

Group Guidance Based on The Javanese Philosophy of Life Memayu Hayuning Bawana to Improve Pro-Social Behavior of Adolescents

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Abstract. *Humans and culture are interconnected entities, so the practitioner's culture must also guide guidance and counseling practices. Current guidance and counseling practices in Indonesia are still centered on Western culture, even though Indonesia has many cultural values that can be integrated into guidance practices. Memayu Hayuning Bawana is a Javanese (Indonesian) philosophy of life, meaning to make the world beautiful. In a situation of increasing antisocial behavior among adolescents, the philosophy of life of Memayu Hayuning Bawana is relevant to be accommodated in the lives of adolescents to increase pro-social behavior. Previous research has shown that group guidance effectively increases pro-social behavior in adolescents, especially in Indonesia. This literature study aims to analyze the values contained in Memayu Hayuning Bawana's philosophy of life and create a prototype model of group guidance based on Memayu Hayuning Bawana to increase pro-social behavior in adolescents. This literature review aims to complement the existing literature on group guidance interventions to increase pro-social behavior. The novelty of this study lies in integrating the concept of Memayu Hayuning Bawana into psychological interventions. This research falls within the scope of indigenous counseling because it incorporates local cultural values as the basis for intervention. The literature review indicates that group counseling based on the Javanese philosophy of life, "Memayu Hayuning Bawana," effectively improves prosocial behavior among Indonesian adolescents.*

Keywords: *Group Guidance; Memayu Hayuning Bawana; Pro-Social Behavior; Multicultural Counseling*



INTRODUCTION

Integrating cultural values into guidance and counseling practices in Indonesia is crucial, as humans and culture are incorporated entities (Yurika & Nugroho, 2022). This demonstrates that understanding humans cannot be separated from the cultural context that shapes their behavior and thought patterns. The guidance and counseling paradigm commonly applied in Indonesia today is still oriented toward theories and approaches developed from Western culture, which tends to be individualistic and rational. This Western approach contrasts sharply with Indonesian culture, which is steeped in collectivist values that emphasize close social relationships between people. This condition is often a significant factor in the failure of psychological interventions in addressing various problems and client needs in Indonesia. Western guidance and counseling approaches have limitations, making some inapplicable to local Indonesian culture (Mulawarman et al., 2024). The differences between Western and Eastern cultures, particularly in Indonesia, are a key gap contributing to the spread of this phenomenon. Western psychological interventions are ineffective in Indonesia, necessitating the internalization of local cultural elements in psychological services (Damanik, 2024; Mulawarman et al., 2024). Psychological services must be designed within a local wisdom framework to be more easily accepted and deeply understood by clients (Maulana & Wibowo, 2015). Integrating local wisdom into psychological interventions is crucial in increasing the relevance and effectiveness of mental health services in Indonesia (Himawan, 2024). The need for psychological services rooted in the Indonesian people's local culture is increasingly urgent. Accommodating distinctive Indonesian cultural values in psychological services is needed to bridge the gap between Western and Eastern cultures, especially in providing guidance and counseling services for Indonesian clients.

In the field of guidance and counseling, the integration of local wisdom is effective in understanding the needs and problems experienced by clients according to their environmental conditions. Local wisdom in this context refers to cultural values, philosophy, traditions, spirituality, and customs that develop within the scope of specific community groups (Zamroni et al., 2024). Indonesia has a variety of local cultural potentials, each of which can be applied as a philosophical basis in implementing guidance and counseling services characterized by Indonesianness (Zamroni, 2019), a representation of Indonesian local wisdom derived from the Javanese philosophy of life, namely *Memayu Hayuning Bawana*. *Memayu Hayuning Bawana* is not just a concept, but a philosophy of life that forms the basis of Javanese behavior (Wanti & Setyani, 2021). The *Memayu Hayuning Bawana* philosophy of life is part of the noble values of *Dasa Pitutur* developed by Sunan Kalijaga (Mulawarman, et al., 2024). *Memayu Hayuning Bawana* means making the world beautiful (Wagiran, 2012). *Memayu Hayuning Bawana* emphasizes balance and harmony between humans, the universe, and God (Ainia, 2021). This philosophy of

life is divided into seven aspects: memayu hayuning tirta (water), memayu hayuning wono (forest), memayu hayuning samodro (ocean), memayu hayuning howo (air), memayu hayuning budoyo (culture), and memayu hayuning manungso (human) (Putri et al., 2024). Memayu Hayuning Bawana focuses more on the seventh aspect of human existence in guidance and counseling.

