

Strengthening the Quality of Counseling Center in Pesantren through Implementing WOCA (Wisdom Oriented Counseling Approach) Model

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ABSTRACT. The role of Counseling Center in Pesantren takes the important aspect of Santri's Mental Hygiene. However, related to gender, the dynamics of students have not been well discussed so that it raises other problems related to systemic matters in the private, social, learning and career fields. This article aims to provide an overview of the breakthrough approach that suits the needs of *santri*, namely WOCA (Wisdom Oriented Counseling Approach) with stages (1) rapport; (2) problem exploration; (3) formulation of the problem; (4) the development of alternative problems; (5) decision making; (6) termination. This study uses a qualitative approach to the type of phenomenology through in depth interviews, observation, and documentation at the Mamba'ul Hikam Islamic Boarding School and Nurul Qur'an Islamic Boarding School in Malang, East Java. The results showed similar patterns used in providing Policy-based "*Konseling Berbasis Kebijaksanaan*" or (WOCA). The WOCA approach has the main objective of facilitating the counselee to be able to anticipate and solve problems related to self-acceptance and the environment and to develop the counselee's potential optimally. The results of the study prove that through counseling with the WOCA approach, counselors can use to overcome and anticipate problems related to personal, social, learning and career fields. This is because through WOCA counselors can optimize intrapersonal and interpersonal skills within the framework of wisdom values.

Keywords: Counseling Center, WOCA, Pesantren

INTRODUCTION

The rapid development of technology and information has led to various events and phenomena that influence the development of new concepts, ideas and theories (Azmi, 2019) in all fields of life, especially in pesantren settings. Islamic boarding school is a community-based Islamic religious institution that organizes diniyah education and / or integrated with other types of education and skills. This is in accordance with Government Regulation of the Republic of Indonesia Number 55 Year 2007 which discusses Religious Education and Religious Education Chapter 1 Article 1 Point 4. In the previous point (Point 3) describes the nature of Islamic religious education in the form of diniyah education is Islamic religious education held in all lines and levels of education. Nevertheless, the history of the development of Islamic boarding schools has existed since Sunan Ampel or Raden Rahmat when they started the education system from small "surau" to rapidly developing as pesantren.

The long history of Islamic boarding schools has become an indicator of the birth of the concept of a unique, unique and special pesantren education system. Islamic boarding schools are now considered to contribute to the birth of righteous people who have the intelligence not only

cognitive but also moral and spiritual intelligence. In addition, Islamic boarding schools can also absorb more advanced education systems so that they can integrate the modern education system without leaving the intellectual traditions of students. The integration made the transformation of Islamic boarding schools into modern huts (Maunah, 2009). However, the development of pesantren will make the needs of students more complex. It also affects the caregiver who has been considered a central figure in the pesantren. *Kyai* and *Ustadz* has a big role in facilitating students to develop optimally. Various breakthroughs in pesantren such as Al Jundy¹ study on the importance of accommodating students' creativity through non-curricular activities and the establishment of various pesantren business entities such as minimarkets, mini gas stations, etc. will make students have the experience to train their business souls (Taufiq, 2016).

In addition to these efforts, Islamic boarding schools also have moral demands to make students mentally and spiritually healthy. If the religious learning process in pesantren is related to spiritual and moral aspects, other activities must support other aspects such as character and mental formation. This is important considering several cases related to the mentality of students such as cases of students killed by senior persecuted in Mojokerto, molestation of students in Aceh or students who died while waiting to pick up their mother in Cirebon (Ardi, 2019). In addition, some mental problems of students also arise, such as anxiety, stress on the environment for new students, time management to conflicts between students, peran siswa terhadap gendernya which if not immediately handled will have a systemic impact on the psychological and mental conditions of students. Research conducted by NH Rahma, et al (2017) found that the high anxiety experienced by students can affect the adaptation process in Islamic boarding schools. In addition, other findings by Arifin (2022) explain the problem of the emergence of high self-esteem among students in Islamic boarding schools, this then becomes the basis for the importance of counseling services in Islamic boarding schools. Anggi's findings (2019) also reveal that the anxiety rate of students in Bogor reaches more than 30%. Through various phenomena and previous research studies related to psychological problems in Islamic boarding schools, the position of peer counselors in Guidance and Counseling services becomes urgent.

