Guidance and Counseling: Dwijendra's Ethical Spiritual Value

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Abstract-**Guidance and counseling innovation by developing local wisdom and indigeneity is very important. Dominated by western theories and approaches, guidance and counseling implementation often collides with local cultures. Research problem: How to describe the Dwijendra's ethical-spiritual values in guidance and counseling on the process of reconstruction and restructuration students' personality traits and changing students' behavior. The purposes of this study: (1) describing and interpreting Dwijendra's ethical-spiritual values that are applicable to guidance and counseling, (2) understanding and interpreting the Dwijendra's ethical-spiritual values that lead to certain model and understanding the implementation stages of the value to the students, (3) describing the implementation of Dwijendra's ethical-spiritual values on the guidance and counseling of students of SMA (Senior High School) Dwijendra Bali. This study was conducted using phenomenology research method. Hermeneutics was used for data analysis. The subjects of this study were the teachers, counselors, supervisors, and students of SMA Dwijendra Denpasar, Bali. Data analysis steps were data reduction, data display, and conclusion drawing. The results of this study showed: first, the applicable Dwijendra's ethical-spiritual values for guidance and counseling are summarized in the "Mokshartam Jagadhita ya ca iti Dharma" construct. Second, the reconstruction and restructuration of Dwijendra's ethical-spiritual values was done by implementing local wisdoms. Third, the implementation process of Dwijendra's ethical-spiritual values includes: (1) pawintenan saraswati, (2) dharma wacana, (3) dharma sadhana, (4) evaluation and reflection. This implementation is a permanent and sustainable process. The implications of this study to the ethical-spiritual-value-based guidance and counseling at school are: (1) counselors should integrate the culture knowledge and students' spirituality, (2) counselors should apply counseling with harmonious and balanced approach summarized in moksartham jagadhita ya ca iti dharma, (3) counselors should optimize the integration of spirituality in counseling, (4) the integrated ethical-spiritual values counseling model. Suggestion: this study contributes to a model and a form of guidance and counseling inspired by ethical-spiritual values.**

Keywords: guidance and counseling innovation, local wisdom and indigeneity, Dwijendra's ethical-spiritual values

I. INTRODUCTION

A. Background of The Study

Guidance and counseling based on Dwijendra's ethical-spiritual values is an innovation of local wisdom, culture and indigeneity of Bali. According to Balinese, maintaining the spiritual and ethical balance is manifested in the act of *dharma* and *adharma* concepting *catur purusartha*. These ideals of Balinese life are specifically taught by Danghyang Dwijendra, a spiritual person.

Danghyang Dwijendra is a spiritual person, *pedanda agung, yogi*, as well as *purohito*.. Dwijendra teaches ethical-spiritual values. Those ethical-spiritual values are effective and efficient in students' character building and behavior change from maladaptive into adaptive in line with the ideals of Balinese life.

Guidance and counseling in Dwijendra high school applied Dwijendra's ethical-spiritual values to help students build their character and change their behavior from maladaptive into *prami patena,* that is, mastering science and technology as well as excelling in moral, ethic, manner, and devotion to God as in line with the school mission. In counseling, there is an approach focusing on cognitive restructuring distortion due to physical or psychological traumatic experiences. This approach was implemented since it was not easy for some students to take advices and change their behavior.

B. Research Purposes

The purposes of this research are:

1. To describe Dwijendra's ethical-spiritual values
2. To understand and interpret Dwijendra's ethical-spiritual
3. To describe the implementation of Dwijendra's ethical-spiritual values on guidance and counseling in reconstructing and restructuring students' character and changing their behavior.

II. METHODS

A. *Research Appoach*

This study was conducted using phenomenology research method. Hermeneutics was used for data analysis.

