

Altruism and javanese wisdom as the basic values of the millennial da'i personality: Indigenous counseling perspective

 Kholil Lur Rochman^{*},  Abdul Basit²

Universitas Islam Negari Prof. Kiai Haji Saifuddin Zuhri, Indonesia
Email: cholil@uinsaizu.ac.id

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Abstract

Purpose - This research explores and interprets the altruistic values embedded in K.H. Sa'dullah Majidi's Sun Ngawiti and Bulughotut Thulab texts, and relates them to the behavioral traits of the millennial generation.

Method - This research uses a qualitative methodology. It relies on data interpretation through a literature-based approach to comprehensively analyse the texts.

Result - The research findings reveal that the texts emphasize core altruistic values, including diligence in learning, self-reflection, virtuous character, and compassion. In Islamic teachings, altruism is aligned with the concept of itsar - prioritizing the needs of others over personal interests.

Implication - This study underscores the importance of indigenous knowledge in shaping ethical and culturally responsive counseling approaches.

Originality/Value - These values are highly relevant for millennials, especially da wahists, offering a basic framework for becoming agents of social change who champion justice, equality and moderation.

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***Corresponding author:** Kholil Lur Rochman, cholil@uinsaizu.ac.id, Universitas Islam Negari Prof. Kiai Haji Saifuddin Zuhri, A. Yani Street No.40A, Banyumas, Central Java, Indonesia 53126.

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Kata kunci:

Naskah, altruisme, masyarakat adat, da'i milenial.

Abstrak

Tujuan - Penelitian ini mengeksplorasi dan menafsirkan nilai-nilai altruistik yang terkandung dalam teks Sun Ngawiti dan Bulughotut Thulab karya K.H. Sa'dullah Majdi, serta mengaitkannya dengan ciri-ciri perilaku generasi milenial.

Metode - Penelitian ini menggunakan metodologi kualitatif. Penelitian ini mengandalkan interpretasi data melalui pendekatan berbasis literatur untuk menganalisis teks secara komprehensif.

Hasil - Temuan penelitian mengungkapkan bahwa teks-teks tersebut menekankan nilai-nilai altruistik inti, termasuk ketekunan dalam belajar, refleksi diri, karakter yang berbudi luhur, dan kasih sayang. Dalam ajaran Islam, altruisme disejajarkan dengan konsep itsar - memprioritaskan kebutuhan orang lain di atas kepentingan pribadi.

Implikasi - Studi ini menggarisbawahi pentingnya pengetahuan asli dalam membentuk pendekatan konseling yang etis dan responsif secara budaya.

Orisinalitas/Nilai - Nilai-nilai ini sangat relevan bagi generasi milenial, terutama para pendakwah, yang menawarkan kerangka kerja dasar untuk menjadi agen perubahan sosial yang memperjuangkan keadilan, kesetaraan, dan moderasi.

Introduction

Indigenous Science places indigenous communities' traditional knowledge and wisdom at the center, recognizing the value of their knowledge related to ways of life, culture, and the environment (Ahdar, 2023; Praptanti & Alfian, 2023). It challenges the dominance of the Western paradigm as a universal norm, honoring cultural knowledge systems that are relevant for local problem-solving, environmental conservation and community well-being (Banu et al., 2001; Hamdiah, 2015; Marhayani, 2016).

Indigenous knowledge includes practical, spiritual, cultural, and philosophical aspects, which support knowledge diversity as well as cultural and ecological sustainability (Nordholt et al., 2008; N. P. Sari & Setiawan, 2020). This approach emphasizes collaboration with indigenous communities as active partners in research and decision-making, supporting the recognition of indigenous peoples' human and cultural rights (Endah & Nadjib, 2017)

The concept of Indigenous is important to see in the epistemological framework (episteme indigenous). Indegen epistemology is a branch of epistemology that explores and recognizes ways of looking at knowledge, truth, and acquiring knowledge in the context of indigenous or indigenous peoples' cultures and traditions. It includes understanding how knowledge is obtained, imparted, and used in specific cultural contexts and views on truth, reality, and the relationship between humans and the universe (Afriani, 2019; Ainiyah, 2017).

The indigen epistemology approach recognizes that knowledge is not always objective and universal but is often influenced by local cultural contexts and experiences. This means that the way of looking at and understanding the world can vary between different cultures, and each culture has its unique way of understanding and explaining natural phenomena, humanity, and spirituality (Al-Amri & Haramain, 2017; Ammaria, 2017). This approach also emphasizes the importance of orality, storytelling, and hands-on experience as important sources of knowledge in indigenous cultures. Knowledge is often passed on through stories, myths, and oral traditions and is passed down from generation to generation. Therefore, the epistemology of the indigenes recognizes the value of local and traditional wisdom and considers the knowledge gained through direct experience and connection with nature (Hamsyah, 2017; War'i, 2020).

In addition, Indigenous epistemology often emphasizes a holistic approach to knowledge, which integrates spiritual, cultural, and ecological aspects (Hill et al., 2012; Johnston & Sampson, 1995; Pretty, 2011). This means that knowledge is not only limited to practical or cognitive aspects but also considers the complex relationships between humans, nature, and the spiritual world. The importance of Indigenous epistemology lies in recognizing the diversity of human knowledge and efforts to respect, preserve and strengthen local knowledge traditions, especially in the context of rapid globalization and cultural homogenization. It is also a step towards greater inclusion in academia and decision-making, as well as recognition of the contribution of Indigenous cultures in understanding and caring for the natural environment (Bohensky & Maru, 2011; Bruchac, 2014; Dudgeon & Berkes, 2003).

