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Indigenous Counseling: Suphistic Counseling Practices in Pesantren

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Abstract: One problem in the implementation of counseling in Indonesia is related to cultural bias. This is because counseling theories originally derive from theories based on Western cultural values. Indigenous counseling with a Sufistic approach is one way to address this cultural bias. This research aims to deeply explore counseling practices in Islamic boarding schools (pesantren) and the Sufistic values in their counseling services. The study is a qualitative-exploratory descriptive-research using a qualitative-ethnographic-interpretive approach. Data collection techniques involve participant observation, in-depth interviews, and documentation. The findings of this research indicate significant differences in characteristics between professional counseling (western) and counseling in pesantren, including inequality between counselors and clients (unequal relationship). Moreover, their relationship is likened to that of a father and son, appearing as a superior-inferior relationship. The Sufistic values applied in counseling services include humility (tawadu), obedience to the advice of the kyai as a counselor, limiting the principle of client confidentiality, and providing solutions directly through advice and religious prayers (wirid). Further research can be conducted to measure the effectiveness of Sufistic values in counseling services in pesantren.

Keywords: Indigenous Counseling, Suphistic Counseling, Pesantren

Abstrak: Salah satu problem dalam implementasi konseling di Indonesia yaitu berkaitan dengan bias budaya. Hal ini disebabkan karena teori konseling awalnya berasal dari teori yang diambil dari nilai-nilai budaya Barat. Konseling pribumi dengan pendekatan sufistik merupakan salah satu jalan untuk mengatasi bias budaya tersebut. Penelitian ini bertujuan untuk menggali secara mendalam tentang pratik konseling di pesantren dan nilai-nilai sufistik dalam layanan konseling tersebut. Penelitian ini merupakan penelitian kualitatif deskriptif eksploratif dengan pendekatan kualitatif-etnografis-interpretatif. Teknik

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pengumpulan data melalui observasi partisipatif, wawancara mendalam dan dokumentasi. Temuan dari penelitian ini menunjukkan bahwa ada perbedaan karakteristik yang signifikan antara konseling profesional (Barat) dan karakteristik konseling di pesantren, termasuk ketidaksetaraan antara konselor dan klien (hubungan yang tidak setara). Selain itu, hubungan antara mereka diibaratkan seperti antara ayah dan anak yang terlihat sebagai hubungan yang superior-inferior. Adapun nilai-nilai sufistik yang diterapkan dalam layanan konseling yaitu; sifat rendah hati (tawadu), patuh terhadap nasihat kyai sebagai konselor, pembatasan prinsip kerahasiaan klien, dan memberikan solusi langsung melalui nasihat dan doa-doa keagamaan (wirid). Penelitian lanjutan dapat dilakukan untuk menguji efektifitas nilai-nilai sufistik dalam layanan konseling di pesantren.

Kata Kunci: Konseling Pribumi, Konseling Sufistik, Pesantren

Introduction

In Indonesia, counseling still refers to the mainstream Western approach. So, it is necessary to be developed based on local cultural multiculturalism. Moreover, discussion about indigenous counseling is urgently needed to build counseling based on a global community in the context of multiculturalism (Hwang, 2009).

The development of psychology, as the primary science of counseling in a global community based on multicultural, multidisciplinary, and multinational foundations in theory and practice, will enrich the disciplines of psychology (Gergen et al., 1996). Indeed, it facilitates the advancement of psychology in the global community (Marsella, 1998). To realize this, psychologists and counseling experts in various regions around the world need to explore their indigenous traditions in the context of multiculturalism to increase counseling professionalism (Leong & Blustein, 2000; Leong & Ponterotto, 2003) and multicultural awareness (Pederson, 2015) in global perspective.

Counseling, which is a process of transferring the counselors' values to the clients, needs to be concerned with the spiritual and religious values of the clients in the context of multiculturalism. To understand these values, counseling needs to involve religious leaders to strengthen the individual's psyche using holy verses (Fisher et al., 2000). Similarly, Jung states in Stanard et al. (2000) that humans are psychosexual, psychosocial, as well as psychospiritual beings. The rapid development of spiritual and religious studies in the context of counseling and psychology (Zinnbauer & Pargament, 2000; Ingersoll & Bauer, 2004) is based on various studies showing the positive impact of utilizing spirituality to deal with physical and mental problems (Park, 2007; Young et al., 2007). Therefore, counselors must understand the clients' spirituality and religion because it enhances the counseling relationship and treatment outcomes (Evans & Nelson, 2021).