The birth of the Center for Counseling and Peer Counselor Services or similar institutions in pesantren is one alternative solution that can be taken to facilitate the psychological needs of students (Hotifah, 2019). Moreover, large Pesantren with tens of thousands of santri need to prepare special counseling places and institutions to provide services to santri. Problems arise when not many pesantren realize the importance of counseling and psychological assistance institutions. Santri will have the potential to experience a number of mild to moderate and even severe psychological disorders during their study periods at the pesantren. Therefore, a number of Islamic boarding schools such as the Bangunwijo Bantul Boarding School, Darusy Syahadah Boyolali Boarding School, Musthafawiyah Islamic Boarding School, Modern Daar Al-Ulum Asahan Islamic Boarding School, Islamic Boarding School Al-Hikam Malang, Islamic Boarding School Mambaul Hikam Tulungagung and Modern Islamic Boarding School Integrated Darul Mursyapan, Pesantren Darul Mursyapan Tuli North Sumatra and other Islamic boarding schools have integrated counseling services.

Some pesantren using the group counseling service method with a client centered therapy approach (Lubis, 2017). The importance of Guidance and Counseling services in Islamic boarding schools was also revealed by Rahmawati (2016) who explained guidance and counseling services in Islamic boarding schools while maintaining the Islamic boarding school culture. The concept of Guidance and Counseling is not the new concept at Pesantren. Guidance and Counseling Services are also one of the ways taken by pesantren to conduct independence training on an ongoing basis. This is in accordance with the benefits of counseling and guidance institutions proposed by Sukardi (Sukardi, 1983), among others (1) helping students develop in all fields; (2) helping students make choices according to their level of education; (3) helping students make future

career planning and selection; (4) assisting adjustment in pesantren; (5) helping and completing communication efforts between parents and students.

Nevertheless, according to Azmi (Azmi, 2019) the emergence of several integrated counseling institutions in pesantren still leaves problems such as (1) counseling services are not carried out by professionals who understand the theories and approaches of guidance and counseling in a modest manner. The first (1) and foremost problem of each counseling institution in pesantren is that the services provided are insufficient or not in accordance with the standards associated with certain theories and concepts such as counselors who become "punishers" for mistakes made by students, counselors who only provide advice to students, counselors who do not understand the theories and concepts that apply; (2) the large number of students is not matched by a more effective and efficient approach to counseling services such as the role of peer counselors who have been trained by the main counselors; (3) there is no inter-pesantren counseling service network so that when there are certain cases that are quite severe, there is no container or consortium between pesantren counselors for case conferences to facilitate the settlement of cases in a pesantren; (4) The lack of counseling service agency programs that can facilitate students to be more creative. Integrated counseling institutions in Islamic boarding schools should have superior programs that are creative so they can help students become more developed according to their talents and interests (5) The counselor's understanding of the gender equality of students is still low and in the Islamic boarding school there is still a large influence on local patriarchal culture, so that in decision making the role of women is still below men and women become sub-ordinal men. This causes women to have self-concepts and low self-esteem (Tausch, 2016). The various problems related to the mental condition of the students above are assumed to be the need for more professional counseling services, as well as the demands for innovation in counseling approaches in Islamic boarding schools which are the key points in this paper. WOCA is expected to be able to become an approach that is in accordance with the problems and characteristics of the pesantren environment.

METHOD

This research was conducted in several Pesantren namely Pondok Pesantren Nurul Qur'an Malang, Pesantren Mambaul Hikam Tulungagung and with a focus on each institution or bureau of Counseling and psychology. This study uses a qualitative approach with a phenomenological design. This phenomenological research intends to uncover the substantive meaning of a phenomenon, this research seeks to articulate the essence of the meaning of gender equality in counseling services. The commonly used techniques in qualitative research are: "(1) in-depth interviews (indepth interview); (2) Observation participatory (observation); and (3) analysis of the documentation ". These three techniques will also be used to do this research. While the data sources in this study are outlined in the following table.

