

Need of Cognitive-Behavior Counseling Model Based on Local Wisdom to Improve Meaning of Life of Madurese Culture Junior High School Students

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Abstract: Cognitive-Behavior Counseling develops not based on the cultural values of Indonesian society. Development of Cognitive-Behavior Counseling Model based on local wisdom, especially Madurese culture is considered important and necessary. Initial research was conducted to find out the need of counselor to Cognitive-Behavior Counseling with survey research design. The research instrument uses a questionnaire of counselor needs and in-depth interviews completed with literature study. The respondents were counselors at SMPN 1 dan SMPN 3 Bangkalan, Madura. SMPN 1 dan SMPN 3 Bangkalan was chosen because most of Madurese's ethnic children attend the junior high school. The results showed that the counselor needs a Cognitive-Behavior Counseling model of Madurese culture-based to help students in the Madurese culture. The research findings contribute to the guidance and counseling praxis and add the repertoire in guidance and counseling science continuously, need to be developed Cognitive-Behavior Counseling model based on culture in East Java in particular.

Keywords: cognitive-behavior counseling, local wisdom of Madurese

I. INTRODUCTION

Counseling services are an assistance provided by a professional counselor to a counselee or group so that the counselee can solve the problem independently - the common good. There are various factors that influence the success of counseling, ranging from how the counselor's competence in communicating, the mastery of counselors in the use of counseling models, thinking skills, even related to cultural values adopted by the counselor.

One of the factors from the initial observation was the discrepancy between cultural values of counselors and counselee. Counselors assigned in the Madura area will certainly face students with Madurese cultural values, the counselor in charge of Mount Bromo Probolinggo area also faces students with Javanese and Tengger cultural values. Similarly happened to the counselor who has duty in District Margomulyo Bojonegoro provide services to students of Samin cultural background. The gap is felt when the counselor uses a counseling paradigm derived from Anglo Saxon that different from the values of Indonesian culture.

The Cognitive-Behavior Counseling model is an integrative counseling model between the orientation of cognitive counseling and behavioral counseling developed by Aaron Beck in 1976 (Beck, 2011). Cognitive-Behavior Counseling framework is a form of counseling that incorporates the principles and procedures of counseling Cognitive and Behavior Counseling in order to help the counselee achieve the expected behavioral changes (Corey, 2009; 2013; Ramli, 2005; Hidayah, 2015). The purpose of Cognitive-Behavior Counseling is to help counsees identify and alter specific cognitive processes related to affective and behavior issues.

Beck a developer of Cognitive-Behavior Counseling started his research on patients with anxiety disorder and he found that Cognitive-Behavior Counseling was very effective in overcoming it (Clark & Beck, 2010). Furthermore, Cognitive-Behavior Counseling continues to be further developed so that it can be used in various American schools (Beck, 2011).

The development of Cognitive-Behavior Counseling model shows that the counseling model was developed not derived from Indonesian cultural values. Thus, the model of Cognitive- Behavior Counseling based on local wisdom is considered necessary to be developed so that counseling services become more effective.

Indonesia has various cultures, should have developed a model of counseling based on local wisdom in accordance with its own culture. One of the interesting ethnic to be a research is Madurese ethnic. Madurese ethnic is one ethnic exists in East Java. Currently, ethnic Madurese almost entirely located on the slopes of Madurese, District Bangkalan, East Java Province.

Nature that tends to rocky and barren rocks make most residents of Madura migrate to other areas to earn income by working or trading. The Madura are very strong with culture values and philosophy of life that is used as a guide in living everyday life. The philosophical values of the Madura, namely: (1) hard work attitude; (2) self-awareness; (3) attitudes of service; (4) brave attitude; (5) attitude away from corruption and usury; (6) attitude of evading lousy thing; (7) caution on harassment; and (8) attitude of helping others. Values that have been believed by Madura society give an opportunity to explain there is difference of belief and culture in finding meaning of life, also influence to student belief in finding meaningful life in school.

II. METHODS

The research design used in this study adapted the survey research design proposed by Borg & Gall (2003: 223). Borg & Gall's survey research design has the purpose of collecting data from samples that represent the population to be analyzed, so it can be generalized. Procedures used in the survey research of counselors' needs on Cognitive-Behavior Counseling model based on local wisdom of Madurese culture: (1) Madurese culture literatures study; (2) preparation and development of questionnaire of counselor needs; (3) preparation and development of interview guidelines; (4) inventory preparation meaning of life students; (5)

determination of research sample; (6) data collection; and (7) data analysis and interpretation.

This procedure is in accordance with the purpose of research that is to determine the level of counselors needs to Cognitive-Behavior Counseling model based on local wisdom to improve the meaning of life Madurese junior high school students. This research was conducted at SMP Negeri 1 and 3 Bangkalan, Sub-district, Bangkalan Regency in June 2017. The selection of research location was considered that majority of Madurese ethnic on Bangkalan Madura, sub-district, Bangkalan regency educated at SMP Negeri 1 and 3 Bangkalan. The subjects involved were two counselors and 104 students of SMP Negeri 1 and 3 Bangkalan.

Instruments used in this study using three types of instruments namely questionnaire, inventory, and interview. Questionnaire used is the need of counselor to Cognitive-Behavior Counseling model based on local wisdom of Madurese culture. Inventory students meaning of life is to know the profile students meaning of life SMPN 1 and 3 Bangkalan. The next instrument is an interview guideline addressed to the same subject of research that is counselor of SMPN 1 and 3 Bangkalan. Initial studies were conducted with a study of Madurese cultural literature. The data collection through literature study comes from books and a Madurese cultural documentary video on the slopes of Madurese, Bangkalan district, and interviews with community leaders of Madurese.