Several significant studies have explored the relationship between spirituality, religion, and prosperity (Koenig, 2012). Since the mid-1990s, researchers have been curious about integrating spirituality into psychology and counseling (Parker, 2011). Indeed, Burke et. al. (1999) stated that the issues of spirituality and religion are therapeutically relevant, ethically appropriate, and significantly influence counseling. Cornish & Wade (2010) reported the need to involve belief in the clients'

counseling process. Furthermore, Hofmann & Walach (2011) stated that counselors need to have knowledge and counseling training to apply religious values.

In practice, the counselors have to be sensitive to cultural realities. There is cultural diversity among clients and between the counselor and his client. In addition, counselors must be aware of implementing cultural differences in the counseling process (Badriyah et al., 2020; Mahmud, 2018). They must approach the clients with cultural sensitivity and complexity.

In non-Western countries, indigenous counseling usually involves three approaches. First, there is a high reliance on using groups and families to protect disturbed individuals (Saudi Arabia), solve problems in a group context (Nigeria), and reconnect individuals with family or significant others (Korea). Second, the use of spiritual and religious beliefs and community traditions in the healing process. For example, reading the Qur'an and using religious houses. Third, they use shamans (called piris and fakirs in Pakistan and Sudan), perceived as the keepers of timeless wisdom (Sue et al., 2019).

In the Indonesian context, counseling, as a process of assisting individuals to optimize their potential to make a decision, must comply with and follow the value system they adopted (Kartadinata, 2011; Yusuf, S., & Nurihsan, 2019). Counseling with spirituality and religion has become a characteristic and identity for the Indonesian people (Zamroni, 2019). Furthermore, as a science, counseling is rooted in philosophy, psychology, education, and culture, which is based on the religion of the Indonesian people (Mappiare-AT, 2013). Hence, Indonesian counseling and psychotherapy have different characteristics from other countries.

Researchers have elaborated counseling and psychotherapy with the Indonesian spiritual culture and religion to develop counseling in a multi-religious society in Indonesia. They began to develop counseling and psychotherapy knowledge based on religious concepts and values, such as Islamic Counseling based on the Holy Qur'an (Suherman, 2012; Sutoyo, 2013), Pastoral Counseling in the Indonesian Context (Raintung et al., 2020), Bible Counseling in the Gospel of John (Selvianti, 2018), the concept of Tri Hita Karana and Hindu values (Adhiputra, 2010), the Communication Development in Counseling with Dharma Wacana and Dharma Tula (Jelantik, 2021), the Use of the Gayatri Mantra to reduce anxiety (Ayu et al., 2018), and Kalyana Mitta for mindfulness counseling in Buddhism (Venty, 2021). In contrast, conventional counseling approaches continue to be carried out to ensure the effectiveness of these techniques for the benefit of counseling services in Indonesia.

In a theoretical study of Indonesian multiculturalism, local cultures have implications for counseling treatment to Indonesian communities. Local rules can control their behavior within a community group (Al Habsy et al., 2017). Another research found indigenous counseling as an alternative solution to

help the community overcome life problems (Prasasti & Suci, 2020). Based on the studies above, local wisdom should be adopted to practice indigenous counseling, including those related to spirituality and religion. To this reference, pesantren is suitable as the basis for spiritual and religious counseling. Indeed, pesantren has carried out these two kinds of counseling in the context of local cultures.

Pesantren has different traditions from those outside. It uses "a one-man shows" management. Kyai have become the dominant authority, so the santri talk about their problems to the kyai. This dominant power has impacted the counseling treatment for the santri.

The most important thing to know about indigenous counseling in pesantren is tracing the traditions related to counseling. The counselors will understand the cultural values of the pesantren to simplify the

counseling process because, in principle, indigenous counseling is rooted in the knowledge system, community practices, and a place where individuals internalize their knowledge systems and behavioral methods (Rahayu & Astutik, 2013). Internalizing local cultural values means paying attention to universal counseling and psychological concepts. Instead, it becomes a challenge to the dominance of Western intellectuals. Moreover, it is a search effort to repair the lost identity of specific communities. In addition, indigenous counseling is a stage to obtain universal counseling principles and concepts (Sinha, in Berry, et. al., 1996).