Counselling is one of the scientific fields that can be explored through this indigenous concept. The slice of the counselling paradigm with Indigenous reasoning is on self-perception and

understanding that is influenced by Indigenous people's cultural and traditional ways so that mental well-being is fulfilled. Here are the elements that complement the two entities:

- a. Understanding of people. Indigenous counselling recognizes that different cultures have different perspectives about people and human experiences. It includes understanding self-concept, social relationships, mental health, and how humans interact with the environment and the universe. Indigenous knowledge often has a unique perspective on these dynamics, which can bring new insights and deep understanding into psychology (Istiqomah & Setyobudihono, 2014).
- b. Traditional medicine. Many indigenous cultures have centuries-old medicine traditions involving herbal herbs, spiritual rituals, and other healing practices. Counseling guidance can learn about the effectiveness and philosophy behind these practices and how they affect an individual's mental and emotional health (Hidayat, 2022).
- c. Understanding of trauma and healing. Indigenous counselling can also provide insight into how traditional cultures understand trauma, healing, and recovery. This approach can enrich our understanding of human resilience, social support, and different cultural ways of coping with adversity and suffering (Fadillah, 2021).
- d. Connectivity with nature. Indigenous cultures often have a close relationship with nature and the surrounding environment. Indigenous counseling can explore how these relationships affect an individual's mental and emotional well-being, as well as how concepts such as sustainability, balance, and a sense of connection to nature play a role in psychological health (Uno, 2022; Uno & Nina Lamatenggo, 2022).

In this case, counselling can learn a lot from Indigenous knowledge and epistemology of indigenes to broadly enrich understanding and practice in mental health and human behavior. Locality or tradition is a value that can be explored richly. It anticipates the occurrence of total "servitude" to the Western paradigm, which tends to be behavioristic, putting aside values, spirituality and even religion. One of the important cultural elements in indigenous, especially in the Javanese tradition, is manuscripts.

A manuscript is handwritten or machine-written, usually as a book, document, or other writing. The term "manuscript" comes from the Latin "manus," which means "hand," and "scripted," which means "written". A manuscript can be either an original text or a copy of an existing text. Manuscripts are often used in literary, historical, scientific, religious, and other works. Examples include ancient manuscripts such as classical literary works, scriptures, historical documents, scientific records, and others (Fathurahman, 2022; Handayani, 2023).

For example, ancient manuscripts such as the "Voynich Manuscript" or the "Codex Sinaiticus Manuscript" are valuable history and literary studies artifacts. Manuscripts are also often used in academic contexts, such as scientific publications, theses, and research. In some cases, the term "manuscript" is also used more broadly to refer to a document or text prepared for publication or delivered to readers or viewers. For example, in writing a book, the initial manuscript written by the author is often referred to as a "manuscript" (Wienanda et al., 2023).

In Javanese tradition, the term "manuscript" or "manuscript" refers to various texts with historical, literary, philosophical, or religious value. Javanese manuscripts have become an

important part of Javanese cultural heritage and often cover various topics such as mythology, history, philosophy, literature, and religious practices. Here are some types of manuscripts that are important in Javanese tradition: *First Chronicle*. A babad is a Javanese manuscript containing historical chronicles, legends, or folklore. Babad-babad is often an important source of information about Javanese history and culture (Adisasmito, 2016; Fathurahman, 2022; Nugraha & Laugu, 2021). Kidung and Kakawin: Kidung and kakawin are Javanese poems written in traditional Javanese literature. They cover topics such as epic stories, folklore, and moral teachings.

Second, ancient books. Ancient Javanese books are manuscripts that contain religious teachings, philosophy, or spiritual practices. Some ancient Javanese books also discuss ritual procedures, astrology, and other sciences—*third* Fiber. Fiber is a Javanese manuscript containing certain knowledge or teachings, such as knowledge fibres, wirid fibres (prayers), or literary fibers—*fourth* lontar. Lontar is a manuscript on palm leaves, a traditional Java writing material. Lontar often contains religious, literary, or spiritual texts (Hakim & Mubarok, 2017; Hamid, 2019).

Not a few of these manuscripts contain psychological values that are quite representative. The value of psychology in Javanese manuscripts can be seen from several aspects, including moral values, ethics, and character education embraced in Javanese society. These values are often found in fibres or books that tell about the behaviour and lives of past figures and their influence on future generations (Afif, 2020).

Regarding moral sufficiency, Javanese manuscripts often contain strong moral values, such as justice, honesty, and compassion. These values are not only embraced in a social context, but also in teaching and education. An example is fiber *Darmariwayat*, where the noble teachings and examples of past figures are used as guidelines in behaviour (Prasetya & Wirajaya, 2020). In the chapter on ethics honesty, for example, in *Centhini Fiber*, Seh Amongraga is described as honest. Seh Amongraga is honest and open. He never had any ulterior motives in conveying his teachings. He is also famous as a symbol of truth (Musrichah & Baskoro, 2021).

Panitisastra Fiber It also contains strong ethical and moral values, as in the following quote:

*“putra suputra winarna// tegese anak kang bagus// kang abangkit sarwa putus//
tur limpad ing sastra arja// ing krama alus ing tembang// puniku begjane
samyak// kalihe lan babu//
(tersebutlah anak yang tergolong suputra artinya anak yang tampan yang mampu
dan serba bisa apalagi menguasai sastra keselamatan menguasai sopan santun
dan kehalusan kata, dia itu menjadikan bahagia kedua orang tua Bapak dan Ibu).*

Darmariwayat Fiber, Centhini Fiber, Panitisastra Fiber At least it is an example of a manuscript that contains the psychological value, especially the teaching of the value of altruism. The value of altruism in the Javanese tradition reflects attitudes and behaviours that prioritize the interests of others over one's own interests. This altruism can be seen in various philosophies integral to Javanese culture. Here are some examples of philosophies that reflect the value of altruism in the Javanese tradition: 1) *Life is urgent*. This proverb describes an attitude of life that becomes useful for oneself and others. In this context, life must benefit others, not only oneself; 2) *Memayu swinging the bawana, Ambrasta Dur Hangkara*. This saying emphasizes the safety,

happiness, and well-being of others, as well as eradicating negative traits such as anger, wrath, greed, and greed; 3) *Better bowl pager, than wall pager*. This saying teaches the importance of balancing one's rights and obligations to create societal harmony (Fibiona & Lestari, 2022; Joko Sudiro, 2021; Winarno & Sawarjuwono, 2021).

