Angger-angger lakonana* (the law of striving or regarding doing work). *Angger-angger lakonana* (obligatory effort). The principle of patience, patience, and perseverance is a must. The meaning of these values is that the Samin people must always remember the effort, patience, and perseverance that must be carried out in their daily lives. In resolving all problems, the principles of effort, patience, and perseverance are the main references in overcoming problems. On the other hand, they can always view all forms of happiness and sadness as a natural part or destiny that must be accepted. In general, the Samin people's view is that this principle can be linked to the Javanese philosophy of *wong sabar bakal subur* (patient people will prosper or be happy) or *nrimo ing pandum* (accepting God's gift with sincerity).

values refer to concrete daily actions that reflect alignment between words and thoughts. In the counseling profession, counselors are required to maintain alignment between their professional values, words, and actions. This consistency is essential for clients to see the counselor as an authentic, trustworthy figure. A counselor who not only speaks but also demonstrates ethical and supportive behavior will set a positive example for clients (Kristiantoro, 2023).

Third, *Angger-angger partikel* (laws of behavior). These *Angger-angger partikel* (laws

of behavior or civility) are popular, for example, with the terms *drengki* (envy), *srei* (jealousy), *panasten* (easily angered), *colong* (stealing), *petil* (miserly), *jumpul* (taking a little), *mbujuk* (lying), *apus* (strategy), *akal* (tricks), and *krenah* (bad advice). The meaning is that the Samin people should not be arrogant, hate others, be envious, fight, anger others, be jealous, gamble, take other people's belongings, while even touching is not allowed. In fact, the meaning of these teachings is basically expected to be honest between thoughts and actions or behavior.

This character value is a rule against taking another's property and always respecting property rights. In counseling, this principle can be translated as the counselor's respect for the client's personal boundaries. Counselors who internalize this value will respect privacy, maintain confidentiality, and not violate the client's psychological rights. Thus, the counseling relationship is safe, equal, and free from the potential for abuse of power (Ilomata, 2025).

These three aspects, when combined, can establish a counselor's integrity. Honest speech (*penucap*), respect for client rights (*pertikel*), and consistent behavior (*lakunono*) will result in counseling based on the principles of respect, empathy, and congruence. By adopting Samin teachings, counselors are also better prepared to face the dynamics of Indonesia's multicultural society, which demands cultural sensitivity.

Furthermore, these three teachings can strengthen counselors' resilience to professional pressure. Counselors who are honest, respect boundaries, and consistent in their actions will more easily avoid ethical and moral conflicts. This also aligns with the principles of the counseling profession's code of ethics, which emphasizes honesty, responsibility, and client well-being as top priorities (Wibowo, 2025).

Thus, Mbah Hardjo Kardi teachings are not only a local cultural heritage but also a source of universal values relevant to the modern counseling profession. The *angger-angger pengucap*, *partikel*, and *lakunono* can serve as a foundation for building a counselor's character with integrity, empathy, and authenticity. Integrating local wisdom, such as Samin teachings, into counseling practice is also an important step toward a more humanistic, inclusive, and contextual counseling approach in Indonesian society.

The table below summarizes ten scholarly works that explore the cultural values of the Samin community in Indonesia and their implications for counseling. Each study emphasizes different perspectives, including multicultural integration, religious interactions, moral education, social conservation, curriculum development, and responses to globalization and digitalization. Collectively, these works identify core Samin values such as honesty, politeness, openness, conscience, simplicity, and respect for property, while also examining how these values are preserved, adapted, or challenged in contemporary contexts.

From a counseling perspective, the contributions of these studies demonstrate the importance of incorporating local wisdom into professional practice. The findings provide counselors with knowledge, awareness, and practical strategies to integrate Samin values into character education, school-based interventions, family counseling, and community empowerment. In this way, the table highlights the relevance of Samin cultural heritage not only for cultural preservation but also as a valuable framework for strengthening multicultural counseling competencies.