From these theories and phenomena, this research was conducted as a study of counseling, religion, and culture to reveal more deeply the relationship between counseling, religion, and culture concerning counseling treatment in pesantren.

This research is exploratory-descriptive qualitative research, using a qualitative-ethnographic-interpretive approach to continue the phenomenological method. Participant observation, in-depth interviews, and documentation carried out data collection techniques. The researcher used the data analysis technique of the Miles and Huberman model, which consists of Data Condensation, Data Display, and Drawing and Verifying Conclusion.

Results and Discussion

Indigenous counseling means the knowledge system and community practices in which the individuals internalize their knowledge and behavioral methods. "Local" does not mean ignoring counseling concepts and universal psychological concepts produced by the United States of America. For instance, we must recognize Kohlberg's theory of moral development as a universal theory, even though recently, there have been many criticisms of its universality.

Some views about indigenous counseling should be considered. Knowledge and practices of counseling are not imposed from outside. The individuals need to be understood from a system of imported outside expertise, values, and behavior. The method constructs counseling knowledge as the basis for designing the targeted counseling. Moreover, indigenous counseling is consistent with traditional and modern counseling. Indeed, it is neither an approach to discover and hold on to the past nor a rejected Western thought.

Indigenous counseling is expected to produce "assimilative synthesis," a stage to obtain principles and universal counseling concepts and reduce the extreme view that cultural relativism denies universal principles (Sinha in Berry, et. al., 1996).

Indigenous Counseling in Pesantren

Indigenous values refer to the importance of teaching in pesantren. At the same time, this collaboration of religion and counseling reveals local deals within the pesantren environment. Geertz (1973) explains belief as a cultural system, namely (1) a system of symbols, (2) to establish intense, pervasive, and enduring feelings and motivations in humans, (3) by formulating concepts about the general order of existence, and (4) accommodating these concepts with factuality (5) so that these feelings and motivations are genuine. Hence, the emphasis of religion lies in the symbolic dimension of religion. It does not discuss the dimensions of faith or the content of each religion. In other words, Geertz argues that we can obtain an empirical form of religion through these boundaries. Belief in the Almighty has an external dimension as a symbol manifested in material (objects), behavior, and language.

Furthermore, indigenous counseling presents a context approach, such as family, society, culture, and ecology, and an explicitly content approach, such as meanings, values, and beliefs. Sue & Sue (2010) define indigenous counseling "as helping beliefs and practices that originate within the culture or society. It is not transported from other religions and is designed for treating the inhabitants of the given group". Kim et al., (2006) argue that indigenous psychology is a scientific study of natural human behavior or thoughts not transported from other areas and designed for the community. Indigenous counseling offers to examine humans' knowledge, skills, and beliefs. Moreover, it looks at pesantren's natural context of behavior, culture, and religiosity.

Several things that need to be considered concerning indigenous counseling are: 1) Knowledge and counseling practices are not forced from the outside, but what is there from within is used to improve counseling; 2) Individuals are understood not from imported external knowledge, value and behavior systems, but on the local frame of reference in which the individual internalizes; 3) Counseling frames counseling knowledge as a basis for designing appropriate counseling with individuals; 4) Indigenization is not a conflict between traditional and modern (Marhamah et al., 2015)

Johnson et al. (in Cornish & Wade, 2010) recommend that counselors respect clients' beliefs and not accept destructive religious beliefs to evaluate diversity. On the other hand, Pedersen et al. (2002) recommend two action programs. The first is to consult with the client's spiritual leader to clarify the doctrinal and pastoral support during therapy. It can be effective when the clients hold to their religious beliefs, which have been corrected within their communities. The counselors must first ascertain whether the pastors can contribute from this perspective. Indeed, the counselors should be wise in selecting the pastors so that both of them can collaborate. Second, suppose the counselors share or understand the clients' beliefs. In that case, they can demand and evaluate these beliefs by helping the clients remember the teachings of their traditions and assessing whether they are applying those teachings.

Meanwhile, Pedersen et al. (2002) state that understanding each context in cultural counseling requires accurate assessment, meaningful understanding, and appropriate intervention. In this case, culture is defined as a way of life or the totality of individuals in their creations, behaviors, and transmission of mental concepts from one generation to the next in society. These things can simultaneously be visible or invisible, cognitive or affective, conscious or unconscious, internal or external, rational or irrational, coercive or voluntary.

