

## Development of an Effective Counselor Personality Model Based on Malay Culture

Siska Mardes<sup>1</sup>, Isnaria Rizki Hayati<sup>2</sup>, Fadhila Rahman<sup>3</sup>

<sup>1,2,3</sup>*Guidance and Counseling Study Program, University Riau*  
e-mail: [siska.mardes@lecturer.unri.ac.id](mailto:siska.mardes@lecturer.unri.ac.id)

**ABSTRAK.** Culture influences every aspect of human life, including counseling practices. Cultural differences between counselors and clients can present challenges when counselors interpret clients' behavior through the lens of different cultural backgrounds. In the context of Indonesia, Western counseling theories are often used as references, although these cultural values do not always align with local wisdom. This study aims to explore the application of Malay culture as a model for effective counselor personality within a multicultural perspective. The research employs a literature review method by analyzing various sources related to counseling theories, Malay cultural values, and counselor competencies. The findings highlight that Malay-based counselors emphasize spirituality, knowledge, modesty, goodwill, and compassion. These values are rooted in tradition and local wisdom, prioritizing social relationships and human interconnectedness. An effective counselor not only possesses technical competence but also demonstrates empathy, patience, and high moral integrity. The results of this study emphasize the importance of developing a counseling model aligned with Indonesia's local culture to make counseling services more relevant and effective. Malay culture, particularly in Riau Province, can serve as a reference in formulating an effective counselor's personality. Adapting counseling approaches to local cultures is expected to enhance the quality and effectiveness of counseling services.

**Keywords:** Personality, Counselor, Effective, Malay Culture

**ABSTRAK.** Budaya mempengaruhi setiap aspek kehidupan manusia, termasuk praktik konseling. Perbedaan budaya antara konselor dan klien dapat menjadi tantangan tersendiri ketika konselor menginterpretasikan perilaku klien melalui lensa latar belakang budaya yang berbeda. Dalam konteks Indonesia, teori-teori konseling dari barat sering digunakan sebagai referensi, meskipun nilai-nilai budaya tersebut tidak selalu sesuai dengan kearifan lokal. Penelitian ini bertujuan untuk mengeksplorasi penerapan budaya melayu sebagai model kepribadian konselor yang efektif dalam perspektif multikultural. Penelitian ini menggunakan metode tinjauan literatur dengan menganalisis berbagai sumber yang berkaitan dengan teori-teori konseling, nilai-nilai budaya melayu, dan kompetensi konselor. Temuan menyoroti bahwa konselor berbasis budaya melayu menekankan pada spiritualitas, pengetahuan, kerendahan hati, niat baik, dan kasih sayang. Nilai-nilai ini berakar pada tradisi dan kearifan lokal, memprioritaskan hubungan sosial dan keterkaitan manusia. Konselor yang efektif tidak hanya memiliki kompetensi teknis tetapi juga menunjukkan empati, kesabaran, dan integritas moral yang tinggi. Hasil penelitian ini menekankan pentingnya pengembangan model konseling yang selaras dengan budaya lokal Indonesia agar layanan konseling menjadi lebih relevan dan efektif. Budaya Melayu, khususnya di Provinsi Riau, dapat menjadi acuan dalam merumuskan kepribadian konselor yang efektif. Penyesuaian pendekatan konseling dengan budaya lokal diharapkan dapat meningkatkan kualitas dan efektivitas layanan konseling.

**Kata Kunci:** Kepribadian, Konselor, Efektif, Budaya Melayu

## **INTRODUCTION**

Culture has beliefs, arts and customs. The counselor as an individual who has a culture and the counselee as an individual who also has a culture. Cultural differences can be a potential problem in the counseling process if a counselor interprets the counselee's behavior from his cultural background which is different from the counselee's cultural background overall refers to western theories in assessing and implementing the counseling process including establishing the counselor's own ideal personality. While culturally, western therapeutic theories also have cultural tendencies that are very different from Indonesia's own culture which refers more to Asian culture.

Determining the personality of an effective counselor based on western theories becomes less relevant in Indonesia. One example of the difference between western and non-western societies is the view of self-concept. Western societies tend to view the self as independent in the form of individual independence as a separate and self-contained entity (Matsumoto, 2008: 32). Based on the differences in self between western and non-western cultures, the concept of an effective counselor that is suitable for Indonesia itself also has different characteristics. It is necessary to adjust the concept of an effective counselor in counseling in Indonesia. Indonesia itself has a diverse culture that can be used as a model of an effective counselor's personality..