Altruism in the Javanese tradition is not only in the form of helping someone but also as a guideline for life that requires someone to be better, including having an altruistic attitude. This attitude is not only beneficial to ourselves who feel satisfied can help, but also makes the person we help happy, which will ultimately foster a sense of love, security, and prosperity, and also have a positive impact on people's lives, creating a loving, prosperous, and harmonious environment through the harmony of mutual help and mutual benefit.

In the context of counselling science, locality spaces, including manuscripts, have not been worked on comprehensively. Manuscripts can be a medium to create da'i personalities in the millennial era, based on the ethical and moral values contained in them. Therefore, the study of the value of altruism using indigenous psychological reasoning will highlight the manuscript by Kyai Sa'dullah Majdi with *Sun Ngawiti* and *Bulughotut Thulab*.

Rokhman, Azaranie and Millati (2023) in his research entitled "Syiar Through Syiir *Sun Ngawiti* by K.H. Achmad Sa'dullah Majdi" said that the syiir is a means of teaching Islamic religious knowledge, seeking knowledge. *Knowledge is a good thing, so Allah has seen pleasure* (Allah gives knowledge as a blessing of happiness and also as a form of Allah's pleasure towards His servants). That is, Rokhman, et al. Looking at the manuscript *Sun Ngawiti* in the paradigm of Islamic education.

In addition to Islamic education, *Sun Ngawiti* also contains about the concept of *Saangan Paraning Dumadi*. Alfiana, Rochman and Budiantoro (2021) revealed in his research on "The Concept of *Saangan Paraning Dumadi* in Syiir *Sun Ngawiti* by Kiai Sa'dullah Majdi". *Saangan paraning dumadi* In the context of the research, it manifests in the value of monotheism to believe and do charity based on science. The ethics issue is also a finding in Kyai Sa'dullah's other work, namely Manuskip *Bulughotut Thulab*. Ethics referred to in Isnain's research findings (2019) about "Ethics of Learning in the Poetry of *Bulughotut Thulab* by Kyai Sa'dullah Majdi" is the ethics of learning. Learning ethics will improve the quality of students for the better.

In the meantime, some of the research results presented on the manuscript by Kyai Sa'dullah Majdi are still in the domain of Islamic education. The value of altruism as the basis for building the personality of millennials in the Indigenous counselling paradigm has not been worked on. This research will explore and explain this issue.

This research reveals that altruism and Javanese wisdom are fundamental values that shape the personality of millennial preachers in the context of indigenous counseling. These values reflect the harmony between spirituality and local culture, making preachers not only as conveyors of religious teachings, but also as inclusive and moderate agents of social transformation. Through a counseling approach based on local wisdom, this research offers a new perspective on preacher character development that is relevant to the challenges of globalization and the dynamics of the younger generation. The results become an important guide for the development of preacher education and coaching models rooted in Indonesian cultural identity with a persuasive and effective approach.

Research Methods

This research uses a qualitative method. Qualitative research mainstreams interpretation-based argumentation. In fact, qualitative is an art. This is because subjectivity is quite high (Harahap, 2020; Sugiyono, 2012). Furthermore, Creswell (1994; 2015) explained that this qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data, and analyzing inductively from specific to general themes.

This study also uses a literature study approach. The researcher reviewed the main literature, namely Sun Ngawiti's and Bulughotut Thulab's manuscripts. Then, from the two manuscripts, the author chooses thematic content related to the value of altruism (Adlini et al., 2022).

The study also uses a critical paradigm that defines social science as a critical process of revealing the "real structure" behind the illusion of false needs as manifested by the material world to help humans increase their awareness and social transformation to improve their living conditions. In the context of this research, the author critically read the two manuscripts by Kyai Sa'dullah Majdi to reveal the values of altruism to become a scientific concept that can create collective altruism awareness.

Results and Discussion

The Essence of Altruism

According to Auguste Comte, altruism has linguistic roots that originate from the French language, *alter*, which means someone else. Auguste Comte also differentiated altruistic and selfish helpful behaviours (Lunga & Anggraini, 2023). In his view, people have two motivations for acting (Ndari, 2018): altruism and selfishness. Both motivations aim to provide help, but selfish helping behaviour aims to try to take advantage of the person being helped (Zuroikhan, 2023). Altruistic helping behaviour is helping behaviour that is only for the benefit of the person being helped.

Thus, altruism is defined as the social fact of a person who cares about others without expecting their own benefit (Ramadan, 2023)." So altruism is defined as the social fact of a person who cares about others without expecting their own benefit. To quote David G. Myers, altruism is an individual's motivation to improve the welfare of others without regard for their own interests (Sarasati & Integrative, 2021). Altruists consider the motive (intention) of the helper to help others, even though there is no altruistic help because he helps without regard to the benefits or rewards of the help needed (Gabrila, 2020).