Counselors must be aware of the dimensions of individual internal identity (Sue and Sue, 2019), one related to religion and spirituality. Ratts & Pedersen (2014) stated that religious beliefs can influence people's morals, values, and ethics. Religious beliefs and values often guide life decisions, giving life purpose and meaning. Cultural adjustment based on religion is reinforced by Kagan & Bacon (in Pedersen et al., 2002), who view it as a process that incorporates levels of association with the host culture and expectations regarding the native culture.

On the other hand, the characteristics of Islamic-based religious counseling lie in the use of spiritual power (vibrations of faith) in dealing with psychological problems. In this case, studying human psychology involves the scope of Islamic morals and Sufism (Mubarok, 2006). However, learning the counseling values in pesantren is not by referring to the daily behaviors of female students who refer to the provisions of the books taught in pesantren. Otherwise, it needs to be elaborated with counseling knowledge from Western culture.

Humans Problems

According to K.H. Fadholan Musyafak, humans' problems are caused by their own mistakes in deciding a matter. He said the reasons for human issues are as follows:

"Because a man made the wrong choice, the problem happened. Lā ikrāha fi al-din means that Allah does not force His religion. But He has shown the right and the wrong ways: Qad tabayyana al-Rusydu min al-ghayyi. So, humans' fates depend on their choices. Allah does not originally predestinate humans to go to hell or heaven."

"Allah will not force you to embrace religion because He has shown the right and the wrong ways. Humans repeat their mistakes, so they chose the wrong decision".

According to the view of Humanistic Counseling, problematic human behavior means that psychiatric disorders occur because the individuals cannot develop their potential. In other words, their experience was suppressed. In addition, according to the existential-humanistic view, the problematic person is that he is unable to function in his basic dimensions of human, so his consciousness does not work fully. He tends to be incongruent, negative, untrustworthy, unable to understand oneself, hostile, and less productive (Corey, 2009).

Furthermore, according to the behavioristic view, problematic behaviors can be interpreted as negative behaviors and habits. These are formed from inappropriate and unexpected environments. However, even though the individuals' behaviors are socially unacceptable, certain parties give them rewards at some points. As a result, the individuals socially have unwanted solid behaviors. Sudrajat (2008) explains that problematic behaviors are harmful or inappropriate. It is not only contrary to the provisions of the social environment but also is formed from the wrong way of learning and environment. Problematic humans tend to respond to negative behavior from their environment. In addition, maladaptive behavior occurs due to a misunderstanding of reacting appropriately to the environment. In other words, humans can behave by learning, so their behaviors can also be changed through the learning process

Counselor-Client Relations in Pesantren Tradition

Counselors need a set of principles to guide their clients who have certain uniqueness and individuality. These principles will help the counselors counsel them more effectively with different cultural backgrounds (Gibson & Mitschell, 2011).

Both counselors and clients have to work well together. In approaching indigenous clients, counselors should be more sensitive and open-hearted because they consider the counselors as their elders who can give attention, advice, and role models, along with their professional duties as counselors (Gibson & Mitschell, 2011). Hopefully, the counselors can contribute significantly to maintaining cultural diversity and well-being. They become models for clients through their professional practices as multicultural counselors. Culturally aware counselors focus on the client's uniqueness, not their approval or adherence to the norms (Cranston-Gingras & Anderson, 1990).

Counselors must be aware of dealing with a variety of people. These heterogeneous societies have cultures that guide their behaviors, life experiences, and expectations. In this context, counseling must provide a significant and positive national influence as a relationship between people and a profession of assisting people. Meanwhile, in personal counseling, the counselors must consistently and conclusively pay attention to the truly multiculturally orientation both in theory and practice. In other words, they must be effective for any culture (Gibson & Mitchell, 2011). So, indigenous counseling that grows from

local wisdom becomes a solution in dealing with cultural shifts contaminated by Western culture, such as materialism and individualism.

The counseling relationship is a relationship of assisting people, meaning that the counselors try to help clients grow, develop, prosper, and be independent. Indeed, Shertzer and Stone (1980) define it as an interaction between two persons in which one can positively support and facilitate the improvement of the other person.