Tabel 1. Explore the Cultural Values of the Samin Community in Indonesia

No	Authors — Year	Country	Topic / Focus	Main Contribution and Relevance to Samin Values
1	Retna Widya Umar Saputri & Dikdik Baehaqi Arif - 2022	Indonesia	<i>Instilling Multicultural Values in Sikep Samin Community in Klopoduwur Village, Blora</i>	Identifies multicultural values in the community (honesty, politeness, openness). Habituation methods and traditional activities are used as means of internalization. Relevance: provides an emic basis for the knowledge and awareness dimensions of counselors toward Samin values.
2	Alfi Rizkia Mubarak - 2022	Indonesia	<i>Islam and Samin: Study of the Relationship between</i>	Explains how Samin values interact with Islamic values in daily life. Relevance: shows

No	Authors — Year	Country	Topic / Focus	Main Contribution and Relevance to Samin Values
			<i>Religion, Beliefs, and Values of the Samin Community in Bojonegoro</i>	the dynamics of identity/belief systems, important for counselors in respecting the plurality of client values.
3	Alil Rinenggo & Eny Kusdarini - 2021	Indonesia	<i>Moral values and methods of moral education at Samin community</i>	Outlines the moral values of the Samin heritage (<i>Panca Sesanti, Panca Wewaler, Panca Peniten</i>) and methods of moral education (role model, habituation, oral tradition). Relevance: enriches counseling skills by integrating local methods into the character education process of clients.
4	Diaz Kusuma Atmaja & Yuyun Norkholifah - 2024	Indonesia	<i>Threats to Saminism Values in the Digitalization Era</i>	Describes the challenges of preserving Samin values (digitalization, popular culture) and how the community responds. Relevance: counselors need action competence and advocacy strategies to strengthen local values in facing globalization.
5	Sulanam & Muhammad Nuril Huda - 2023	Indonesia	Preservation of Community Values: Study of the Samin Bojonegoro Teaching Transformation Model Through the Education Unit Curriculum	Explains how Samin values are internalized through the school curriculum (PAI and PPKn). Relevance: provides examples of structural/institutional interventions that integrate Samin values into formal education → a model for counseling within school settings.
6	V. Indah Sri Pinasti & Puji Lestari - 2018	Indonesia	Masyarakat Samin ditinjau dari sejarah dan nilai-nilai pendidikan karakter	Provides the historical background and traditional values of the Samin community as elements of character education. Relevance: helps counselors understand the historical and normative context of Samin values, providing a foundation of knowledge and awareness.
7	Eta Yuni Lestari & Tutik Wijayanti - 2022	Indonesia	Social Conservation of Local Wisdom on Samin Tribes at Kudus Regency Indonesia	Documents preserved values and the threats they face. Relevance: offers an empirical basis for preventive interventions and value preservation, as well as training counselors to be sensitive to the erosion of local culture.
8	Alifia Farisya Prima, Wahjoedi, & Agung Haryono - 2022	Indonesia	Informal Economic Education Based on Local Values of The Samin Society	Examines how Samin values are integrated into informal economic education at home/family. Relevance: updates counseling skills for family/community contexts in economic well-being, economic identity, and the values of honesty, ownership, and hard work.
9	Silviana Winty Wongarso, Yari Dwikurnaningsih, & Sophia Tri Satyawati - 2022	Indonesia	Pengembangan Model Manajemen Pendidikan Karakter di Sekolah Berbasis Kearifan Budaya Lokal (Suku Samin)	Produces a Samin-based character management model for schools: structural elements, curriculum, teacher and community involvement. Relevance: provides examples of institutional interventions that counselors/educators can apply or adapt.
10	Suharyo, Fathur Rokhman, & Tommi Yuniawan - 2024	Indonesia	Ajaran Samin: Dari Makna Simbolik Menuju Hakikat	Explains the symbolic meaning and essence of Samin teachings (honesty, conscience, keeping promises, respecting property, simplicity). Relevance: strengthens the values dimension as material for intervention, assisting counselors in value/belief assessment and integration into counseling plans.

The Relevance and Implications of Integrating Samin Cultural Values with Counselor Characteristic

Over time, the understanding of the values upheld by the Samin community has gradually diminished. These values are often overlooked, as only a few people are aware of and appreciate them. In the context of guidance and counseling, however, such values hold significant relevance. Counselors, as practitioners who provide services, occupy an important role in instilling these noble values whether in personal and social life or in counseling processes both within and beyond the school setting.