Gede Danu Setiawan and Ni Luh Yaniasti (2023) the complex tasks and roles of the Guidance and Counseling profession in an atmosphere of Merdeka Belajar counselors are expected to have competencies such as hanat, empathy, honesty, and others as an effort to support student-centered learning. Ervinda Rosana Maghfira, Muwakhidah, Puji Ning Tyas, et al (2022) the quality of the counselor's personality is influential in building counselor interactions with counsees for the successful implementation of counseling. The personal quality of the counselor is essential for the counselor to achieve goals in the counseling process (Amallia Putri, 2016)..

Human development is influenced by various factors, one of which is culture. Culture in the success of counseling is very influential, because culture can determine and find methods of understanding individuals in carrying out the guidance and counseling process, as well as what techniques are suitable in the process of services to be provided to clients. Given that the clients who will be provided services by the counselor are different, both from origin, ideology, customs that will not directly affect the attitudes, behavior of these clients. Therefore, the counselor must have the ability and personality that can adjust to the conditions of the clients he will meet later (Lusi Ramadhani, Jamaris, and Solfema, 2022).

One of the cultures that can be used as an effective counselor model in Indonesia, especially in Riau Province, is Malay culture. History proves that Riau Malay Culture has made a significant contribution to the survival of society, nation and state, both during the struggle for independence, as well as in the maintenance and filling of independence (Afandi & Afandi, 2019). So, Malay culture that provides regional characteristics, especially the Riau region, needs to be fostered, maintained, and preserved as an effort to enrich the nation's culture. Based on the above background, the author will examine how the concept of Malay culture as an effective counselor model in a multicultural perspective (Malay culture).

## **LITERATURE REVIEW**

Personality is the behavior that describes the special characteristics of a person and his relationship with the people around him (Kamus Bahasa Indonesia, 2008). The personal quality of the counselor is a very important factor in providing counseling. The results of several studies show that the personal quality of counselors is an important factor in effective counseling that must be possessed by counselors is personality competence.

Personality refers to the concept of a certain social image that a person receives from his group or society. Individuals are then expected to behave based on the social roles they receive (Sjarkawi, 2009).. Neukrug (2007) suggests that effective counselors at least have a good therapeutic relationship, empathy, unconditional acceptance, open-mindedness, complex thinking, good psychological state and competence.

Corey (2005) explains that the most important part of counseling is to be an effective counselor. Some research by counseling experts found that the effectiveness of counselors is largely determined by their personal qualities. The counselor's personal quality is a criterion that concerns all aspects of personality is very important and determines the effectiveness of counseling.

Personality characteristics according to Sofyan Wilis (2007) in general that a counselor must have are as follows: faith and piety; love people; skilled communicator; good listener; have broad knowledge, especially about human and social cultural insights; be a competent resource person; flexible, calm, and patient; master skills or techniques; have intuition; understanding professional ethics; respectful, honest, genuine, appreciative, and non-judgmental; empathetic, understanding, accepting, warm, and friendly; facilitator and motivator; emotionally stable; quick-thinking, quick, and capable; objective, rational, logical, and concrete; and consistent and responsible. Anak Agung Ngurah Adhiputra (2013) Cross-cultural counseling is based on the recognition of cultural pluralism, its characteristics, and its dynamics that affect the counselor's cultural interpretations and can facilitate or hinder the counseling process. Cross-cultural counselors who are aware of the implications of cultural diversity for the counseling process will seriously take into account these cultural diversities and the various dynamics that occur within and between these diverse cultures.

Many cultural behaviors are involved in the counseling relationship and affect the effectiveness of counseling, for example, counseling students are taught how to create rapport with clients through structuring the counseling environment and understanding non-verbal language in counseling. However, one thing that has not been widely realized is how culturally charged these nonverbal languages are. It is a fact that cultural expressions are not only expressed in the form of verbal communication, but also in non-verbal language. In cultures classified as "high-context cultures" (Hofstede, 1990), including Indonesia and non-Western countries in general, non-verbal language is even more important than verbal language.