Understanding Memayu Hayuning Bawana cannot be separated from the concept of human nature. According to this philosophy, humans are essentially creatures obliged to create the world's beauty through positive relationships with other humans (Wagiran, 2012). Memayu Hayuning Bawana contains positive aspects: empathy, caring, social responsibility, and altruism. Instead of considering cultural differences or values others adopt, humans are encouraged to live together (Mulawarman et al., 2024). This philosophy of life implicitly urges humans to strive for a harmonious life among humans, so that the world's true beauty can be created.

The transformation of human life, which is currently entering modern life, is marked by a decline in the quality of interpersonal relationships. This phenomenon is characterized by increasing individualism, weakening empathy, tolerance, and human concern for others. Modernization pushes Indonesian society, especially the younger generation, towards an individualistic lifestyle (Lestari & Achdiani, 2024). Millennial youth exhibit antisocial behavior and lack motivation to interact with their social environment (Zhafira, 2019). The acceleration of technology, which makes it easier for teenagers to carry out tasks and activities individually, has increasingly impacted the high level of individualism and apathy among teenagers towards others. A survey by the SETARA Institute (2023) on teenagers from five major cities in Indonesia showed that 29.8% of Indonesian teenagers were classified as intolerant. Research results (Yanuari et al., 2021) showed that 44.2% of 160 teenagers exhibited high levels of antisocial behavior. Based on these data, a picture shows the urgency to improve and strengthen the pro-social behavior of Indonesian youth, which has a positive potential for youth participation in realizing the beauty of the world and referring to the existing phenomenon, making Memayu Hayuning Bawana relevant to be re-elevated and accommodated in the lives of adolescents in Indonesia as a guideline of noble values that emphasize the importance of quality social relations between people and contributions to beautifying the World through harmony that exists between humans.

Prosocial behavior is defined by Baron & Byrne (in Febrianti & Mulawarman, 2019) as any form of behavior that has positive consequences for the recipient, whether in the form of material, physical, or psychological benefits, but does not have a clear benefit for the owner. Prosocial behavior can foster a sense of empathy, increase altruism, respect for others, and foster a positive attitude (Donald et al, 2017, in Sari et al, 2020). The decline in prosocial behavior occurs in adolescents aged 11-18 years. It will remain static if not properly fostered, which means that adolescent social relations tend to be antisocial and efforts are needed towards prosocial behavior

(Sari et al, 2020). Psychological intervention through guidance and counseling services can be an effective effort to increase adolescent prosocial behavior. Several studies conducted by Irianti (2020), Husniah et al. (2021), and Amalia & Zahro (2022) have shown that group guidance effectively increases prosocial behavior in adolescents, particularly in Indonesia. The current application of the group guidance concept is still influenced by Western culture, which differs from Indonesian cultural values. Referring to this statement, the urgency of providing culture-based group guidance services to increase prosocial behavior in adolescents is understood.

Group guidance based on 'Memayu Hayuning Bawana' is an effective solution that can be used to improve the pro-social behavior of Indonesian adolescents. Group settings are the right choice because in a group situation, adolescents will learn to practice social life and social interactions in real life through small groups called microcosms. Group guidance that integrates the values of Memayu Hayuning Bawana has a high potential to improve the pro-social behavior of its members. This is because Memayu Hayuning Bawana itself contains noble values as expressed by (Wagiran, 2012), namely *tepa salira* (tolerance), *guyub rukun* (cooperation and harmony), *loma* (generous), *andhap asor* (humble), and *temen* (honest, trustworthy). The values contained in Memayu Hayuning Bawana align with the aspects of pro-social behavior expressed by Eisenberg & Mussen (1989), which include sharing, cooperation, donating, helping, honesty, and generosity. Furthermore, Mulyawati et al. (2022) added that empathy influences the formation of pro-social behavior. Thus, through group guidance interventions that integrate the values of Memayu Hayuning Bawana, aspects of pro-social behavior can be improved, thereby addressing existing problems related to high anti-social behavior and low pro-social behavior in adolescents. Referring to this explanation, this study hypothesizes that group guidance based on the Javanese philosophy of life, 'Memayu Hayuning Bawana', can improve adolescent pro-social behavior.