1.1 Table of Data sources

Type of data source	Data source
Informant	- Counselor - Psychologist - Administrator - Peer Counselor
Place	- Pondok Pesantren Nurul Qur'an Malang, - Pesantren Mambaul Hikam Tulungagung
Events	- Service Activities - Service Management - WOCA Implementation

Documents	- Service documents
	- Client Archive

In this research, the process of analyzing and interpreting data includes the process of bracketing, horizontalizing, meaning units to get textural descriptions, imaginative variations, to get structural descriptions, and to integrate textural and structural descriptions into a universal meaning and represent respondents as a whole. The validity of the results of the study using intersubjective validity.

Results and Discussion

Counseling services at the Nurul Qur'an Islamic Boarding School in Malang, and Mambaul Hikam Tulungagung Islamic Boarding School are carried out by the counseling and psychology bureau unit both at the School and those carried out by the boarding school. In the counseling and psychology bureau unit is the responsibility of the guidance and counseling teacher, while the guidance at the Islamic boarding school is the responsibility of the Ustadz or Ustadzah. Counseling can be done directly or indirectly.

Direct counseling that is done when the client or students who take the initiative to provide guidance or get counseling from counselors. While indirect counseling is counseling that is based on a case, or problems that arise, including the tendency of deviant behavior, so the counselor feels the need to provide guidance and counseling to the client concerned. Although the task of conducting counseling has been assigned to each person responsible, but in its implementation, not all clients conduct counseling at the counselor that has been determined.

In the counseling service process in Nurul Qur'an Malang Islamic Boarding School, and Mambaul Hikam Tulungagung Islamic Boarding School there are several phenomena that occur (1) Lack of professional counselors, (2) lack of administrators who understand the importance of counseling services, (3) problems very personal cases such as stress, harassment, MBI, trauma etc. (4) home sick and adaptation; (5) withdrawal, (6) maldjusment; (7) Career (8) Hygine; (9) guidance and counseling services it self.

WOCA is one of the initial developments in the provision of counseling and psychological counseling services based on personal development through communication and network skills. Through I-WOCA every counselor and psychologist or therapist has an obligation to internalize and integrate the value of wisdom with Islamic values oriented towards problem awareness (Tonessen, 2014). In addition, another compulsory competence in this breakthrough is the commitment of commitment in building relationships with several counselors and therapists at other pesantren institutions or units. Service bases that prioritize Islamic values such as (1) help one another; (2) sincerity; (3) Patience; (4) grateful behavior and (5) *Tawakkeal* concept. More technical, theoretical and counseling techniques can be used in this WOCA model. This is because the integrated system in this model is based on aspects of personality, communication and service outcomes for optimal awareness. The personality aspect is the "core" of this model. Counselors and psychologists with a prudent attitude towards solution in developing unit management, improving service quality and satisfying results of each service.

The results of the WOCA implementation research involving 4 counselors in the two Islamic boarding schools can be described as follows. (1) According to the results of the interview with the counselor, Muhtadi explained that WOCA is a concept that is easy to apply in the field. This is evident from students who feel helped by counseling services following the steps of the WOCA; (2) Counselor Muhayya from Mambaul Hikam explained that WOCA can be a new

perspective that can be internalized on the ideal figure of a pesantren counselor; (3) even though it is a model with a new term, the application of WOCA in Nurul Qur'an Islamic boarding schools is still very interesting, even some other counselors expect technical guidance to facilitate implementation in detail so as to improve the quality of Guidance and Counseling services; (4) according to Siti, one of the Islamic boarding school counselors in Malang explained the need for special attention for each counselor in the Islamic boarding school. He felt that the attention of scientists and related parties was lacking in their concern for the scientific development of Islamic boarding school counselors who might be able to inspire other counselors and be able to improve the quality of Guidance and Counseling services at Islamic boarding schools.

Etymologically the term counseling comes from the Latin word *consilium* which means "with" or "together" which is coupled with "accepting" or "understanding". Whereas in the Anglo-Saxon language, the term counseling comes from "*sellan*" which means "to surrender" or "deliver" (ABKIN, 2008). There are several opinions expressed by several experts to define counseling, among others. Counseling is an activity where all the facts and experiences of a person focus on a particular problem to be addressed by the person concerned, where he is given personal assistance and directly in solving the problem. The counselor does not solve problems for the counselee. "Counseling must be aimed at the progressive development of individuals to solve their own problems without help. Another opinion states that counseling is a process in an individual who is experiencing problems (counselee) is helped to feel and behave in a more pleasant atmosphere through interaction with someone who is not problematic that provides information and reactions that stimulate the counselee to develop behavior that allows it to play a more effective role for itself and the environment. Winkel (2015) suggested that counseling is a channel for providing guidance. In counseling discussions / talks are held between a counselor (counselor) with one person (individual counseling) or with several people at once (group counseling). The person served is called a counselee. The discussion revolves around the problem / difficulty / problem being faced by a counselor helping that person to find a solution to the problem.

