

Group Guidance with Madura Cultural Values Bhupa Bhabu Guru Rato to Prevent Adolescent Identity Crisis

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Abstract. Adolescence is a critical developmental stage that transitions individuals from childhood to adulthood. Adolescents who successfully navigate developmental tasks tend to experience happiness, whereas those who fail may encounter an identity crisis. An identity crisis occurs when adolescents struggle to understand their true selves, often due to a lack of self-exploration and independent decision-making. To prevent this, guidance counseling can incorporate local cultural values in Indonesia, such as the Madura cultural values of Bhupa Babu Guru Rato. This study aims to construct the Madura cultural values of Bhupa Babu Guru Rato to prevent identity crises in students. Using a literature review method, the study searched for literature with keywords like group guidance, identity crisis, and Bhupa Babu Guru Rato values. The results indicate that Madura cultural values can be integrated through group guidance. Future researchers are encouraged to test the effectiveness of the Madura cultural values of Bhupa Babu Guru Rato in preventing identity crises in students.

Key words: Identity Crisis; Bhupa Bhabu Ghuru Rato Values; Group Counseling

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INTRODUCTION

Adolescence involves developmental tasks that must be achieved, but not all adolescents are able to complete these tasks successfully (Budiyo et al., 2024). Adolescents aged eleven to seventeen years are in the process of forming their identity (Padillah, 2020). However, adolescents often experience crises in finding and understanding their self-identity. An identity crisis is a stage where individuals must make decisions related to various important issues concerning their self-identity. This is also explained by Pratama et al (2021) who state that an adolescent identity crisis is a psychological symptom that can affect individual decision-making. The crisis that must be resolved is the search for self-identity. Self-identity that needs to be developed and sought includes acceptance of physical conditions and social environments, emotional maturity, intellectual skill development, and the selection of appropriate social values to develop personal social behavior. In this process of searching for self-identity, some adolescents successfully find their identity, but others fail, which can lead to social deviations (Erikson, 1968). Meanwhile, Stuart & Laraia (2019), describe behaviors associated with identity crises, including amorality, contradictory personalities, exploitative interpersonal relationships, feelings of emptiness, fluctuating self-perceptions, gender confusion, anxiety, inability to empathize with others, dishonest behavior, and other problems. Additionally, adolescents with low identity status are more prone to substance abuse and alcohol consumption.

Identity crises remain an issue for everyone in this society (Kushendar, 2017). From adolescents to adults, or even for those seeking self-discovery. According to Silitonga & Ambarita (2020) an identity crisis is a condition where individuals feel insignificant in this world. They feel confused and self-doubt in any situation and find it difficult to analyze themselves, forgetting their unique traits as human beings. Adolescents experiencing identity crises have several factors influencing them, according to Hidayah & Huriati (2016) including difficulty controlling emotions, problems fitting in with friends, issues with appearance, and not finding the right figure to gain their self-identity. Students experiencing identity crises exhibit destructive behaviors such as a lack of respect and appreciation for others, including friends, parents, teachers, and leaders. Therefore, it is crucial for students not to have identity crises that can lead to unethical actions.

Guidance and counseling teachers play an essential role in helping students fulfill their developmental tasks. One service that can be formulated to prevent identity crises is group guidance. Group guidance itself offers many techniques adopted from the West, such as discussions, information sharing, sociodrama, psychodrama, modeling, role play, simulation games, field trips, and homerooms (Romlah, 2013). Additionally, group guidance has the same principles, goals, and activities as general

guidance (Budiyo & Pratama, 2024).

Indonesia, a country rich in cultural nuances, can integrate cultural values into group guidance to provide services tailored to the characteristics of Indonesian students. This is also explained by Pratama & Budiyo (2023) who state that group guidance can be implemented using the cultural content available in Indonesia. According to Muslihati (2023) strengthening adolescent self-identity can be done through the internalization of religious and cultural values, which shape beliefs, mindsets, perspectives, and life orientations. This process becomes a mission of education and learning, not only delivering subject matter but also the internalization of values (transfer of values) as a foundation of character, as well as the mission of guidance and counseling services.

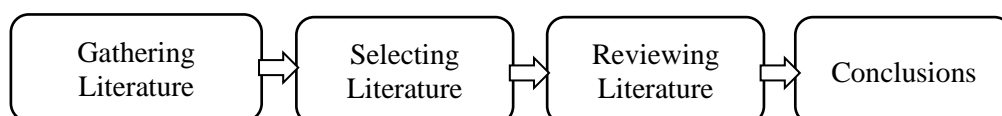
Cultural content in guidance and counseling services is an effort to integrate cultural values and heritage that match the characteristics of the counselees into techniques aimed at maximizing the success of counseling services. The incorporation of Nusantara cultural values in guidance and counseling services represents a tangible implementation of multicultural counseling services unique to Indonesia, where there is an effort to integrate the richness of cultural values into the procedures of both guidance and counseling services typically based on Western practices (Muslihati, 2023). Such guidance and counseling services will help Indonesian adolescents find their identity by grounding themselves in their native culture, the Nusantara culture.