METHODOLOGY

The method used in this research is a literature review. A literature review studies published written material to evaluate and analyze current or relevant literature related to a topic (Grant & Booth, 2009). A literature review is a crucial component of research, involving a critical review and analysis of relevant literature (Hadi & Afandi, 2021). To compile a literature review, researchers need to undertake several research stages, as outlined by Machi & McEvoy (2009), as conducted in this research, are further described as follows:

1. Select a topic

In the first stage, the main topic or research question to be explored is determined. This stage is crucial for focusing the study and avoiding overly broad or irrelevant discussion. In this research, the chosen topic is group guidance based on the Javanese philosophy of life, "Memayu Hayuning Bawana," to enhance prosocial behavior.

2. Search the Literature

At this stage, a search for literature sources relevant to the chosen topic is conducted. The literature search was conducted through databases established for this study, namely Google Scholar, Taylor and Francis, and Science Direct.

3. Develop Your Arguments

The researcher then formulated the main argument based on the results of a brief review of the articles obtained. The main argument in this study is that group guidance based on the Javanese philosophy of life, "Memayu Hayuning Bawana," can increase prosocial behavior in adolescents, because the community can easily internalize interventions based on local wisdom.

4. Survey the Literature

At this stage, an in-depth review of the obtained literature is conducted. This stage includes identifying the theories used, the findings of the studies on the obtained literature, and their relevance to this literature review.

5. Critique the Literature

After surveying the obtained literature, the researcher then evaluates or assesses the quality of the literature and its contribution to supporting this research. The critical assessment focused on the methodology's reliability, the context's relevance, and the literature's suitability to the research topic. Literature deemed invalid or less relevant was eliminated.

6. Write the review

The next step was to compile the results of the literature review systematically. This paper aims to present a synthesis of the analyzed literature, demonstrate the position of this research, and strengthen the research hypothesis that group guidance based on the Javanese philosophy of life, "Memayu Hayuning Bawana," can improve prosocial behavior in adolescents.

RESULTS AND DISCUSSION

Referring to the literature search results, several articles were obtained that were then used in compiling this literature review, specifically to answer the research hypothesis. This literature review indicates that integrating the Javanese philosophy, "Memayu Hayuning Bawana," into group guidance can increase prosocial behavior in adolescents. Integrating local wisdom into guidance and counseling is intended to address challenges and provide solutions to problems where certain limitations exist in guidance and counseling approaches with Western paradigms, making some of them inapplicable to local Indonesian culture (Mulawarman et al., 2024). Therefore, it is necessary to internalize local cultural elements in psychological services (Damanik, 2024; Mulawarman et al., 2024). Psychological services with a local wisdom framework are believed to be more easily accepted and deeply understood by clients (Maulana & Wibowo, 2015).

Internalization of the philosophy of Memayu Hayuning Bawana is carried out by accommodating the noble values contained therein, which include tepa salira (tolerance), guyub rukun (cooperation and harmony), loma (generous), andhap asor (humble), and temen (honest and trustworthy) (Wagiran, 2012). Looking at the values contained in this concept, it can be understood that the characteristics of a healthy person, according to Memayu Hayuning Bawana, are those who possess these five values within themselves. Memayu Hayuning Bawana emphasizes the beauty and harmony of the world, which includes relationships between humans (Riyanto, 2022). Therefore, a problematic person cannot build harmonious relationships with others.

Prosocial behavior is a voluntary action that benefits others physically and psychologically (Bashori, 2017). This behavior is an effort to realize the beauty or harmony of the world. Prosocial behavior has aspects relevant to the values contained in Memayu Hayuning Bawana. Sharing, cooperation, donating, helping, honesty, generosity, and empathy (Eisenberg & Mussen, 1989; Mulyawati et al, 2022) are aspects of prosocial behavior. The harmony between these two concepts underlies the internalization of Memayu Hayuning Bawana into group guidance services. Group guidance effectively increases prosocial behavior (Dewi & Darmawansyah, 2022). Referring to the description, the results show that group guidance based on the Javanese philosophy of life, Memayu Hayuning Bawana, can increase prosocial behavior in adolescents, especially in Indonesia. These findings demonstrate a novelty in guidance and counseling scholarship, explicitly referring to indigenous counseling studies, which internalize local wisdom into the service process. The findings are presented in more detail in the discussion section.