An altruist performs actions on a voluntary and honest basis. (Laurenza Harjo, 2018). Meanwhile, according to Arifin, altruism is a helping hand done honestly, earnestly and sincerely to give to others without benefitting the helper (Syarifuddin et al., 2021). Kerr et al. also added that altruism is a sense of love and affection that is not limited to only fellow humans, the nature of defending and putting others first, and the nature of encouragement to help and merit others (Fahmi, 2020).

Myers and Sampson stated that a person will have the potential for altruism when he contains components such as empathy for the feelings of others, volunteering to help, sincerity without expecting anything in return, and the desire to give something that is sometimes not felt like time and material things (Syakirah, 2022). Leed confirmed this opinion by saying that an action that can

be described as altruistic behaviour is carried out voluntarily if the helper has no personal interest in the action and the result is good for both the helper and the beneficiary (Hasan & Ali, 2023).

JID | 388 According to Einsberg and Mussen, the indicators of altruism are: having a giving attitude (philanthropy); able to cooperate, donate, help, and be honest. Meanwhile, according to Cohen, the behavioural characteristics of altruism are: a sense of empathy, a desire to give; and voluntary (Pascharani Sondang & Ediyono, 2023). An action is said to be altruistic when not for personal gain; it is voluntary and has mutually beneficial results (Rani et al., 2019). As for Durkheim, the altruistic indicators are: 1) in his attitude and actions contain selfless help; 2) does not contain elements of selfishness or individual motives; 3) willingness to sacrifice; 4) have sensitivity and readiness in acting to help others in difficulty; 5) have a sense of compassion; 6) be generous; 7) Affectionate and generous (Sitinjak, 2023).

According to Sarwono, several factors influence a person to act altruistically towards others. For example, external factors include the presence of others, cooperation, time constraints, and personal abilities (Assyfa Wibowo, 2023). Internal factors from within the helper such as: empathy, personal factors; the influence of religious values and norms, a sense of responsibility, Mood; and feedback on actions that have been received (Fitri, 2020). So according to Sachdev, altruism contains three meanings, namely; 1) loving others as if you loved yourself; 2) behaviors and actions that support the sustainability of others' valuable expectations for oneself; 3) willingness to sacrifice oneself for the benefit of foreign individuals (Asmaranty, 2019).

From some of the explanations above, it can be concluded that altruism is an action and attitude motivated by the desire to help someone; and act in good faith without expecting anything in return (social status, material, feedback, or personal motivation). The benefits that arise from the achievement of the helper's goal are to improve the welfare of others and the good of others, and this attitude includes indicators that can be used as a measure of behavior that may be altruistic and standard (Pamungkas, 2019).

Kyai Achmad Sa'dulloh Majdi Altruis Figure

Kyai Sa'dullah Majdi is a scholar from Pasir Kidul Village, West Purwokerto District, Banyumas Regency. His real name is Achmad Sa" dullah bin Majdi, son of Kyai Majdi and Mrs. Nyai Sukirah, his grandfather was named Nur Yasin. Most of the people of Pasir Kidul and its surroundings are more familiar with Kyai Achmad Sa" dullah bin Majdi with the name of kyai Sa" dullah. He was born on October 10, 1929. His youth was spent as a student at an Islamic boarding school. Before he died, he studied at Mambaul' Ulum Purwokerto (near Purwokerto square) and then at various Islamic boarding schools. Kyai Sa'dullah in the process of his education did move from one Islamic boarding school to another (Rakhman, 2019).

It was not because he could not follow the lessons or because he was stubborn so he had to move, but there was indeed a reason that made Kyai Sa'dullah decide to move from one hut to another. Among the Islamic boarding schools that he has visited as a place to study are: Islamic Boarding School in Sokaraja, PP. Tebuireng (Jombang, 1952-1954) studied with Sheikh Idris and KH. Badouwi. PP. Darul Hikam (Bendo Pare, Kediri, 1954-1956) studied under Sheikh Hayatul Maki, PP. Al-Anwar Serang (Rembang) studied with Sheikh Zubair Dahlan, and several other Islamic boarding schools when he became a student at PP. Al-Anwar, Kyai Sa'dullah nyantri, and the

Shaykh's son, now more familiarly called (almaghfurlah) KH. Maemun Zubair, Kyai Sa'dullah is a friend of KH's sister. Maimun Zubair in PP. Al-Anwar, his age is the same as KH. Maimun Zubair, even if he is still a little older.

Kyai Sa'dullah married at the age of 30 to Marfu'ah's mother. Kyai Sa'dullah with his wife, Mrs. Hj. Marfu' ah was blessed with a son named Mughni Labib, or now better known as KH. Mughni labib or Gus labib (the people's greeting when they were young). From Kyai Labib and his wife Mrs. Minhatul Mughits, Kyai Sa'dullah was blessed with four grandchildren, all of whom were boys, namely: Achmad Muhammad Fatih, Alan Faridi, Muhammad Aqil Najib, Muhammad Akmal Rafi. Kyai Sa "Dullah is famous as a unique and multi-talented person. Even though his background is a student, he has abilities in various fields, ranging from science, technology, to other skills. It can be said that he is a versatile figure (Rokhman et al., 2023).

He is known to be very firm and authoritative to the point that if the students are playing in class or chatting waiting for the lesson to start, they immediately stop and position themselves on their respective benches when they hear the sound of Kyai Sa'dullah's clogs. It is not uncommon for some wayward students to be beaten by him, but instead of the student being hurt or stopping to study, the student who was beaten even got closer to him. Even though he is authoritarian, he is very flexible to his students; sometimes, when madrasah diniyah activities are on holiday, the students are invited to the movie hall (cinema) to watch the latest movies together. He also enjoys sports such as football and badminton.