Non-verbal language is expressed in various expressions: proxemics (distance boundaries for communication), kinesics (body, face, and eye gestures), chronemics (perception of time), paralanguage (tone of voice), silence, haptics (physical touch), dress and appearance, olfactics (communication through the sense of smell), oculusics (eye cues) (Jandt, 1998). In cross-cultural counseling, non-verbal language can be a source of miscommunication or facilitate it if well understood (Freedman, 2001).

Differences in non-verbal language do not only occur between the West and the East, but within the sub-cultures of each culture. For example, when talking to each other; a reasonable measure of physical distance between Europeans and Asians is different (Westerners are closer than Easterners). For Westerners, eye contact when speaking means politeness and shows assertiveness, whereas for some Eastern cultures, it is "defiant" behavior and even considered rude. A shake of the head for Indians is a sign of agreement, but the opposite for other cultures. Spitting for the Hotentot people of Africa is a gesture of gratitude. Americans prefer open spaces as their workplace, while Germans prefer closed spaces. To maintain distance a German editor of the New York Times in New York was forced to nail his guest chair at a certain distance from his seat so that the Americans who met him would not pull the chair close to his seat. (Hall, 1973). The "V" (Victory) sign has at least eight different meanings (!) in various cultural environments. For Croats it means an informal greeting, so when serving in Bosnia, American soldiers were

forbidden to use this sign when meeting Serbian soldiers who were enemies of the Croats. The V sign with the hand facing is taboo in Australia because it implies sexual harassment.

Misunderstandings can occur when communicating parties come from different cultures and have different non-verbal languages, without mutual understanding. In cross-cultural counseling, non-verbal language is an important issue that counselors must pay attention to.

## **METHODOLOGY**

The literature review research method is a method of analyzing and synthesizing relevant and reliable literature or sources to answer a research question. In a literature review study, researchers do not collect data directly from the field or experiments, but seek information from various sources such as books, journals, scientific articles, reports, and other documents. The steps that can be followed to explain the literature review section in this research method are (1) understanding the research context, (2) identifying relevant theories, concepts, and approaches, (3) developing research arguments based on findings from previous research, and (4) identifying gaps or shortcomings in existing research.

## **FINDINGS**

Tunjuk ajar in the Malay context refers to the process of giving guidance or instructions by someone who is more experienced to someone who is younger or less experienced in something. It can encompass various aspects of life, including values, culture, manners, religion, as well as practical knowledge needed in daily life. In the context of research or study, Malay tunjuk ajar is an approach to understanding how learning and teaching processes are carried out in Malay culture and the way traditional values are passed on through generations. Ika Kurnia Sofiani (2022) in her research explained that the social behavior of good measure for Malay people is religion, Malay people include religious measures as one of the main indicators. The indicator values include patience, compassion, polite, humble, loyal, firm, honest, obedient (to religious teachings), and simple. The position of Tunjuk Ajar Melayu is very important for the Malay people because the content teaches about daily life (Dewi Novita, Evizariza, and Iik Idayanti, 2024). Almahfuz1, Ilyas Husti, Zamsiswaya (2022) found that Tenas Effendy's Tunjuk Ajar Melayu has theological religious and socio-humanist main values according to Islamic guidelines, namely the verses of the Qur'an and Hadith and can be synergized comprehensively in each element of the Educational Component, namely educational goals, teachers, learners, materials, methods and educational environment, as well as corresponding Malay local wisdom values in the form of oral local wisdom such as mythical stories, legends, gurindam twelve, proverbs, proverbs, Malay songs.

M. Musa (2017) Malay customary law which contains customary instructions as a benchmark for Malay customary life. Erni (2019) for Malay people, the teaching instructions must contain the noble values of Islam and also in accordance with the culture and social norms adopted by the community. Indra Bangsawan, Ridwan, and Yulia Oktarina (2021) Tunjuk ajar Melayu is designed to guide and foster children in modern times like today so that it can provide good instructions for parents so that children become good people with integral personalities. Tunjuk Ajar Melayu philosophically means life principles or guidelines in thinking, acting, and behaving towards someone (Asnawi Ida, Zulaeha, RM Teguh Supriyanto, and Hari Bakti Mardikantoro, 2021).