Javanese Philosophical Values: Memayu Hayuning Bawana

The Javanese people in Indonesia are known for their rich culture, especially regarding proverbs (expressions or philosophies containing life values). One such proverb, or more commonly known as a philosophy of life, is Memayu Hayuning Bawana. Memayu Hayuning Bawana is a philosophy by R. Ng. Ranggawarsita, who also wrote Serat Cemporet in 1799 (Wanti & Setyani, 2021). Memayu Hayuning Bawana is a widely recognized Javanese philosophy in Sunan Kalijaga's Dasa Pitutur (Mulawarman et al., 2021). Memayu Hayuning Bawana is a concept of Javanese local wisdom that interprets the relationship between natural reality and humans as a mutually complementary unity of life. Memayu Hayuning Bawana comprises several natural entities, such as tirta (water), wana (forest), samudra (ocean), hawa (air), bantala (land), budaya (culture), and manungsa (humans) (Wanti & Setyani, 2021). Studies in guidance and counseling focus more on the context of Memayu Hayuning Bawana within the human aspect. This is because the field of guidance and counseling positions humans as the subject, meaning it focuses on the development of the whole person, individually and socially.

Memayu Hayuning Bawana comes from memayu, meaning to beautify, hayuning, meaning harmony or peace, and bawana, meaning world or life. Therefore, holistically, Memayu Hayuning

Bawana means making the world beautiful. The concept of Memayu Hayuning Bawana, which focuses on manungsa, invites humans to strive for the world's beauty, realized through harmonious behavior among fellow human beings. Endaswara (Priyudahari & Prasojo, 2019) stated that through Memayu Hayuning Bawana, a harmonious atmosphere can be created, which facilitates the atmosphere of order and regularity in the universe. This is realized through three main strategies, namely (1) personal self-development strategies, mental and emotional processing, (2) social interaction strategies, and (3) interaction strategies with God. In this context, the primary focus is on social interaction strategies to realize the beauty and harmony of the world.

The concept of Memayu Hayuning Bawana, which focuses on humans and the social interactions that occur within them, contains elements of noble values that can be used as guidelines for human action, which are explained as follows:

1. Tapa salira (tolerance)

The noble value of tapa salira, in the context of Memayu Hayuning Bawana, refers to an attitude of tolerance, meaning the ability to respect each other, whether in terms of cultural differences, beliefs, mindsets, or other forms of diversity. Tapa Salira teaches humans to live harmoniously alongside each other amidst existing differences. This value is also closely related to empathy, which encourages humans to understand what others are experiencing and feeling.

2. Guyub rukun (cooperation and harmony)

Guyub rukun is a noble value that teaches people to work together to achieve cooperation and harmony among fellow human beings. This value encourages people to maintain harmony in social interactions by supporting and helping each other to achieve common goals.

3. Loma (generosity)

Loma is a term used to describe a generous and charitable attitude in humans, where people are willing to assist without expecting anything in return. This helping activity can be done in both material and moral forms. In the context of Memayu Hayuning Bawana, Loma means helping fellow human beings to achieve social harmony.

4. Andhap asor (humility)

Andhap asor refers to humility. This value teaches people to avoid arrogance. Andhap asor is one of the values most deeply rooted in Javanese society, as many Javanese philosophies also adopt andhap asor values. In the context of Memayu Hayuning Bawana, andhap asor refers to respecting others by not showing off or asserting oneself or feeling superior to others, but rather respecting others, demonstrated through humility and politeness in social interactions.

5. Temen (honest, trustworthy)

Simply put, temen means sincere, serious. In social interaction, temen is considered a fundamental value in human relationships, key to maintaining social harmony. Temen is also often interpreted as honesty and harmony between words and actions.

Referring to the explanation above, it is clear that Memayu Hayuning Bawana is a Javanese philosophy of life that encourages people to strive to create beauty in the world through harmonious social interactions. Memayu Hayuning Bawana is reflected in noble values, including tepa salira (tolerance), guyub rukun (cooperation and harmony), loma (generosity), andhap asor (humility), and temen (honesty and trustworthiness).