Kyai Sa'dullah is a democratic person, even though he is respected and has a position where he does not hesitate to ask for opinions, even to his students (Chubbi, 2022). According to H. Cusnan (one of his students) who was still a child at that time (approximately still an elementary and junior high school student) was asked for his opinion (crowd) by Kyai Sa'dullah, and his opinion was listened to without any intimidation of seniority or elders. As a religious figure, like most scholars, Kyai Sa'dullah's focus is on education, especially religious education. After studying at various Islamic boarding schools that he stopped by, he decided to return to live in his homeland, Pasir Kidul Village.

Kyai Sa'dullah is one of the initiators or founders of Madrasah Diniyah Al-Ittihaad. Not only that, until the end of his life, he participated in overseeing the running of the education process not only in Pasir Kidul, but also in the Pasir district and its surroundings (Senjahaji, 2017). Kyai Sa'dullah can be said to be an Islamic educational figure in the Pasir region. As a religious figure, like most scholars, Kiai Sa'dullah's work focuses on education, especially religious education. After studying at various Islamic boarding schools that he stopped by, he decided to return to live in his homeland, Pasir Kidul. He invited several friends from one village who had settled first and alumni from various Islamic boarding schools, including KH. Achmad Moendzir and KH. Achmad Moenir and prominent people who live in his village to deliberate and exchange ideas to realize the existence of educational facilities.

Finally, an agreement was reached to immediately establish Madrasah Diniyah which would later be called Madrasah Salafiyah Al-Ittihaad Pasir Kidul. or more commonly known in the Pasir Kidul community as the Arabic School. With the agreement of scholars and community leaders, Kyai Sa'dullah Majdi was appointed as the manager and motor for the establishment of Madrasah Diniyah which was later named Madrasah Salafiyah Al-Ittihaad Pasir Kidul (Syauqi, 2023). He and

other figures joined and established an educational institution called Madrasah Diniyah Al-ittihad Pasir Kidul. This madrasah was the first to pioneer educational institutions there, so that many madrasahs were established in their area. Now the branches of Madrasah Diniyah Al-Ittihad stand in the sand area even to the scope of Banyumas Regency.

At that time, the means for the students to learn still occupied a small prayer room he had just established. After there was an increase in the number of students, as well as the encouragement and will of the surrounding community, on Wednesday Pahing, November 18, 1958 A.D. coinciding with 17 Jumadal Ula 1379 H., a madrasah was established located around his residence on Jalan Achmad Zein Gang III Pasir Kidul (this third alley is now called Jalan KH. Achmad Sa'dullah Majdi). Because it is considered necessary to establish facilities to improve the quality of education, the community sincerely provides infaq assistance for purposes such as: 1). Dryland purchase business and 2). Madrasah buildings or other educational support places.

Kyai Sa'dullah can be said to be a person who totally dedicates himself to Madrasah Diniyah and the development of Islamic education. He has escorted the journey of Madrasah Diniyah since its establishment he died. Entering the age of 53 because he suffered from high blood pressure on Sunday, September 19, 1982, after being treated at Purwokerto Hospital. He was buried on Monday, September 20, 1982 at *maqbaroh Ali Yaasiin* RT 02 / 3 Pasir Kidul. Kyai Sa "Dullah is one of the initiators or founders of Madrasah Diniyah Al-Ittihad. Until his death, he participated in controlling the education process not only in Pasir Kidul but also in the Pasir district and its surroundings. Kyai Sa'dullah Majdi is an educational figure in the Pasir area (Senjahaji, 2017).

The Personality of the Millennial Dai in the Reason of Indigenous Counseling

Dai millennial is a term that refers to a da'i or Muslim preacher who comes from the millennial generation. Millennials were born around the early 1980s to the mid-1990s to the early 2000s. They are a generation that grew up with modern technology, the internet, social media, and various significant cultural changes (Fajrussalam et al., 2023; Rofidah & Muhid, 2022).

Dai millennials are those who use an approach that is following the characteristics of the millennial generation in conveying religious and moral messages. They may use social media platforms, online videos, podcasts, and various other technologies to spread their religious messages. They can also use languages and communication styles familiar to millennials to reach their audience (Budiantoro, 2017; Lestari, 2020; Rosmalina, 2022).

This approach is important because millennials tend to have different tendencies in seeking information and consuming content, so millennials are trying to adapt so that their religious messages are easier to digest and understand by this generation.

Dai millennials are important in spreading religious and moral messages to the millennial generation and society. Here are some of the functions of the millennial dai (Nashrillah, 2019; Nugroho, 2023): *First* relevant to the millennial generation. Dai millennials can use languages, communication styles, and platforms relevant to the millennial generation. They understand modern culture and technology and can package religious messages so millennial audiences can easily understand and accept them.

Second, reaching a wider audience. Dai millennials can use social media, online video platforms, podcasts, and other digital technologies to spread their religious messages. This allows them to

reach a wider audience, including those who may not have direct access to traditional religious lectures or activities. *Third*, building communities and networks. Dai millennials can leverage technology to build strong communities and networks among millennials. They can organize events, discussions, and social activities that allow community members to exchange ideas and experiences.

Fourth convey relevant messages. Dai millennials understand the issues millennials face, such as stress, anxiety, self-identity, and interpersonal relationships. They can convey religious messages relevant to these issues and provide views to help millennials deal with them; *Fifth*, they can moderate and combat extremism. Dai millennials also have an important role in moderating and combating extremism among millennials. They can use their understanding of modern culture and technology to identify, respond to, and counter the radical narratives that emerge in the digital world (Dari et al., 2023; Iswanto, 2018). Therefore, dai millennials play an important role in bringing religious messages to the millennial generation and play an active role in building a more inclusive, tolerant, and civilized society.