In Shertzer & Stone (1981), Benjamin defines a counseling relationship as an interaction between a professional and a client on the condition that the professional has the time and the ability to understand and listen and have an interest, knowledge, and skills. One of the skills needed is to create a therapeutic alliance. A therapeutic alliance is necessary to create a comfortable situation and build rapport in counseling (Umriana, 2015). Geldard & Geldard (2001) state that effective counseling depends on the relationship quality between both sides. Therefore, it is essential to have a good relationship between both sides in counseling.

According to K.H. Fadholan Musyafak, the relationship between the kai and the santri who have problems is like that between a father and his children.

"They become my children, and we are very close like children and parents. As a parent, I love them" (Interview with K.H. Fadholan Musyafak).

In this case, Kyai Muhammad Luthfi and Kyai Amir Tajrid admit the same.

Those statements show us that the counselors as fathers and the clients as children still have a gap. An unequal relationship exists, meaning a superior-inferior impression exists between the counselor and the client. Although Kyai Fadholan, Kyai Muhammad Luthfi, and Kyai Amir Tajrid explicitly say the contrary facts, there seems to be implicitly a gap in their statements of treating the santri as children:

"I never thought I have a gap with santri." (Interview with K.H. Fadholan Musyafak).

In establishing a relationship between counselor and client, George & Cristiani (Latipun, 2004) require six characteristics of the dynamics and uniqueness of the counseling relationship. The six characteristics are: (1) Affection. The counselor's relationship with the client is much more effective than cognitive. The counselors should be able to reduce the clients' anxiety and fear. Moreover, their relationship must be more productive. (2) Intensity. Both sides are expected to be mutually open to each other's perceptions. The counselors hope their relationship goes deep intensively with the clients during counseling. (3) Growth and change. The relationship between the two parties is dynamic, meaning their relationship continues to improve regarding client experience and responsibilities. (4) Privacy. The clients' openness should be needed in the counseling relationship. It is confidential (secret). The counselor must maintain the confidentiality of clients' problems. So, the clients will open up to the counselors about their problems. (5) Encouragement. In a counseling relationship, the counselors also need to encourage the clients to change behaviors and to improve their situation while at the same time daring to take risks from their decisions. (6) Honesty. The counseling relationship is not only based on honesty and openness but also on the directed communication between the counselors and the clients.

This way, there is no drama in covering up weaknesses or exposing untrue facts. (Brammer & Shostrom, 1982) Put forward several characteristics of assisting relationships, namely:

a. Unique and Common.

The counselor and client usually have differences that make the counseling process difficult. The counselor will effectively succeed in helping the individuals if he knows clearly about the personality and

certain basic attitudes as a helper. Some of the uniqueness of the relationship in the counseling process lies in the mood and behavior of the counselor, the planned and therapeutic structure, the counselor's full acceptance of the client, and the balance between objectivity and subjectivity. The objective aspect is more directed to the cognitive and scientific elements. This means that the counselor must consider the client as part of a human being, so he respects the client's perspective and values without giving a personal assessment.

b. Cognitive and Affective

The cognitive aspect concerns intellectual processes such as transferring information, giving advice on various kinds of actions, or interpreting data about the clients. Meanwhile, affective refers to the expression of feelings and attitudes.

c. Elements of ambiguity and clarity

The counselor provides a subtle stimulus, while he provides an apparent stimulation in other situations. This is intended to get the client's perspective on his problems.

d. Responsibility

The embodiment of this responsibility is that both the counselor and the client are equally responsible for the goals and commitments they have built.

For this reason, the characteristics of the counselor's relationship with the client must be meaningful. It contains the expectations from both sides and has a far-reaching goal of achieving client development. In addition, the relationship needs an affective aspect, namely emotional behaviors, attitudes, and tendencies driven by emotion. This trait is present because there is self-disclosure from clients and sensitivity to each other. Moreover, the counseling relationship occurs by personal integration, namely mutual consent. The client will feel counseling is coercion if there is no shared commitment. The counseling process will succeed in achieving goals when the clients come asking for help based on their needs.

Furthermore, there is a structure aspect in it due to the involvement among both sides. In addition, cooperation is essential because it will accelerate the purpose of counseling. The Counselors are easily approachable, and the clients feel safe. Finally, the goal of the counseling relationship is reachable; namely, a positive change will occur in the client's self (Brammer & Shostrom, 1982).