B. *Data Collection Technique*

The instruments used in this study were: (a) informants (interview), (b) respondents, (c) events or activities, (d) places or locations, (e) objects, various images, (f) documents and archives, (g) fieldnotes.
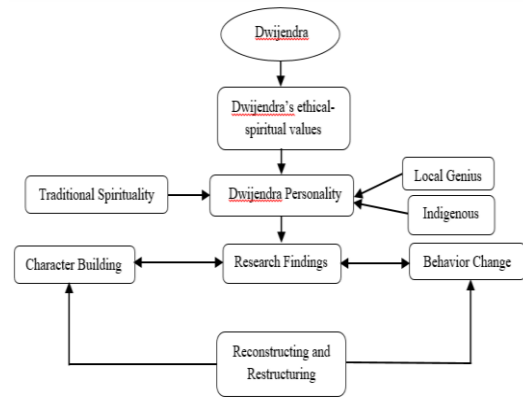
C. *Research Model*

Figure 1. Research model

III. DISCUSSION

1. The Interpretation of Dwijendra's Ethical-Spiritual Values on Guidance and Counseling

Table 1. Dwijendra's Ethical-Spiritual Values on Students' Character Building and Behavior Change in Relation to Guidance and Counseling Theories and Previous Studies

Counseling Theories	Character	Technique	Description
Behavior therapy	Focusing on visible and specific behavior, thorough formulations of counseling goals, developing specific treatment procedures in accordance with the counselee's problem, and an objective assessment of counseling goals.	- Reinforcement - Shaping - Modeling - Systematic desensitization - Relaxation methods - Flooding - Eye movement and desensitization reprocessing - Cognitive restructuring - Assertion and social skills training - Self-management programs - Mindfulness and acceptance methods - Behavior rehearsal - Coaching - Various multimodal therapy techniques	Modifiable behavior by creating appropriate conditions and learning experiences. Therefore, intervention technique is essential.

Table 1. cont

Cognitive Behavior Therapy	Cognitive formulation, beliefs, and deviant behavior strategy	- Socratic question - Role – play - Advantage and disadvantage analysis - Positive event thoughts record - Goal setting and technic scale - Imagineering scale - Modeling - Systematic desensitization - Relaxation methods - Reinforcement - Cognitive restructuring - Self-control - Problem solving - Reducing self-consciousness - Building up confidence	Cognitive therapy is directed at modifying the functions of thinking, feeling and acting, emphasizing the brain as an analyzer, decision maker, questioner, actor, and final decision maker. Good relationship between problem and reaction for changing behavior. Individuals are invited to learn to change behavior, calm the mind and body to feel better, think more clearly, and help make the right decision. The same understanding toward the problems between counselor and counselee, as well as counselee's active collaboration and participation. is needed.
Multicultural Counseling	- Communication of empathy, respect, and genuineness to the client - Cultural awareness, value and assumption biases Counselee's worldwide awareness and understanding - The knowledge and application of appropriate cultural intervention strategies	Use various existing counseling theories and integrate them into a practice model that has a cultural background and is sensitive to cultures such as ethics, emic, etc.	This approach is oriented towards cultural backgrounds such as demographics, status, and ethnography. It consists of elements of thought, feeling, behavior and experience to foster self-awareness, understanding and acceptance.
Psychoanalytic therapy	Being able to interpret the counselee's behavior to help find meaning for his existing behavior while relating it to the past.	- *Interpretation* - *Dream analysis* - *Free association* - *Analysis of resistance*	Transference, interpretation and healthier attitudes play an important role in the process of helping

Table 1. cont

		- *Analysis of transference*	counselees for the success of counseling.
		- *Understanding countertransference*	
Dwijendra's Ethical-Spiritual Values Based Counseling	- *Dharma* - *Sujud* and *bhakti* - *Skala* and *niskala* - *Caru* - *Karmapala* - Truth and Loyalty - Togetherness - Compassion - Forgiveness - Tolerance - Friendship - Humility - *Santosa* (patience)	- *Yogasana* - *upakara* - Art - *dharmayatra*	This counseling direction and purpose aims at achieving the ideal life of *moksartham jagadhita ya ca iti dharma*. The inclusion is to balance the spiritual and ethical elements (attitude) for the sake of physical and spiritual well-being.

IV. CONCLUSION

Based on this research, it can be concluded : there are ethical-spiritual values that could be applied to guidance and counseling in relation to the students' character building and relation to behavior change. All of these values can be applied to guidance and counseling are drawn into *moksartham jagadhita ya ca iti dharma* construct that creating students with *prami patena* personality (knowledgeable and devoted to God). The *moksartham jagadhita ya ca iti dharma* construct is in accordance with the mindset, action and life ideals of the Balinese.

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