The Values of Memayu Hayuning Bawana Aligned with Prosocial Behavior

In the previous section, we understood the noble values reflected in the Javanese philosophy of life, namely Memayu Hayuning Bawana. Experts have expressed that these values align with aspects of prosocial behavior. Baron & Byrne (in Febrianti & Mulawarman, 2019) define prosocial behavior as any form of behavior that has positive consequences for the recipient, whether material, physical, or psychological, but does not have a clear benefit for the owner. Prosocial behavior can foster empathy, increase altruism, respect for others, and foster a positive attitude (Donald et al., 2017, in Sari et al., 2020). The aspects of prosocial behavior, according to Eisenberg & Mussen (1989), include:

1. Sharing; is the willingness to assist others experiencing difficulties, whether in the form of material or non-material goods.
2. Cooperation; is the willingness to work with others to achieve a cooperative goal, usually for mutual benefit, giving or helping, and enjoying each other.
3. Donating; is an attitude of voluntarily donating some of one's possessions to those in need, and can also be demonstrated by giving something to those in need.
4. Helping; is the willingness to help others in need, including sharing with others, informing them, and offering assistance to support their lives.
5. Honesty; is an attitude that demonstrates a willingness to speak and act honestly, and to display a sincere heart.
6. Generosity; is a form of voluntary giving to others in need.
7. Empathy; is an individual's ability to share the feelings or experiences of others. This ability is closely related to role-taking.

After understanding the various values contained in Memayu Hayuning Bawana, as well as the aspects of pro-social behavior, the following will be explained regarding the Memayu Hayuning Bawana values relevant to the construct of pro-social behavior, as presented in Table 1:

Table 1. Table 1. Memayu Hayuning Bawana Values that are in Harmony with Pro-Social Behavior

No	Memayu Hayuning Bawana	Pro-Social Behavior	Relevance
1.	<i>Tepa Salira</i>	<i>Emphaty</i>	Tolerance, Consideration
2.	<i>Guyub Rukun</i>	<i>Cooperating</i>	Cooperation, Social Harmony
3.	<i>Loma</i>	<i>Donating Genosity Sharing</i>	Generous
4.	<i>Andhap Asor</i>	<i>Helping</i>	Humble, Not Arrogant
5.	<i>Temen</i>	<i>Honesty</i>	Honest, Trustworthy

Based on the table above, it is known that there is harmony or relevance between the values contained in the philosophy of Memayu Hayuning Bawana and aspects of pro-social behavior. This indicates that Memayu Hayuning Bawana has the potential to become a normative basis in forming and increasing pro-social behavior, because the values contained in Memayu Hayuning Bawana are essential aspects of pro-social behavior variables. Therefore, the harmony between the two shows that Memayu Hayuning Bawana can be a progressive strategy in increasing pro-social behavior.

Group Guidance to Improve Prosocial Behavior

Group guidance is one of the services available in guidance and counseling. Group guidance is a process of assisting clients by a counselor, taking the form of group dynamics that enable each group member to actively participate and share experiences to gain knowledge and broaden their horizons, attitudes, and necessary skills (Rismi, Yusuf, Firman, 2022). Winkel & Hastuti (Trisiani et al., 2016) state that group guidance aims to support each group member's personal and social development and improve the quality of group collaboration to achieve various meaningful goals for the participants. In implementing group guidance, Gladding (in Rismi; Suhaili et al., 2022) divides the implementation of group guidance into four stages: the beginning stage, the transition stage in a group, the working stage in a group, and the termination stage. Based on this explanation, group guidance is a guidance and counseling service designed to support individual personal and social development through a systematic interaction process within group dynamics.

Group guidance has been proven effective in increasing prosocial behavior in adolescents (Herfidawati, Wibowo, Purwanto, 2021; Dewi & Darmawansyah, 2022). Group guidance effectively increases adolescents' prosocial behavior by strengthening their understanding of the value of empathy. This intervention can foster a higher level of caring, tolerance, and social responsibility in adolescents (Rismi et al., 2022). Group guidance services encourage participants to engage in group situations, which require interaction between group members. This situation is called a microcosm, meaning that group guidance provides a means for group members to practice in small groups and implement these practices in larger groups or the community. Due to its nature, group guidance is an effective form of psychological intervention in helping teenagers improve their social skills and awareness, so that ultimately, teenagers can develop and improve pro-social

behavior in everyday life as a form of effort to realize the beauty of the world, which is realized through harmony between fellow human beings.