Indigenous Counseling Values in Pesantren

Theoretically, it is illustrated in various ways in the cultural guidance, namely based on common sense, mysticism, supernatural power, heredity, and tradition. Whereas in religious direction, value enforcement is emphasized on the moral and spiritual values and the other holy means of assistance based on the religion concerned. Besides, a professional-scientific character is needed by applying scientific procedures and principles of psychology. On the other hand, multicultural competence, namely self-awareness, additional knowledge, and therapeutic practices (Nuttgens & Campbell, 2010) are also required in indigenous counseling. For this reason, it is essential to have local wisdom in the counseling process because cultural barriers often occur when the counseling is dominated by Western theories (Sipon & Hassan, 2015).

Western scientific concepts can only sometimes be applied in non-Western countries because there are differences in social values among those societies (Sipon & Hassan, 2015). Responding to these dynamics, non-Western countries scholars conduct further research focusing on the counseling processes that consider cultural differences and characteristics of the local communities (Mohamad et al., 2011). One of the alternatives is the effort to explore the cultural values of pesantren in the counseling process based on the local community cultures.

Likewise, many problems are encountered in absorbing the local values of pesantren and counseling, so counseling is inaccessible. This is because counseling theories used to be a science from Western cultural values absorption. Moreover, it is also designed and applied in Western industrial society (Pedersen et al., 2002). Therefore, it is necessary to make creative and innovative efforts to reduce these obstacles so that counseling with local wisdom values is more applicable. Both absorption and adoption of local wisdom values will bring indigenous and multicultural counseling. This is because every culture certainly has indigenous counseling. It will construct society's views of humans and the universe. Indigenous counseling shows the people's understanding of the person, self, life goals, and underlying values (Nager & Shapiro, 2000).

Moreover, indigenous counseling focuses more on assisting people with presentations of socio-cultural concerns or issues so that they gain knowledge and practical skills. The counselors use appropriate strategies to meet the client's needs and aspirations. This plays a vital and valuable role in enhancing the provision of adequate and qualified counseling services and becomes an integral component of the social and human relations programs at the community level (Chiboola, 2019). Indigenous counseling that grows from local wisdom is one of the solutions to dealing with cultural shifts contaminated by Western culture, such as materialism and individualism (Mahmud, 2018).

Meanwhile, the professional counselor is a figure who can present himself as a role model for both clients and society. Behaviors based on ethical principles are not limited to the counseling process but in situations that demand it. Ethical issues become the basis for counselors considering morality, ethics, the rule of law, professionalism, and empathetic services. In the counseling process, they demand personal policies in understanding the beliefs and value systems of the clients. In practice, they often find different beliefs and values from the clients. This situation confronts them with a dilemma: whether they follow the client's ideas and value system or intervene with the client.

There are some factors influencing the counselors to behave appropriately related to the perspective of values, namely: 1) the positive personal quality of the counselors, 2) the ability to understand ethical issues in counseling, 3) cultural awareness in a multicultural context, 4) the ability to build the adequate quality of counselor-client relationships, and 5) the ability to understand the principles of beliefs and values from the client's perspective (Sanyata et al., 2006).

For this reason, it is considerable to apply the values of pesantren as a form of indigenous value. The importance of tawadu, obeying the kyai's advice as a counselor without reserve, and the limitations of client confidentiality should be well understood in pesantren. This is in line with (Riyadi & Adinugraha, 2021) that through Islamic counseling, Kyai can work professionally and bring up new theories in counseling. Kyai and preachers can be involved or encouraged in professional counseling service programs to meet community needs related to local wisdom.

The Implementation of Indigenous Counseling Values in Pesantren

Implementing religious values in pesantren includes the importance of tawadu, obeying the advice of Kyai without any conditions, and the limitations on client confidentiality. These three values can be understood as follows.

a. The value of tawadu'

When the clients (santri) come to the Kyai to conduct counseling, they greet him while looking down, shaking hands, and squatting. This is a form of their tawadu towards the kyai (interview with K.H. Fadholan, 2016). This was also confirmed by Kyai Muhammad Luthfi (Caregiver of pesantren Al-Fitrah Gunungpati Semarang; interview, 2022) and Kyai Amir Tajrid (Caregiver of Ma'had UIN Walisongo Semarang interview, 2023), that the santri come to them by bowing, walking with their knees, and returning backward with squatting.

This is shown because the guidance method also refers to the traditions of pesantren, as Kyai Fadholan said:

"While the santri are reciting the Qur'an, I convey mauizah (religious advice) by giving stories and applied history."