This personal inclusivity is related to the cultural understanding of a da'i to bring out dai personality characteristics that are relevant to the value of Indigenous counselling. Fernita Sari (2023) In his research, he said that a da'i who understands budaya can embrace and understand his mad'u (client) to free him from biases or prejudices of different cultures. For Indigenous counselling, a da'i must have a rich personality, a healthy spirituality and stable emotions. So, mad'u feels comfortable, safe, peaceful, respected, and appreciated (Saidil Mustar, 2015).

As a preacher, ideally, da'i should not only convey rhetoric, but also touch the heart of the subject of da'wah. With a psychiatric approach, as the results of Agus Salim's research (2018), the community can really understand the role and function of da'i and spread coolness. Agreeing with Agus Salim, Rahmatiah (2019) said that da'i must be sincere and attach importance to the interests of others.

The Value of Altruism in Manuscripts

Sun Ngawiti Poetry is a Javanese work by Kyai Ahmad Sa'dulloh Majdi, where the verse is memorized for madrasah diniyah students before starting lessons. Since Madrasah Diniyah Al-Ittihad in Pasir Kidul was first established, Sun Ngawiti has been taught and used as memorization material. Until now, the early madrasahs in Pasir and its surroundings still use them as teaching materials (Senjahaji, 2017).

In one of the manuscript verses of Syiir Sun Ngawiti, Kyai Sa'dullah Majdi wrote: *Ayo konco podo mlebu ing madrosah, nggolet ilmu ojo wedi susah payah* (Let's go to the madrasah, seek knowledge, don't be afraid of hardship) (Syauqi, 2023). This verse conveys *Atsar An Nubuwwah* that the basis of good behavior is to recite religion and not be afraid of experiencing difficulties (*Ojo Wedi struggles*). The Qur'an confirms this behaviour in Surah Fusshilat verse 53: "We will show them Our verses in the world and in themselves until it is clear to them that the Qur'an is true."

Imam Ghazali in *Kimiya'us Sa'adah* says that recognizing oneself (*ma'rifatun nafs*) is the key to knowing God. Of course, what Al-Ghazali means is more than just the introduction of birth; how big we are, what our body anatomy is, or what our face looks like, but rather knowing ourselves spiritually through questions: Who am I? Where did I come from? Where am I going and what is

the purpose of my creation into the world? Where can true happiness be found? (Zaini, 2017). People who understand themselves based on religion tend to think of others selflessly (altruism).

Once Abu Musa RA asked the Prophet Muhammad (peace be upon him); "Yes, the Prophet, what kind of Muslim is the most important? Then the Prophet PBUH said; "The foremost Muslim is a Muslim in which the (other) Muslim survives the ugliness of his mouth and hands." In the book *Al-'Athiyyatul Haniyyah* it is explained that "Whoever makes another believer happy, Allah Almighty created 70,000 angels who are assigned to ask for forgiveness for him until the Day of Resurrection because he has made others happy". Even in the book *Qami'uth Thughyan* it is narrated, There are people who are stained with sin, but then Allah melts their sins. The Prophet asked the angel Gabriel, "Why does Allah forgive the sins of that person?" the angel Gabriel replied; "Because he has a small child, when he comes home from traveling, when he enters his house, he is greeted by his young son, he gives a souvenir that makes the baby happy (<https://www.nu.or.id/khutbah/fadhilah-membahagiakan-orang-lain-lbAl9>).

In the syiir stanza, *Sun Ngawiti* Above contains the basic principle of altruism's value: caring for others. Individuals with an altruistic nature love to help others and provide something useful when others are in trouble because it can create positive feelings in the helper (Nur Fitriyani, 2020). Altruism is a voluntary act by a person or group of people to help others without expecting anything in return except perhaps the feeling that they have done a good deed (Yatun Solehah & Solichah, 2021).

Later, in another syiir, Kyai Sa'dullah Majdi wrote: "*mumpung kito durung kasep wektune, yen wis kasep ora guna pigetune*
(As long as we are not too late, if it is too late, then regret is meaningless)
Ojo nganti kito mampang ing panutan, rino wengi isuk sore manut setan
(Don't let us get carried away by lust, noon, night, morning, evening with Satan)
Ngertiyo yen setan iku ngrusaake, ngalor ngidul ngeton ngulon narasake.
(Know, Satan does corrupt, to the north, to the south, to the east, to the west, to deceive)
Wong sinahu wajib seregep lan tumemen, ojo maju mundur noleh ngiwo nengen
(People who study must be diligent and sincere, don't go back and forth, look right and left)
Sabar tawakal ngadepi kasengesaran, pasrah kabeh pakewueh ing Pangeran
(be patient, tawakal face tribulation, surrender everything to God)."

According to Huber, spirituality can have an impact on empathy and altruism. They developed a model that spiritual experience has a direct effect on altruism while spiritual cognition has an indirect effect on altruism through empathy. Huber also found that empathy was positively related to nonreligious spiritual cognition and religiosity, while spiritual experiences were negatively related to existential well-being (Putra, AW, 2023).

The relationship between spirituality and altruism is complex and varies depending on the cultural, religious, and philosophical contexts. In general, spirituality is often understood as a deeper search for meaning and purpose in life, while altruism refers to attitudes and actions centred on the desire to help others without expecting anything in return (Kurniawati, 2016; Sarasati & Jaenudin, 2021). In many spiritual traditions, the principles of altruism are considered an integral

part of spiritual practice. For example, in major religions such as Hinduism, Buddhism, Christianity, and Islam, compassion, and service to others are highly emphasized values. Spiritual practices such as meditation, prayer, and rituals are often associated with developing altruistic attitudes and behaviors (Amir & Lesmawati, 2016; Najoa, 2020).