Counselors with multicultural awareness are able to provide more effective services, as they recognize that culture plays a major role in shaping an individual's thinking patterns, social behavior, communication styles, and emotional expression (Cross & Papadopoulos, 2001). Culture is even considered the foundation of national identity (Matsumoto & Juang, 2016). A counselor's lack of cultural understanding often leads to misunderstandings in both verbal and nonverbal communication. Such gaps may hinder the counseling process, especially when counselors bring personal prejudice or judge clients based on stereotypes related to ethnicity, religion, social status, or even physical appearance (Geldard & Geldard, 2011).

To become effective, counselors must develop awareness of their own cultural heritage and understand how it influences their values, beliefs, and attitudes. This awareness is essential for building counseling relationships that are objective, open, and free from bias. Moreover, multicultural insights help counselors recognize their clients' identities and adapt intervention strategies to suit their cultural backgrounds (Wibowo, 2015). In this regard, integrating Samin values can strengthen the characteristics of the ideal multicultural counselor, enabling more effective counseling processes while minimizing labeling toward clients.

In practice, multicultural counselors need to master three dimensions of competence: (1) beliefs and attitudes, (2) knowledge, and (3) skills (Sue, Arredondo, & McDavis, 1992). Beliefs and attitudes refer to awareness of both the counselor's and the client's cultural values

without imposing personal perspectives. Knowledge involves a deep understanding of the client's cultural background. Skills encompass the ability to apply counseling strategies that align with the client's lived experiences and cultural values (Corey, 2016).

Samin values can be operationalized within these three multicultural competencies. In the dimension of beliefs and attitudes, counselors can internalize *angger-angger pangucap*, which emphasizes guarding one's speech to avoid harming others. In the knowledge dimension, the value of *angger-angger lakonana* teaches the importance of patience and perseverance in life. Meanwhile, in the skills dimension, *angger-angger sketsa* underscores the harmony of honesty between thoughts, words, and actions. The integration of these values equips counselors with culturally sensitive character traits that better align with clients' needs.

In conclusion, multicultural competence does not emerge instantly but develops through continuous learning, training, and experience. Counselors who internalize Samin values in their practice can become more effective in addressing cultural diversity, fostering a counseling process that is humanistic, inclusive, and grounded in universal values.

Discussion

Multicultural models that have long served as key references in the counseling profession emphasize competence across three main domains: attitudes/beliefs, knowledge, and skills, and more recently have incorporated dimensions of social justice and advocacy. While this framework provides a valuable normative foundation, a significant theoretical gap emerges when it is confronted with indigenous epistemologies such as those of the Samin people. This gap is not a matter of practical detail but of fundamental ontological and epistemological differences. Samin values emphasizing harmony between words and actions, collective patience, and speech regulations such as *angger-angger pangucap* are products of specific social practices, communal histories, and moral economies. Whereas global multicultural theories tend to be *etic* in nature, abstracting local values into broad categories

(e.g., “respect” or “patience”), this process often erases the relational, ritual, and social functions that imbue these values with meaning in their original contexts. In other words, there is an inherent tension between knowledge generated from within the community (emic) and frameworks constructed externally (etic), and this tension marks a substantial theoretical gap in efforts to integrate Samin values into modern counseling practice.

This gap has direct implications for how competence is defined, measured, and operationalized. Traditional frameworks that rely on self-reports, checklists, or clinical scenarios risk capturing only propositional knowledge, without addressing the practical internalization of whether a counselor truly embodies Samin values in their speech, actions, and facilitation of community relationships. At the level of intervention, Samin’s emphasis on collective relations and social responsibility demands a shift from individual-focused techniques toward practices embedded in community structures for example, consensus-based mediation, the use of traditional narratives as therapeutic mediums, or outcome indicators that evaluate social harmony alongside individual symptoms. Thus, the challenge lies not merely in supplementing training modules with additional content, but in reconceptualizing competence itself so that it is relational, temporal, and embedded within the moral economy of the community.

A synthetic comparison with global frameworks highlights both what is missing and what can be adapted. The approach of Sue, Arredondo, and McDavis (1992) is strong in offering a clear tripartite structure attitudes, knowledge, skills yet its practice remains largely individual-centered, overlooking collective practices as targets of intervention. Arredondo and colleagues (1996) operationalized these competencies into measurable statements, but the instruments developed reflect hegemonic academic norms and therefore face issues of cultural validity when applied to Samin values. Meanwhile, the Multicultural and Social Justice Counseling Competencies (MSJCC) introduced by Ratts and colleagues (2016) added dimensions of advocacy and systemic change, creating opportunities for recognizing local knowledge. Yet the MSJCC remains couched in the language of policy and professional practice; integrating Samin values requires not only top-down advocacy but also reciprocal translation: a co-constructive dialogue between professionals and

indigenous communities to develop standards, practices, and indicators that hold local meaning.