Every region or country has distinctive cultural values that form the basic character of individuals and influence how they think, behave, and act. Values are an essential part of the experience that affects individual behavior, such as attitudes, and serves as a standard for actions and beliefs. Values serve as guidelines or general principles that guide actions and also function as criteria for imposing sanctions or rewards for certain behaviors (Ristianah, 2020). This research will examine how group guidance services to prevent identity crises are imbued with Indonesian cultural values, specifically the cultural values of Madura, *Bhuppa' Bhabu Ghuru Rato*.

The cultural heritage of *Bhuppa' Bhabu Ghuru Rato* places parents as the first parties who must be respected and honored before teachers and leaders (Syamaun, 2019). Madura's cultural values are heavily influenced by the teachings of Islam, which primarily teach children to speak and behave politely and to be good to their parents, as stated in the Quran and Hadith. *Bhuppa', Bhabbu', Guru & Rato* is an ancient Madurese language term as this term existed long before Islam entered Madura. Linguistically, the term *Bhuppa'* (Father), *Bhabbu'* (Mother), *Guru* (Teacher Kyai/Nyai Ustadz/Ustadzah), and *Rato* (King, leader, Regent) mean Father, Mother, Teacher, and Leader, respectively. However, the term *Bhuppa' Bhabbu' Guru & Rato* literally means a hierarchy of obedience and politeness of the Madurese people towards these four figures (Fitriati, 2020). *Bhuppa' Bhabbu' Ghuru & Rato* itself is a native Madurese proverb that reflects the culture of the Madurese people. Proverbs are a form of oral literature with literary value due to their unique way of conveying messages. They are brief but dense with clear meanings. The words used have specific meanings and high value. According to Adani (2016) the term *Bhuppa' Bhabbu' Ghuru & Rato* contains principles and life views of the Madurese people that have been applied and believed to achieve a good life. Based on the above background, the researchers aim to describe through literature review the group guidance service imbued with the cultural values of Madura *Bhuppa' Bhabu Guru Rato* to prevent student identity crises.

METHODS

The research method employed in this study is a literature review. According to (Creswell, 2015) a literature review involves analyzing relevant studies from a theoretical perspective. Literature selection was conducted using several platforms such as Garuda, Google Scholar, and Wiley, focusing on literature from the past ten years. The steps undertaken in this research are as follows.



RESULTS AND DISCUSSION

Ten relevant articles were identified from the fifty articles found. The table below summarizes the relevant articles obtained from the literature study.

Tabel 1. Artikel Relevan dalam Penelitian

Number	Year	Title	Method	Research Findings
1	(Novanda et al., 2024)	Strategies to Overcome Identity and Cultural Crisis Due to the Era of Globalization	Qualitative	Through awareness and concrete actions, the community can preserve their culture by promoting local culture through various platforms and equipping the millennial generation with cultural understanding in the era of globalization.
2	(Kushendar, 2017)	Characteristics of Effective Counselors in Understanding the Identity Crisis of Indonesian Culture	Service learning	The implementation of counseling has proven effective in overcoming the socio-cultural crisis of the archipelago by requiring counselors to be sensitive to diversity and cultural differences. The quality of personal knowledge and awareness of socio-cultural values can influence the creation of effective counseling.
3	(Han, 2023)	Identity Crisis and the Formation of Homo Religiosus: A Decolonial Reflection on Erik H. Erikson's Young Man Luther	Psychohistorical analysis	In the formation of one's identity, an identity crisis is not merely a negative factor but also a meaningful process.
4	(Pasaribu & Novalina, 2023)	CCM (Counseling Communitying Mentoring): Shepherd Strategy for Addressing Identity Crisis in Adolescents	Qualitative	The study results indicate that adolescents with identity crises have a chance to recover using CCM strategies. These three strategies are implemented according to the characteristics of adolescents.
5	(Makki & Aflahah, 2023)	Group Guidance Training Based on Local Wisdom Ca'oca'an Madura for BK Teachers at Madrasah Aliyah Pamekasan	<i>Asset-Based Community Development</i>	Local wisdom-based group guidance training is beneficial for BK teachers in training new skills to implement group guidance services with local wisdom.
6	(Rope, 2022)	The Relationship Between Social Media and Adolescent Identity Crisis: A Qualitative Study	Quantitative	The results indicate that the significant value of social media use on behavior is $0.063 > 0.005$, which means it is not significant. Thus, it can be concluded that social media