On the other hand, engaging in altruistic actions can also deepen one's spiritual experience. Through the experience of helping others, one can feel a deeper connection with one's fellow human beings and with something greater than oneself. It can enrich a person's spiritual experience by providing a greater sense of meaning and purpose (Mujib, 2015).

Nevertheless, spirituality and altruism are not always directly related. One can have profound spiritual experiences without specifically engaging in altruistic actions, and conversely, one can perform altruistic actions without having any particular spiritual beliefs. Nonetheless, many find that integrating these two aspects can provide greater satisfaction and enrich the overall life experience (Jannah, 2016).

Syair comes from the Arabic word *Sha'ara* which means to shoot or fight, some argue that it also comes from the word *syi'ir* which means verse. *Bulughotut Thulab* is an Arabic poem written by Kyai Sa' dullah Majdi, which is used as teaching and memorization materials in Madrasah (Rakhman, 2019). *Bulughotut Thulab* is very thick with educational values, especially morals, ethics, and learning provisions. So, the manuscript of the *Bulughotut Thulab* is a song in Arabic by Kyai Sa'dullah which is taught to 2nd grade Madrasah students as guidelines and rules in learning and also provisions later in the community after graduating from the Madrasah.

The poem *Bulughotut Thulab* is an Arabic work by Kyai Sa' dullah Majdi. Today the manuscript has a translated version. The syair consists of forty stanzas, of which the verse is used as memorization for the 3rd-grade students of madrasah diniyah as a moral development for the students. In the manuscript of syair *Bulughotut Thulab* contains the values of altruism, or those in Islamic teachings, namely *Itsar*. *Itsar* is putting others ahead of oneself (Ramadhan, 2023). A person is said to have been a person *ITSAR* when seeing the needs and interests of others as more important than their interests. *Al-itsar* It can also be interpreted as a concept of social behavior that treats others like treatment of oneself. The definition of *ITSAR* According to the three scholars, it is "the act of putting others ahead of oneself in terms of the world voluntarily because they only hope for the hereafter".

Al-Jurjani added keywords while providing a clear context for *ITSAR* Namely, *itsar* as the 'peak of ukhuwah'. Based on this keyword, it can be understood that *itsar's* actions do not appear suddenly. *Itsar* grows as a sense of brotherhood, ukhuwwah, through education, practice and habituation as a person's age grows (Lunga & Anggraini, 2023). So it can be said that the person of *mu'tsir*, who has *itsar*, can grow well if it is based on the growth of a healthy, empathetic, capable and confident mental state in oneself and others. With this foundation, a person can establish sincere relationships, communicate honestly, and build close brotherhood with others.

Only with this psychological condition and level of understanding can a person reach the peak of brotherhood, namely *itsar*, characterized by a willingness to cooperate, help and sacrifice for others sincerely without expecting anything in return from others, but sincerely intentions only for Allah SWT. As in the Manuscript *Bulughotut Thulab* (Rakhman, 2019):

"Be a sincere person, surrender to Allah, fear Allah, have good intentions, be humble, zuhud, repent, accept as they are, love, sincere, intelligent, patient, grateful, do not like to beg, maintain honor, be honest, behave well, be pleased with what Allah has outlined, be sensitive, easy to forgive, do good, be serious in kindness, be a good friend, do charity, establish brotherhood."

A person is altruistic if he has an attitude: 1) be honest with himself, 2) able to manage their own will and motives, 3) able to press, and prioritize themselves (I. Sari & Suhartanti, I, 2023). This process, psychologically, is not easy and is a "journey stage". Therefore, it is natural that *ITSAR* is Positioned as the peak of *ukhuwah* (Brantasari, 2023). Source *ITSAR* It comes from two factors, namely internal and external. Internal factors include; 1) a healthy mental state; 2) good religious maturity. Through these two things, humans can have good empathy, confidence, and honesty, and help others solely because Allah SWT. While external factors are the family environment and education. This will make a person have a behavior pattern formed from habits that are cultured by family norms that like to help others. The altruistic value contained in the manuscript *Bulughotut Thulab* is:

Don't demean others, don't make fun of them, don't do falsehoods, don't destruct, don't be ugly, don't be stupid.

With attention, he becomes a person who struggles with his body and intellect, as the saying says. "Whoever is sincere will get (what he wants)."

The quote is a verse in the manuscript *Bulughotut Thulab* which has the value of altruism. Altruism is a specific form of attitude that benefits others. In Islam, the characteristic of the act *ITSAR* or altruism is *Courtesy* (Asshidiqi, 2024). *Courtesy of Krishna is derived from Arabic Ahsana, which means to do good, the opposite of bad*. In a conversation, the Prophet was once asked what *ihsan* is? he replied, "Worship Allah as if you saw Him, and if you do not, then He sees you (HR. Bukhaari). In Islam, doing good is included in the dimension of worship both to Allah directly and through the intermediary of social relations between creatures and Allah as its goal, this emphasizes the content of the meaning of altruism in Islam from one of its indicators, namely being kind to others without expecting anything in return. The emphasis on the meaning of no reward is important because the foundation and motivation of a Muslim in doing good is to achieve the pleasure of Allah SWT (Brantasari, 2023).

Altruism's Attitude as the Basis of the Millennial Dai's Personality

Altruism is a concept in social psychology that refers to behaviors carried out by individuals for the benefit of others without expecting an immediate or immediate reward. In the context of altruism, individuals show concern and concern for the well-being of others, even when it may be detrimental to themselves. This concept contradicts egoism, where individuals only care about their interests and happiness (Ramadhani & Indarti, 2022; Yunico et al., 2016).