Group Guidance Based on the Javanese Philosophy of Life (Memayu Hayuning Bawana) to Improve Prosocial Behavior in Adolescents

The results demonstrate the effectiveness of group guidance services in improving prosocial behavior in adolescents. Through group guidance interventions, adolescents gain valuable learning experiences to develop and enhance their prosocial behavior. This can be achieved through group guidance processes related to prosocial topics and through group situations that direct group members to build social interactions with other members. This results in practice or exercises undertaken by group members to prepare for interactions in a broader context. These learning experiences will then help adolescents improve prosocial behavior.

Javanese culture-based group guidance effectively improves prosocial behavior in adolescents (Maulana & Wibowo, 2015). Therefore, group guidance interventions to improve prosocial behavior in adolescents will be more comprehensive by adopting the Javanese philosophy of Memayu Hayuning Bawana. This is due to the relevance of the Javanese philosophy of Memayu Hayuning Bawana to prosocial behavior. The concept of Memayu Hayuning Bawana, integrated into group guidance, is believed to support the improvement of prosocial behavior in adolescents. The stages in implementing group guidance (Gladding, in Rismi; Suhaili et al., 2022) based on the Memayu Hayuning Bawana to improve prosocial behavior in adolescents are as follows:

1. The Beginning Stage

The group formation process in this stage consists of members and a group facilitator/counselor. Members can introduce themselves to each other to build chemistry and comfort within the group. Next, the facilitator and members can formulate the goals to be achieved in the group guidance service, which in this case is to improve the pro-social behavior of group members/adolescents. The facilitator can then explain the rules and boundaries enforced within the group. At this stage, the counselor needs to facilitate all members to feel safe and comfortable, and to foster an atmosphere of openness and mutual respect. Therefore, in this initial stage, the counselor can begin to integrate the values of Memayu Hayuning Bawana, namely *tepa salira* and *andhap asor*, to foster empathy among members for one another. Finally, the facilitator must confirm the members' readiness and commitment to enter the next stage.

2. The Transition Stage in a Group

This stage aims to help overcome initial obstacles such as awkwardness, lack of confidence, or conflict over differences of opinion. Counselors need to encourage openness among members and demonstrate positive acceptance. This can be done by teaching the values of *temen* (honesty and trustworthiness), which align with the honesty aspect of pro-social behavior.

3. The Working Stage in a Group

This stage is the core of activities or services that encourage behavioral change through direct practices that support increased pro-social behavior. At this stage, counselors can explain the concept of *Memayu Hayuning Bawana* to members. Values such as *tepa salira* (tolerance), *guyub rukun* (cooperation and harmony), *loma* (generosity), *andhap asor* (humility), and *temen* (honesty and trustworthiness) need to be integrated into the real world. Counselors can conduct social simulations that integrate these values. Counselors can also provide group projects to practice these *Memayu Hayuning Bawana* values. Group guidance does not stop there; members can also be given homework, asking them to reflect on the values they have learned daily. They can then report their reflections at the next meeting.

4. Termination Stage (Termination of a Group)

Termination is the closing stage, emphasizing reflection, evaluation, and follow-up. Counselors need to reinforce the importance of consistently implementing the values of "*Memayu Hayuning Bawana*" as a foundation for realizing a beautiful world. Counselors and members also need to evaluate the group guidance services provided. Evaluation is used to assess the effectiveness of the group guidance services and conduct follow-up if deemed necessary. Before concluding services, group members should be encouraged to integrate the values of "*Memayu Hayuning Bawana*" into their daily lives, thereby enhancing their pro-social behavior and creating a beautiful world through harmony among people.

CONCLUSION

Group guidance based on the Javanese philosophy of life, "*Memayu Hayuning Bawana*," can improve adolescents' pro-social behavior. This study will provide a comprehensive overview of integrating local wisdom into psychological interventions to improve prosocial behavior. This literature review is positioned to complement the existing literature on group guidance interventions to improve prosocial behavior. The novelty of this study lies in integrating the *Memayu Hayuning Bawana* into psychological interventions, which also falls within the scope of indigenous counseling studies because it accommodates local wisdom as the basis for intervention. Integrating local wisdom into guidance and counseling services solves the limitations of Western approaches, which are considered less aligned with Eastern cultural concepts. Through the adaptation of cultural values inherent in everyday human life, the psychological interventions provided are expected to be more meaningful and readily accepted, as well as relevant to the client's culture. It is further emphasized that this study is a literature review, so further research is needed to test the effectiveness of the findings directly.

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