				does not have a significant impact on the identity crisis of adolescents.
7	(Jannah, 2022)	Implications of Tembhâng Macapat Madura in Guidance and Counseling	Qualitative	Tembhâng macapat Madhurâ contains noble values closely related to moral messages, relevant for inclusion in Guidance and Counseling services by formulating and internalizing them into the services.
8	(Fikriyati et al., 2021)	Vernacular Tafsir in Madura: Negotiating Idea of Human Equality in a Social Hierarchical Tradition	Socio-historical and Linguistic Interpretation Methods	The research shows that translating the Qur'an is a cultural work besides being religious.
9	(Nosi et al., 2022)	Politeness Analysis in the Use of Madurese Language Towards Parents	Descriptive Qualitative	The findings indicate that respondents use soft language towards their parents, while many use the engghi bhunten language with teachers.
10	(Padillah, 2020)	Implementation of Reality Counseling in Addressing Identity Crisis in Adolescents	Quantitative Experimental	The study concludes that, in general, reality counseling can address identity crisis issues in adolescents. The findings indicate that respondents are relatively closed in exploring themselves, making decisions independently, avoiding conflicts, and tolerating their own and others' emotional expressions.

The Urgency and Factors Of Identity Crisis

The findings from the literature study highlight the urgency and factors contributing to the identity crisis among adolescents. Adolescence is a phase where individuals are directed towards identity formation due to their more unstable mental state compared to childhood or adulthood. This can be caused by several factors including: 1) Adolescents often have a weak and not fully formed personality, requiring support and guidance to strengthen the personality formation process; 2) The environment plays a crucial role in shaping adolescents' lives to be more perfect; 3) Parents often exert excessive pressure on adolescents to meet their expectations; 4) Adolescents' knowledge about their own nation decreases due to globalization, which results in less information about their homeland being available and of interest (Maghfirani & Romelah, 2023). The process of identity search is carried out through the development of personal identity unique to each individual (Padillah, 2020). However, some adolescents cannot go through the self-development process properly, resulting in an identity crisis (Pasaribu & Novalina, 2023).

An identity crisis is a state where individuals question their values, goals, and beliefs (Rope, 2022). It is a phenomenon that occurs during adolescent development where they often feel unsure about their identity, who they are, and what their actual roles are (Kushendar, 2017). In this context, identity crises are highly vulnerable among adolescents due to their inability to resolve internal conflicts effectively (Pratama et al., 2021). Adolescents who fail to find their identity or experience an identity crisis often have low self-esteem and confidence, decreased motivation to learn and school performance, low empathy, pro-social attitudes, and interaction abilities, leading to deteriorating social relationships and various problems and conflicts (Siregar, 2018). The adolescent phase is often referred to as an "identity crisis" because, during this life cycle period, every adolescent must form something important

for themselves (Han, 2023)

James Marcia, a psychologist, divides the identity crisis as follows (Wibowo, 2015). 1) Identity Diffusion: Occurs when adolescents cannot make decisions and do not have the ability to commit. 2) Identity Foreclosure: Occurs when adolescents conform to others' expectations regarding their future. 3) Identity Moratorium: Occurs when adolescents explore various commitments but are not yet ready to make their own commitments. 4) Identity Achievement: Occurs when adolescents choose their own identity to overcome the identity crisis they experience. An identity crisis can hinder individuals' ability to recognize the need for acknowledgment from others (Han, 2023)

Several factors influence individuals experiencing an identity crisis. Firstly, based on situational analysis, most adolescents experience an identity crisis due to difficulties in realizing who they truly are (Padillah, 2020). Adolescents experiencing an identity crisis are those who doubt their identity and struggle to find the meaning of life. (Kushendar, 2017; Pasaribu & Novalina, 2023). Secondly, the lack of role models or models for adolescents in shaping their personalities is a significant issue. A counselor who can be a good self-example can function as an essential essence or model and is understood as an effective instrument in helping adolescents (Kushendar, 2017). Thirdly, family factors also contribute to the identity crisis (Pasaribu & Novalina, 2023). Adolescents from broken homes often lack parental love. Previous research findings indicate that social media such as Facebook, Instagram, TikTok, and others do not significantly influence the identity crisis. (Rope, 2022).

Group Guidance Incorporating the Values of Bhuppa' Bhabu' Guru Rato to Prevent Identity Crisis

A counselor, as a professional, provides assistance to individuals in facing personal or social problems, especially in helping students overcome the identity crisis they experience (Kushendar, 2017). An identity crisis is a stage where an individual makes decisions about important issues related to their self-identity (Padillah, 2020). It is essential to explore strategies to address this identity crisis (Novanda et al., 2024). An effective counselor is someone who can understand every problem faced by students or adolescents. This understanding is the initial capital to comprehend the situation experienced by students, as good understanding is one of the superior skills of a counselor (Kushendar, 2017). To prevent an identity crisis, guidance and counseling play a role in helping students, one of which is through group guidance.