From some expert opinions on the understanding of counseling can be concluded that counseling is a process of providing assistance performed by a counselor to someone who is experiencing an interfacing problem (counselee) With the road to conduct direct communication, convey and pay close attention to the content of talks, gesture motion (non verbal communication) with the intention to improve the understanding of both parties involved in the interaction that is Last. In addition, counseling is a professional service that has a purpose in every process that is undertaken. Briefly the main purpose of using counseling skills is to help the counselee in developing personal skills and inner strength so that they can create happiness in their own lives and others (Jones, 2013). The purpose of using counseling skills is divided into five different objectives (Joni, 2008) namely:

Supportive listening. Supportive Listening is a goal that refers to the ultimate skill to be willing and able to listen the counselee, taking some of the views and perspectives and insensitive indicating that they (contemplation) have listened to accurately. Counselors with good listening skills can soothe, relieve suffering, treat psychological injuries of counselee problems.

Manage problematic situations. The counselee dating to counselors carries the problem. The problems faced by the counselee are influenced by a wide range of situations and conditions that are often very complicated. The joint counselor of counselee together identifies the problematic situation at hand. Based on the situation, the counselor can make a problem frame thoroughly and comprehensively so that the counselee become familiar and understand the situation at hand.

Problem Management. While some issues are limited, many other problems may be larger and more complex than the specific situations in them. The purpose of a counseling process is to manage and squeeze out any problems that are being faced by the counselee, so that the problems that look very complex become increasingly specific.

Change the bad skills that create the problem. Skills in the face of problems should be taught, because skills cannot be gained without a process and learning experience. The goal of one of those counselling skills is to provide a learning experience that is a good skill in solving problems, because there is not a little counselee that tries to solve the problem in bad ways.

Make a change in living philosophy. The management process manages the problematic situation and then changes the skills in problem solving it needs to be a habit every time it encounters a problem, and it becomes one of the living philosophy of the counselee. This is one of the main goals of counseling skill.

Table 1.2: Techniques for Each Counseling Stage source: Winkel (2015)

Early stage (Problem Definition)	Mid Stage (Working Stage)	Final stage (Action)
<ul style="list-style-type: none"> • <i>Attending</i> • <i>Listen</i> • <i>Empathy</i> • <i>Reflection</i> • <i>Exploration</i> • <i>Asking</i> • <i>Capture the main message</i> • <i>Encourage and minimal encouragement</i> 	<ul style="list-style-type: none"> • <i>Concluding temporarily</i> • <i>Lead</i> • <i>Focusing</i> • <i>Confrontation</i> • <i>Clear up</i> • <i>Make it easy</i> • <i>Directing</i> • <i>Minimal encouragement</i> • <i>Shut up</i> • <i>Take the initiative</i> • <i>Give advice</i> • <i>Giving information</i> • <i>Interpreting</i> 	<ul style="list-style-type: none"> • <i>Conclude</i> • <i>Plan</i> • <i>Assess</i> • <i>Ending counseling</i>

Some research results reveal that the personality aspect of the counselor is more likely to influence the results of the counseling than the theory or approach used by counselors (Bockting, Knudson and Goldberg, 2008). As a consequence, many researchers are starting to pay attention to the quality of effective counselors. Hanna and Ottens (2016) mention the quality of the effective counselor lies in their wisdom in the counseling practice. Counselors who care about the benefits are counselors who are able to use considerations that prioritize the benefits of Consley when conducting counseling practice. So that's what the counselor does gives ease to the disclosure of Conselee feelings and thoughts and in line with the cultural characteristics of a micro-level landscape that is backed by the counselee (Triyono, 2005).