Siska Mardes, Isnaria Rizki Hayati, Fadhila Rahman, and Donal, (2024) that the personality of a mature counselor will be able to become a good model and role model for anyone, especially students at school, because the counselor must be able to display an attractive personality for anyone. The skills that must be possessed by a counselor are not only basic skills in understanding

techniques for implementing various counseling services. However, a great counselor must also master and know the various values that live in the community, even though these values are different from the values he adheres to (Nidyai Juwitai Roza, Silvianetri, Wahidahi Fitriani, 2022). (The personality of Malay culture-based counselors is influenced by strong Malay values and customs. Malay culture emphasizes deep spiritual, social, and local wisdom aspects in daily life. The following are the main characteristics of the personality of a Malay culture-based counselor which can be summarized or termed TIM BK (Piety, Knowledge, Shame, Goodwill, Compassion). Which Piety, Knowledge, Shame, Goodwill, and Compassion are the personalities that must be possessed by a counselor in the Malay Region, which is taken from Tenas Efendy's Malay teaching instructions.

## **DISCUSSION**

The personality of Malay culture-based counselors is influenced by strong Malay values and customs. Malay culture emphasizes deep spiritual, social, and local wisdom aspects in daily life. The following are the main personality traits of a Malay culture-based counselor.

Nursyamsi (2017) one of the qualities of the counselor's personality can be seen from his attitude and behavior in the counseling process. In carrying out its duties and functions in the field, a counselor is required to have competencies that support his performance in order to become a professional and expert in his field. One of the competencies that counselors must have is personality competence. Personality is a behavior that describes the special characteristics of a person and his relationship with the people around him (Indonesian Dictionary, 2008). The personal quality of the counselor is a very important factor in providing counseling. The results of several studies show that the personal qualities of counselors are an important factor in effective counseling. that must be possessed by counselors is personality competence.

Personality refers to the concept of certain social images that a person receives from their group or society. Individuals are then expected to behave based on the social roles they receive (Sjarkawi, 2009). Effective counselors at least have good therapeutic relationships, empathy, unconditional acceptance, open-mindedness, complex thinking, good psychological state and competence, Neukrug (2007: 16). Therefore, counselors must have physical and psychological strength in carrying out counseling services so that when there are counselees who oppose or behave badly, the counselor can handle it and is not easily provoked by emotions (Aisyah Harahap, Alya Rojwa Darus, Bagus Pranoto, Sri Wahdini, Tomi Ardiansyah, and Dika Sahputra, 2022).

Corey (2005) explains that the most important part of counseling is being an effective counselor. Several counseling expert studies have found that the effectiveness of counselors is largely determined by their personal qualities. Effective counselors are able to integrate scientific skills and knowledge into their lives, so that they are able to achieve interpersonal balance and technical competence. Other personality qualities also need to be developed by counselors, in order to be more established in the profession. These aspects are as stated by Commier & Cornier (Gladding, 2012) as follows: 1) Intellectual competence, ability to learn and think quickly and creatively, 2) Energy, physical and psychological endurance, 3) Breadth, ability to adapt to clients, 4) Support, ability to encourage counselees to make effective decisions, 5) Goodwill, intention to help the counselee to establish them, 6) Self-awareness, understanding one's own attitudes, feelings, behaviors, and values and other factors that influence each other.

Meanwhile, Cavanagh (in Yusuf & Nurihsan, 2008: 37) also revealed that counselors who have an ideal personality have the following characteristics:

*Self-understanding (self-knowledge)*

Self-understanding is that the counselor understands himself well, the counselor understands exactly what he does, why he does it, and what problems he has to solve. Self-understanding will make the counselor understand himself appropriately so that it tends to be more accurate in understanding the counselee.

*Competent counselor*

The counselor has the physical, intellectual, emotional, social, and moral qualities of a useful person. It is these competencies that will be taught and developed to the counselee to achieve an effective and happy life

*Good psychological state of the counselor.*

Counselors who have good psychological health will be able to base their understanding of behavior and skills for effective counseling so that counselors do not experience confusion in setting the direction of counseling

*Trustworthy.*

The counselor is not a threat to the counselee, where the counselee will be able to express their problems without fear of being disseminated to other parties. The counselee also believes that the counselor has the motivation to help him/her

*Honesty.*

Honesty here means that the counselor is transparent (open), authentic, and genuine

*The power to nurture the client.*

The ability to make clients feel safe which is shown in terms of having boundaries that freeze the atmosphere, share emotional experiences and allow clients to be reasonable care in thinking, can say something difficult and make unpopular decisions, flexible and keep a distance from clients (not carried away by client emotions).