"I will show you several alternatives. You can choose between studying or getting married. If you want to obey your parents without discussing with them, you can follow them. But if you can discuss it with them, you can solve your problem by delaying marriage. You can offer them some alternatives that I directed to. As a result, after the santri returned, she felt grateful and told me that her parents had received her alternative solution."

b. Obeying the Kyai's advice without any conditions

The Kyai will permanently solve all problems of the santri, namely the issue of memorization, marriage, economics, and so on. However, before going to the Kyai, they are often confined to their seniors (Musrifah). Then, if they do not find a solution, they are forwarded to the Kyai. Kyai Fadholan stated:

"However, beforehand, the santri can confide with their seniors (Musrifah). If the seniors could not help them, they either go to me or the santri directly to me."

This was confirmed by Musrifah (seniors):

"It is right that I usually accompany them to carry out counseling with the Kyai."

Further, it is stated :

"I often give the santri some wiridan (certain religious prayer readings). The important thing is that the kai provides a solution, whether effective or not. I always answer every problem and am available for 24 hours to solve their problems. I usually tell them that I will give them solutions, or I advise them so that they feel calm and steady. I often show their weaknesses, so they should correct them".

"For example, the parents tell them to get married quickly, and the santri are not happy with the candidate; I then advise, "You should respect your parents. You can discuss your displeasure with them nicely without offending their feelings." When the problem is finished with good communication and discussion, the problem is solved."

Blessing is central to counseling results, so whatever Kyai advises is the only way to solve the problem. Kyai Fadholan has explained more about blessings, especially the blessings of knowledge:

"People who get useful knowledge and are full of blessings from their study do not have to worry about getting a job anymore because blessings and benefits will arise from where it is done, even though it is abstract and hard to describe."

"For instance, the mazhab priests, such as Imam Shafii and Hanafi, never used to leave worldly affairs. They always learned hard and sincerely. Moreover, they looked for knowledgeable teachers with a scientific pedigree up to the prophet. Then, they respected knowledge, teachers, and places where the teachers obeyed the rules. Indeed, it has been written in the book of Ta'lim al-Muta'allim that knowledge will come to a man by itself without being learned, especially if he has learned. 'Allamahullahu ma lam yu'lam means that Allah will make people who do not know to be smart even if he does not study anymore. This is what is called a blessing that cannot be proven authentically. Being beneficial is when the man utilizes the knowledge, and it does not stagnate because he teaches and there is an object to be taught. Furthermore, being beneficial does not mean only he practices the knowledge, but the other people after him also feel so. Finally, the ultimate goal of a pious person for his knowledge is to God, himself, and society".

Likewise, K. Muhammad Luthfi conveyed that praying and wiridan solve Santri's problems. The Kyai gives specific religious prayer readings that differ from one another, depending on their problems.

Thus, the Kyai directly solves the Santri's problems, even if they surrender to the solution provided by the Kyai. In this case, the Kyai provide advice rather than alternative solutions.

c.   Limitations of The Client Confidentiality

In pesantren, the santri often come to the Kyai to complain about their problems accompanied by other people. Kyai Fadholan says:

"I always appreciate their coming. Sometimes, the seniors accompany the santri, but other times, the caretakers do that. They rarely come alone but often invite their friends."

This case also happens in two pesantren belonging to Kyai Muhammad Luthfi and Kyai Amir Tajrid.

Hence, the fact shows a reduction in client secrets. In this case, there should ideally not be anyone who knows his secret except the counselor. But there is more than a man knowing his problems. This allows the men to tell other people due to unprofessional counseling sessions. Nevertheless, Amanah (trust) becomes the principle to maintain the santri's confidentiality.

As stated above, the principle of client confidentiality is the foundation for producing openness of the clients to express all their problems in the counseling process. Indeed, it will also create their safety and comfort. They become much more accessible to open up all their issues without worrying that other people know their problems except the counselor. This is because a relationship between one principle and another will occur in counseling.

Conclusion

Indigenous counseling implemented in pesantren has several distinctive characteristics, including significant differences in characteristics between professional counseling (western) and counseling in pesantren, including inequality between counselors and clients (unequal relationship). Moreover, their relationship is likened to a father and son, appearing superior and inferior. The Sufistic values applied in counseling services include humility (tawadu), obedience to the advice of the Kyai as a counselor, limiting the principle of client confidentiality, and providing solutions directly through advice and religious prayers (wirid).

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