In Gardner's View (1993), Wise Counselor is a counselor whose high interpersonal intelligence profile, i.e., has the capacity to understand the intensity of feelings, behaving motivation, and desires of others. In another way, the experts mention as empathy, i.e. the ability to know how others perceive. Regarding the wisdom, Gardner (1993) expressed much to his association with creativity, leadership, and morality.

The behavior of Wisefull is discussed and differentiated from intellectual behavior. Traditional counseling further emphasizes the intelligence, behavior development, Underemphasizing Wisdom. In the past, the counselor was deemed adequate if he mastered the theory and counseling techniques. Lately, the mastery of counselors for effective counseling theory and technique alone is deemed insufficient to help Consley. Studies have shown that to obtain effective counseling results it is necessary for the behavior of a counselor who is expedient to accompany the intelligent behavior (Triyono, 2005).

Table 1.3 The following is a table and indicators of WOCA

SUB-VARIABLES	INDICATOR
1. Islamic Values (Quran and Sunnah)	<ul style="list-style-type: none"> • Helping each other; • Sincerity; • Patience; • The conduct of gratitude • Tawakkal
2. Cognition (Source: Stenberg 1990 ; Baltes & Staudinger, 2000; Birren & Fisher, 1990; Basset, 2000; Hanna & Ottens, 1995)	<ul style="list-style-type: none"> • Awareness of gender • Able to do dialectical reasoning • Able to adjust • Tolerant of ambiguity • Sharp in seeing the situation in depth • Can identify problems
3. Affection (Source: Birren & Fisher, 1990)	<ul style="list-style-type: none"> • Understand others on the basis of the subjective perspective of the other person concerned • Care for the lives and environment of others • Able to share feelings with others • Refusing to act mechanically • Willing to pay attention to the thoughts, feelings, and actions of others
4. Conation (Source: Birren & Fisher, 1990; Bassett, 2000)	<ul style="list-style-type: none"> • Willing to recognize themselves with all the limitations & strengths • Willing to recognize others with all their limitations and strengths • Willing to communicate with others, especially for active listening
5. Characters Strength & Behavior (Source: Gardner. 1999; Oswoll & Perlmutter, 1990)	<ul style="list-style-type: none"> • Humble • Able to say and do honestly • Able to understand yourself • Have self-disclosure • Have high personal and professional integrity • Dare to face challenges

Intervention Procedure

Procedure of WOCA intervention to Gulma Consley following the stages of counseling flow in general. Therefore, counselors are allowed to use certain counseling approaches as mastered. But in general, counselors will apply an eclectic-pragmatic approach (1999). This means that counselors are expected not to be trapped in a specific counseling approach or counseling flow mechanically. The intervention procedure used in WOCA as follows.

Create relationships. Creating rapport with a guideline among others on the ability to adapt to various settings of Counselee, self-openness, humble, refused to act automatically and awareness of gender.

Exploration issues. Recognizes the frequency, duration, and intensity of the problem that is being encountered by Counselee.

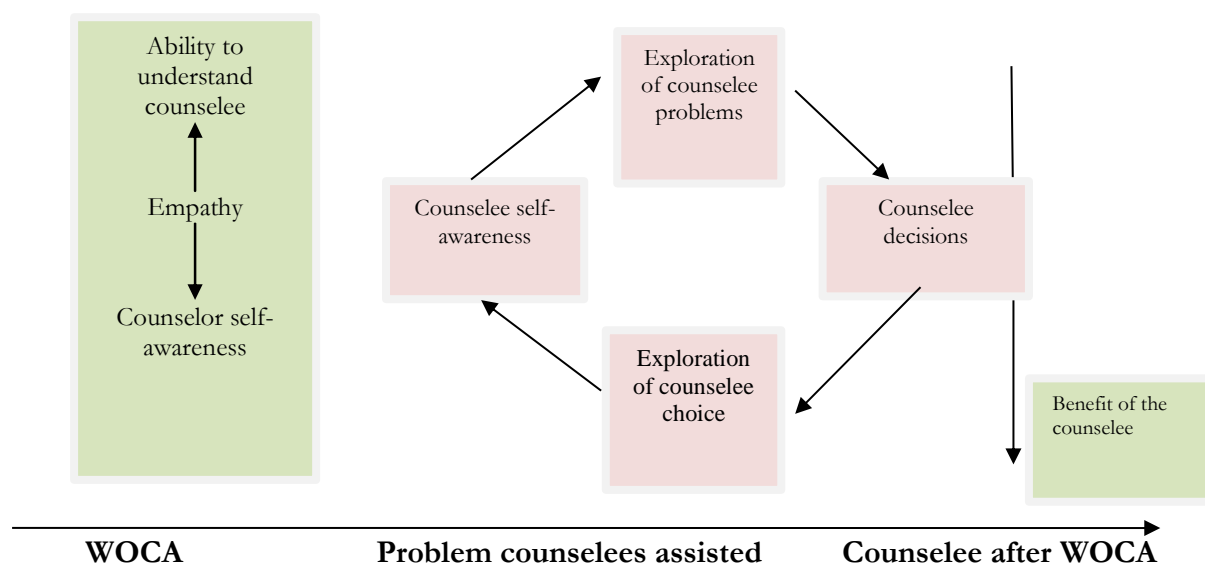
Formulation of problems. Identifying and formulating problems with the guidelines among others with the ability to identify the problem in depth, understand the Counselee on the subjective perspective of the corresponding counselee.