*Warmth The counselor is a friendly, caring, and compassionate person.*

So that the counselee will feel comfortable with the counselor.

*Active Listener The counselor's involvement in the counseling process is dynamic, not passive.*

In the counseling process, the counselor asks the right questions, provides useful feedback, provides useful information, puts forward new ideas, discusses with the client on how to make the right decision, and shares responsibility with the counselee in the counseling process

*Patience.*

Through patience the counselor in the counseling process can help the client to develop himself naturally. Where the counselor patiently pays attention to the process rather than the result and does not rush

*Sensitivity.*

The level of sensitivity or sensitivity possessed by the counselor will be able to make the counselor aware of the existence of hidden psychological dynamics or irritable traits of both the counselee and himself.

### *Freedom.*

The attitude of the counselor who is able to distinguish between manipulation and education as well as understanding the differences in the value of freedom and respect for differences, 12) Comprehensive awareness

*Having a holistic view in terms of being aware of the dimensions of personality and the complexity of their interrelationships, being open to theories of behavior*

### *A mature counselor personality*

A mature counselor personality will be able to become a good model and role model for anyone, especially students at school, because the counselor must be able to display an attractive personality for anyone. The nature and characteristics of counseling determine the counselor's personality because they can actualize themselves into a wise and humanistic-oriented person, caring about the demands of the profession. With good personal qualities, the purpose of counseling is expected to be achieved.

## **ACKNOWLEDGEMENTS**

This article is the result of a grant competition from the FKIP Universitas Riau. The author would like to express his deepest gratitude to all parties who have supported the implementation of this research. Thanks to the Head of FKIP Universitas Riau who has provided support for the facilities and means needed in this research process. Thanks are also conveyed to the research team for their input and support during this research process. Hopefully the results of this research can provide a useful contribution to the development of science and become the basis for further research.

## **REFERENCE**

- Aisyah Harahap, Alya Rojwa Darus, Bagus Pranoto, Sri Wahdini, Tomi Ardiansyah, dan Dika Sahputra. (2022). Analisis Kualitas Kepribadian Konselor Pada Pelayanan Bimbingan dan Konseling: *Jurnal Pendidikan dan Konseling*, Vol 4 (6), 12110-12120.
- Almahfuz, Ilyas Husti, dan Zamsiswaya. (2022). Kompetensi Guru dalam Buku Tunjuk Ajar Melayu Karya Tenas Effendy: *Tanjak: Journal of Education and Teaching*, Vol 3 (1), 57-75.
- Amallia Putri. (2016). Pentingnya Kualitas Pribadi Konselor dalam Konseling untuk Membangun Hubungan antar Konselor dan Konseli: *Jurnal Bimbingan Konseling Indonesia*, Vol 1 (1), 10-13.
- Anak Agung Ngurah Adhiputra. 2013. *Konseling Lintas Budaya*. Yogyakarta; Graha Ilmu.
- Arikunto, S. (2012). *Prosedur Penelitian Suatu Pendekatan Praktik*. Direktorat Jendral Pendidikan Tinggi Direktorat Ketenagaan.
- Asnawi Ida, Zulaeha, RM Teguh Supriyanto, dan Hari Bakti Mardikantoro. (2021). *Membaca Kritis Teks Tunjuk Ajar Melayu*. Pekanbaru Riau Indonesia: UIR Press.
- Corey, Gerald. 2005. *Theory and Practice of Counseling and Psychotherapy*. Seventh Edition. Belmont : Brooks/Cole Thompson Learning.
- Dewi Novita, Evizariza, dan Iik Idayanti. (2024). Kajian Semantik Dalam Tunjuk Ajar Melayu Bab Ke-15 Tentang Musyawarah Dan Mufakat Karya Tenas Effendy: *Geliga: Journal of Humanities and Social Science*, Vol 1 (1), 12-17.
- Diana Nopita, Vivit Luvitasari, dkk. (2022). Literatur Review: Pengaruh Konseling Person Center terhadap Budaya Melayu: *Jurnal Pendidikan Tambusai*. Vol 6 (2), 10124-10135.