Altruism has several important functions in social, emotional, and evolutionary contexts. Here are some of the main functions of altruism: *First* building strong social relationships. Altruism helps to strengthen social relationships between individuals in a group or community. When a

person shows concern and concern for the needs of others, it can increase mutual trust, a sense of attachment, and social cohesion among the group members (Bramadhian, 2023).

Second Reducing Conflict and Tension: Altruism can be important in reducing conflict and tension in interpersonal and intergroup relationships. When individuals show an attitude of caring for each other and helping each other, this can reduce the potential for conflict and increase a sense of harmony in society; *Third* strengthening identity and positive self. Altruism can help individuals reinforce their positive identity and feel valued in society. When a person feels that they can have a positive impact on the lives of others, this can increase their self-esteem and strengthen their self-concept (Lunga & Anggraini, 2023).

In *Sun Ngawiti*'s manuscript, Kyai Sa'dullah wrote thus: "*nggolet elmu iku dawuhe Kanjeng Nabi. Mulo wajib kito reti sarto qabul rasul. Ojo nganti kito mampang ing rino wengi isul sore mant setan panutan.*" It means: "Seeking knowledge is the command of the Prophet (peace and blessings of Allah be upon him). Don't get carried away by lust. Noon, night, morning, evening follow the devil." From an altruistic perspective, the message in *Sun Ngawiti*'s manuscript represents a millennial dai's personality. Because? The basis of da'wah activities is science, especially religious science.

With the provision of knowledge, the moderate and democratic attitude of millennials can be realized through their religious messages. Altruistic millennials will use their platform to spread religious messages that inspire, motivate, and support others to do good. Not only with a conventional approach, millennials can also use social media to reach a wider audience (Mutakin & Khasanah, 2023; Nazar Nurdin, 2022).

In addition, altruistic millennial dai also acts as a spiritual supporter and advisor in a particular community and provides emotional, moral and spiritual encouragement to individuals experiencing difficulties or suffering. Dai millennials can be role models in altruistic practices such as social change agents, championing humanitarian issues, social justice and diversity (moderation). Millennials with such an altruistic attitude can use their influence to promote tolerance, peace and equality.

Da'i personality in today's millennial era is very important to support da'wah transformation and contextualize indigenous counseling. Both variables can be derived in the form of spiritual and physical personalities simultaneously. This perspective of indigenous counseling is positioned as a viewpoint of personality development for millennial da'i. This concept confirms what McLeod conveyed: it is good to see counseling/psychology theory not from a scientific perspective, but from the perspective of cultural arts. Therefore, in the context of knowledge (*religious*), a da'i must master science and practice it and hope for the pleasure of Allah SWT (Arifin & Zaini, 2014).

Still according to Arifin and Zaini (2014), the quality of millennial da'i can be drawn into the construction *at-tawazun* (balance) between *Shalahiyyah* and *Shalih*. *Shalahiyyah* refers to scientific proficiency, while *Shalih* Referring to the strength of the integrity of Da'i morals. *At-tawazun* seen from the perspective of indigenous counseling tends to approach Carl Rogers' theory, which emphasizes self-effort to change for the better. Construct *at-tawazun* in Javanese wisdom emphasizes unity, stability and harmony.

Conclusion

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Altruism is closely related to moral values and ethics. In Islam, altruism is known as *itsar*, an attitude that puts the needs of others ahead of self-interest. As a concept of altruism/ *ITSAR* This is attached to the study of psychology and counselling. Especially on a positive individual self-concept. The attitude of altruism is formed by two factors, 1) internal factors; 2) external factors. Internal factors are generally related to motivation, encouragement to do good and meaning of religious values. Meanwhile, the influence of teachers, the impact of reading/texts, the environment are external factors in shaping the attitude of altruism, including the tendency/interest in reading certain texts.

In indigenous reason/logic, the altruistic attitude arises from the *habbit* (habit) reading Javanese syiir. Generally, Islamic boarding school entities, as cultural products, perpetuate the *wirid* of shiir, both Javanese and Arabic, to create psychological and spiritual attachment to Allah and also the Prophet Muhammad (saw). Ethics and morals, from a psychological perspective, are the basis of altruistic attitudes and behaviours.

Altruistic values are also substantive for a dai, especially from the millennial era. An altruistic attitude characterized by attaching importance to the interests of others is a value that must be applied in the principles of da'wah of millennial dai. So, these millennial dai can disseminate da'wah content suitable for the millennial generation, including equality, social justice, and human rights issues.

In Indigenous counselling, to bring out an altruistic, friendly, and joyful attitude in society, a da'i must understand the value of each culture of the subject of da'wah (mad'u). Thus, Islamic values can be transformed into forms of behavior that *rahmatan lil' alamin*. In addition, millennial da'i must also emphasize the values of unity, stability and harmony to move the people's hearts to change for the better.

This research contributes to enriching academic discourse related to indigenous counseling approaches that are relevant for millennial preachers in the modern era. By emphasizing the values of altruism and Javanese local wisdom, this article offers a new perspective on the formation of a preacher personality that not only reflects religious values, but is also able to respond to the socio-cultural dynamics of Indonesian society. The findings underline the importance of integrating local wisdom with religious approaches to produce a preacher model that is not only moderate and inclusive, but also has high persuasive power in building interpersonal relationships.

In addition, this research opens space for the development of further studies related to the adaptation of local values in various religious and counseling contexts, especially in responding to the challenges of globalization and value changes among the younger generation. The results of this study are expected to be a reference for academics, counseling practitioners, and religious institutions in designing effective, relevant, and rooted in Indonesian cultural identity development programs.

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