Group guidance is assistance provided by a counselor as the group leader to group members discussing learning, career, personal, and social fields (Corey, 2012). The implementation of group guidance can incorporate local wisdom within it. Local wisdom can be interpreted as a discourse on the moral order of life. Local wisdom is also considered an important way of life and is preserved from generation to generation through group guidance services (Makki & Aflahah, 2023). Cultural education can help adolescents understand and appreciate their local culture (Novanda et al., 2024). Moreover, a culture-based approach is considered good and effective (Makki & Aflahah, 2023). Local wisdom, often conceptualized as local policy, local knowledge, or local intelligence (Makki & Aflahah, 2023). is still maintained and preserved in Indonesia today, so it can still be applied in daily life (Jannah, 2022). National culture and identity play an essential role in addressing the problem of the identity crisis (Novanda et al., 2024).

Guidance and Counseling, as part of education, play a crucial role in ensuring that there is no clash of values between local and other identities that can cause the younger generation to lose their identity (Jannah, 2022). Guidance and Counseling must be able to formulate cultural values in Indonesia into counseling services. This effort is made to build the nation's principles and values and prevent negative values from outside cultures (Jannah, 2022).

One of the local wisdom values in Indonesia is the values upheld by the Madurese community. In addition to being known as an ecological and historical environment, the Madurese community also has unique social and cultural characteristics (Fikriyati et al., 2021). The cultural richness of Madura is closely tied to high moral messages and values (Jannah, 2022; Nosi et al., 2022). One of the cultural values possessed by the Madurese community is the saying "*bhuppa' bhabu' ghuru rato*," which means every Madurese person must obey and respect their father (*bupa*), mother (*babu*), teacher (*ghuru*), and leader (*rato*) (Bahari, 2008; Mufarrohah et al., 2013). In Madurese culture, the philosophy of Bhuppa' Bhabu' Guru Rato refers to those who must be respected more than others in Madurese society (Nosi et al., 2022).

The *Bhuppa' Bhabu' Guru Rato* philosophy indicates several forms of respect and obedience. The first is *Bhuppa' Bhabu*, which means respecting and obeying both parents, namely the father and mother (Bahari, 2008). The cultural heritage of *Bhuppa' Bhabu' Guru Rato* places parents as the first to be honored and glorified by everyone before teachers and leaders (Syamaun, 2019). Politeness towards parents is non-negotiable in the local wisdom value system of the Madurese community (Nosi et al., 2022). Adolescents need to be taught how to be devoted to their parents because negative personality traits in children are also caused by the lack of parental guidance in shaping adolescent personality (Siregar & Harahap, 2017). Respecting parents can be done by listening to their words, obeying their commands, and seeking their pleasure through deeds and words (Ichsanto & Wahyuningsih, 2021). Thus, indirectly, if adolescents can be devoted to their parents, they will form a good personality.

The second expression of the *Bhuppa' Bhabu' Guru Rato* philosophy shows that the Madurese people highly respect their leaders. Teachers hold a noble position for the Madurese community (Fikriyati et al., 2021). This is in line with Mufarrohah et al., (2013) who state that the community adheres to consultations with religious scholars, who are mostly considered leaders. The attitude of obedience and compliance towards leaders becomes a significant potential in building the individual's moral foundation (Bahari, 2008 ; Khoiri, 2022). If an individual can respect a leader, it becomes a component of behavior related to attitude (Wardani & Uyun, 2017). This component can indicate the intensity of the attitude, which can be seen through the individual's tendency to act or behave towards others. Thus, individuals can prevent an identity crisis. All four elements of the *Bhuppa' Bhabu' Guru Rato* philosophy are culturally respected (Fikriyati et al., 2021). This means that each individual must maintain politeness when interacting with others, especially those older than them (Nosi et al., 2022).

Implementing the values of *Bhuppa' Bhabu' Guru Rato* can be done in the stages of group guidance activities. Counselors can provide an understanding to group members of the importance of respecting parents, teachers, and leaders to form a positive personality. Thus, adolescents can prevent an identity crisis within themselves.

CONCLUSION

Based on the discussion above, several factors can influence the occurrence of identity crises, including the individual themselves, the lack of role models, and family factors. The way to prevent identity crises is by implementing the values of *Bhuppa' Bhabu' Guru Rato* into group guidance to prevent student identity crises. Future researchers are advised to test or develop the values of *Bhuppa' Bhabu' Guru Rato* incorporated into group guidance techniques or materials to obtain evidence of their effectiveness.

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