Alternative development solution problem. Invite the Counselee to seek out the options of the exits and simultaneously test the reliability of those choices by guiding among others on the daring ability to face various challenges.

Decision making. Provide the opportunity of counselee to determine the best choice of behavior that is expected among others on the ability of dialectical reasoning, teaching the courage to face all the risks that have been taken along with the consequences that accompany.

Termination. End the counseling relationship while maintaining the atmosphere of the creation of the relationship that has been built early in the counseling process.

WOCA (Wisdom Oriented Counseling Approach). Source: (Triyono, 2005).



Based on the explanation of the WOCA model, description and explanation of the model approach and concrete steps that can be taken by boarding school counselors can be known. This counseling model is in accordance with the traditions of santri life that emphasizes Islamic values in an integrative way. Another study that supports the WOCA model is the result of a study by Arifin (2012) (that examines the intersection of the pesantren tradition with counseling services. The pesantren cultural values are very possible to be absorbed in this counseling service. This pesantren-based counseling approach uses a balance (at-tawazun) approach of various elements and is oriented towards wisdom. The keyword Benefit is one of the values in WOCA to bring balance (at-tawazun) to the lives of students so that they can live and develop optimally according to their talents and interests.

Another thing that became the pressure point of this discussion is the link between WOCA and the urgency of the relationship between counselors between pesantren. This model offers an offer for counselors to be able to create a network or communication forum for counseling institutions between pesantren. This network or forum will work to establish and record certain cases so that they can be brought to case conferences, mediations and similar services, of course, with the permission of the leaders and caretakers of Islamic boarding schools. Naming the network as an example is the Boarding School Counselor Network (JPK) which houses several boarding schools with different levels of education . One of the advantages is the

exploration of the talents of students' interests and careers and the tendency of the values of the huts to be one of the considerations to continue at the level of education in other pesantren. All these efforts remain shaded by the principle of benefit (wisdom) in accordance with the specific characteristics of WOCA (Birren, 1990).

The results of the implementation of WOCA as one of the counseling approaches in several pesantren, the following proves (1) the importance of the position of psychological assistance services in pesantren; (2) the need for innovation and breakthrough in counseling approaches that are in accordance with the values of the pesantren; (3) several counselors/officers claimed to be helped by technical guidance related to various counseling skills updates. Through the results and discussion in this paper, WOCA has a clearer position and is proven to be implemented quite well, although it still has some notes that need to be improved for better psychological assistance services in these Islamic boarding schools. The implementation of WOCA will also be easily socialized by connecting counseling service centers between one pesantren and another.

CONCLUSION

The WOCA (Wisdom Oriented Counseling Approach) counseling model is one of the breakthroughs that can be an alternative solution to the lack of boarding school counselors who understand concepts and theories according to the values of between counselor and teacher in pesantren. The principle of benefit is the focus of discussion in accordance with the principle of balance (Tawazun) in accordance with the values of Islam, non-directive counseling approaches for clients, carrier orientation and counselee specific advocacy services. However, some shortcomings that need to be refined are the lack of publication and dissemination of this model in pesantren. These deficiencies will be enhanced through further studies both authors and subsequent researchers.

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