Theoretically, addressing this gap offers critical scholarly contributions. First, Samin values can enrich counseling ethics by introducing principles of relational ethics such as prohibitions against harmful speech, collective responsibility, and harmony as a legitimate outcome. Second, the temporal patience inherent in *angger-angger lakonana* challenges the dominance of short-term intervention models, providing a foundation for theories of change that frame the therapeutic process as long-term socio-cultural evolution. Third, the Samin emphasis on congruence between words and deeds (*angger-angger pangucap*) points to outcome indicators that are observable and collective, complementing self-report measures. Methodologically, responding to this gap necessitates adopting mixed methods that combine ethnography, community-based participatory research, and the development of community-validated instruments an approach that not only yields culturally sensitive tools but also formalizes indigenous knowledge as a source of theory. Practically, this translates into counselor training programs that prioritize performative communication practices, supervision that assesses performative cultural humility, and narrative-based Samin interventions tested for both clinical outcomes and community well-being.

Elevating indigenous knowledge such as Samin values into theory is not merely about inserting local examples into training modules; it involves expanding the epistemic foundations of counseling with epistemic pluralism-recognizing narratives, rituals, and communal action structures as legitimate sources of theory. This means that therapeutic outcomes can extend beyond symptom reduction to include moral restoration, social reconciliation, and the preservation of communal harmony. At the global level, relational models rooted in Samin knowledge offer paradigms adaptable to many other indigenous contexts, providing a theoretical alternative to multicultural models dominated by Western perspectives and laying the groundwork for counseling practices that are genuinely inclusive, contextual, and decolonial. Thus, integrating Samin values into counseling theory and practice is not only locally relevant; it also enriches the global multicultural discourse by offering empirical and conceptual precedents for bridging *etic-emic*, individual collective, and

therapy community divides within a reflective and responsive multiscale framework.

CONCLUSIONS AND SUGGESTION

Based on the results of this study, there are three ideal characters of multicultural counselors that can be formulated from the noble teachings of the Samin tribe, namely: (1) *angger-angger pangucap*; (2) *Angger-angger lakonana*; (3) *Angger-angger partikel*. To become a professional multicultural counselor and fulfill multicultural competencies, a counselor should develop three characters taken from the values of the Samin tribe's teachings. The cultivation of these characters can be started and made a habit in everyday life, or at least can be started since becoming a student of undergraduate guidance and counseling. This is intended so that later when leaving the lecture bench and entering real work life, these characters can be strengthened. Referring to the results of this study, there are several suggestions put forward. First, the policy makers of the Guidance and Counseling Study Program should formulate policies based on local wisdom (the values of the Samin tribe's teachings) so that the internalization of the Samin tribe's characters can be made a habit among the academic community of the Guidance and Counseling Study Program. Second, academics in the Guidance and Counseling Study Program should add learning media in the form of games, guides, training packages, and textbooks that contain the noble values of the Samin tribe as a means of developing the character of prospective multicultural counselors, for example in the Multicultural Counseling and Counselor Personal Development courses. Third, undergraduate Guidance and Counseling students can take the character values of the Samin tribe as material for further research or in the form of writing theses. Fourth, counselors can use the values of the Samin tribe's teachings as a model in implementing multicultural-based counseling in their workplaces to minimize labeling.

ACKNOWLEDGMENTS

The authors would like to express profound gratitude to Institut Attanwir Bojonegoro for providing financial support, facilities, and opportunities that greatly contributed to the completion of this article. The support in the form of access to literature, academic discussion spaces, as well as guidance

from fellow lecturers has been invaluable in ensuring the smooth progress of both research and writing. The institution has also offered motivation and a conducive academic atmosphere that enabled the author to develop ideas in a more directed manner. Sincere appreciation is also extended to fellow students and the entire academic community for their valuable input. It is hoped that this article will contribute meaningfully to the advancement of knowledge, particularly within the academic environment of the institution.

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