- Erni. (2019). Tunjuk Ajar Melayu dalam Bingkai Nyanyi Panjang Bujang Si Undang: *Jurnal Aufklarung*, Vol 2 (2), 11-22.
- Ervinda Rosana Maghfira, Muwakhidah, Puji Ning Tyas, Dkk. (2022). Pengaruh Kualitas Pribadi Konselor dalam Membangun Interaksi Konseli terhadap Keberhasilan proses Konseling: *Prosiding Seminar dan Lokakarya Nasional Bimbingan Dan Konseling*, 94-104.
- Fadzillah, N. (2005). *Malu and Shyness in Malay Society: Understanding Social Dynamics*. Kuala Lumpur: University of Malaya Press.
- Gede Danu Setiawan Dan Ni Luh Yaniasti. (2023). Karakteristik Kepribadian Konselor/Guru Bimbingan Dan Konseling Era Merdeka Belajar: *Daini Widya Jurnal Pendidikan*, Vol 10 (2), 1-11.
- Gladding & Samuel, T. (2012). *Konseling Profesi Yang Menyeluruh*. Jakarta: PT. Indeks.
- Ika Kurnia Sofiani. (2022). Nilai-Nilai Pendidikan Dalam Tunjuk Ajar Melayu Karya Tengku Nasruddin Sa'id Effendy (Tennas Effendy: EL-DARISA: *Jurnal Pendidikan Islam*, Vol 1 (1), 81-111.
- Indra Bangsawan, Ridwan, dan Yulia Oktarina. (2021). Tanggung Jawab Orang Tua terhadap Anak Usia Dini dalam Tunjuk Ajar Melayu Karya Tenas Efendy: *KINDERGARTEN: Journal of Islamic Early Childhood Education*, Vol 4 (2), 235-244.
- Lusi Ramadhani, Jamaris, Dan Solfema. (2022). Kebudayaan dalam Bimbingan dan Konseling: *Jurnal Nusantara Of Research*, Vol 9 (1), 34-42.
- Neukrug, E. (2007). *The Word Of the Counselor : An Introduction to the Counseling Profession, USA : Thomson Brooks/cole*.
- Nidyai Juwitai Roza, Silvianetri, dan Wahidahi Fitriani. (2022). KETERAMPILAN KONSELOR BERBASIS BUDAYA: *Jurnal Consulenza: Jurnal Bimbingan Konseling dan Psikologi*, Vol 5 (1), 57-66.
- Nursyamsi. (2017). Kepribadian Konselor yang Efektif: *Jurnal Al-Taujib : Bingkai Bimbingan dan Konseling Islami*, Vol 3 (2), 1-7.
- Nurviyanti Cholid. 2019. Nilai Nilai Moral dalam Kearifan Lokal Budaya Melayu Bangka dan Implikasinya Terhadap Layanan Bimbingan dan Konseling Masyarakat: *Scientia: Jurnal Hasil Penelitian*, Vol. 4 (2), 243 -253.
- M. Musa. (2017). Tunjuk Ajar Adat Melayu Sebagai Instrumen Alternatif dalam Menyelesaikan Konflik Lahan Perkebunan di Riau: *Uir Law Review*, Vol 01 (2), 213-222.
- Siska Mardes, Isnaria Rizki Hayati, Fadhila Rahman, dan Donal, (2024). *Kepribadian Konselor Berbasis Budaya Melayu*. Kota Pekanbaru: Winaya Ilmu.
- Taufiq Ikram Jamil, dkk. 2018. *Pendidikan Budaya melayu Riau*. Lembaga Adat Melayu Riau.
- Wahyu Restiafandi, Mungin Eddy Wibowo, dan Awalya. 2023. The Noble Values of Riau Tunjuk Ajar Melayu and Their Implications for Multicultural Counseling: *Jurnal Bimbingan dan Konseling*, Vol. (12) 1, 88-96.
- Willis, Sofyan S. 2007. *Konseling Individual Teori dan Praktek*. Bandung: Alfabeta.
- Surya Mohammad (2003). *Psikologi Konseling*. Jakarta: Pustaka Baim Quraisy
- Gladding, S, (2012) *Konseling Profesi yang Menyeluruh*. Jakarta: PT Indeks.
- Sjarkawi. (2009). *Pembentukan Kepribadian Anak*. Jakarta: PT Bumi Aksara.
- Sofyan S, Willis. (2007). *Konseling Individual Teori dan Praktek*. Bandung: Alfabeta.
- Yusuf & Nurihsan (2008). *Landasan Bimbingan dan Konseling*. Bandung: Remaja Rosdakarya.