Data collection is broadcasting the need questionnaire to a school counselor in SMP Negeri 1 and 3 Bangkalan to 5 counselors who are the subject research. After the questionnaire was completed by the counselor and analyzed, then interviewed done to two counselors using interview guidelines that have been developed. The collected data is the result of the questionnaire of the need for counseling model of Cognitive-Behavior based on local wisdom of Madurese culture by counselor, interview result to counselor, and literature study result. Data of research result is processed by descriptive analysis technique.

III. RESULT AND DISCUSSION

Cognitive-Behavior Counseling model based on local wisdom of Madurese culture is an important thing to be developed. The results of this study became a solid basis as evidence that counselors need a model of Cognitive -Behavior Counseling based on local wisdom of Madurese culture. This Madurese culture-based counseling model is in the form of a philosophical-based framework of Madurese cultural counseling, the development of Madurese human behavior, the nature of Madurese counseling, counseling conditions, and change mechanisms. The model is equipped with a Madurese-based Cognitive-Behavior Counseling service guide.

Needs analysis for Counselors of SMPN 1 and 3 Bangkalan on Madurase Cultural Wisdom-Based Cognitive-Behavior Counseling Models

Descriptive analysis of needs questionnaire - needs assessment for counselors in Bangkalan Madura East Java has been presented in accordance with

questions or statements in the questionnaire of needs. First, Counselors for SMPN 1 and 3 Bangkalan are less familiar with the term for meaning of life. All Counselors stated that the achievement of the meaning of life of students in the value of love (love/appreciation) tends to be good, they explained that the achievement for students' meaning of life in the value of the game (creative) in either category, only the achievement of meaning of life students in the value of suffering (fighting power) according to them tend to be moderate. Second, the determinants of the achievement of meaning of life for students show that the students' environmental factors become the determinants. According to Madurese culture that family, education, and society become the determinants of achievement of meaning of life of students. It can be interpreted that the meaning of life becomes a direction or a guide to someone for achieving the purpose of life (Frankl, 2010; Bastaman, 2007).

Third, Counselors stated that cultural values have grown in their school. In integrating the cultural values, Madurese counselors have included their respective cultural values in providing guidance and counseling services. Fourth, the Counselors know the model of Cognitive-Behavioral counseling, but they have not applied maximally according to the standard of counseling service implementation. The obstacles found that the Madurese Counselors have constraints of the intervention of others who inhibit the settlement of problems in counseling, namely the influence of significant people (significant others). Cultural values that are reflected in the meaning of life of Madurese ethnic students and even Counselors have acknowledged that the contribution of the school helped make it happen.

Fifth, the Madurase Counselors need a model of Cognitive Behavior Counseling based on a local wisdom to improve the meaning of life of SMP students that are: (1) strong theoretically; (2) easy to use; (3) clarity in the material and its implementation; and (4) effective and efficient implementation in cultural context. Sixth, Counselors need a cognitive behavior counseling model that are clear and easy in terms of: (1) rationale of counseling to increase meaning of life of students; (2) the purpose of counseling for improving the meaning of life of students; (3) counseling steps to increase meaning of life of students; (4) counseling materials for increasing meaning of life of students; (5) counseling techniques for improving the meaning of life of the students; (6) counseling media for the improvement of meaning of life of the students; (7) the instrument of counseling for the improvement of the meaning of life of the students, evaluation of counseling improvement of meaning of life of the students; and (8) instrument of successful evaluation of counseling.

Cognitive-behavior counseling materials are still needed in strengthening local wisdom-based counseling. That is, the basic concepts of cognitive behavioral counseling learned and implemented by the counselors have been modified by incorporating Madurese cultural values. Thus, it becomes a guide of

counselors in implementing Cognitive-behavior counseling based on local culture.

Seventh, Counselors need to developed Cognitive-Behavior counseling materials based on local wisdom consisting of: (1) cognitive behavior counseling concept based on Madureses culture; (2) human nature in view of Madurese culture based Cognitive-Behavior Counseling; (3) adjusted and maladjusted person based on Madurese culture; (5) counselor's role, counselor's experience, and counseling relationship; (6) procedures and stages of Madurase culture based cognitive behavior counseling; (7) Cognitive-Behavior Counseling techniques based on Madurese culture; and (8) media and evaluation instruments for measure process and outcomes of Madurese culture based cognitive behavior counseling. This finding is in line with Corey's (2009, 2013) view that Counselors are advised to use a counseling model taking into account the cultural values of counselees.

Eighth, Counselors in Madura explained that the purpose of Cognitive-Behavior counseling is to

increase the students' understanding of the meaning of life that describes the society around the school environment, such as: the increase of love value (love / appreciation) of students, the increase of the value of game (creative) students , and increasing the suffering value (fighting power) of students. Ninth, counselors consider important stages of counseling appropriating to Madurese culture.

Counselors need cognitive counseling techniques suitable to Madura culture. In detail, the Counselor suggests that the proper techniques to help Madurese students are role play and cognitive restructuring because the values that developed in Madura were highlighted the roles of figures - *bhu* (mother), *pa'* (father), *bhabbu'* (elders), *guru* (teacher), *rato* (leaders) (Rifa'i, 2007). Tenth, Madurese Counselors need to develop counseling media, instruments for evaluation process and result Cognitive-Behavior Counseling based on local wisdom.

Table 1
Data of Counselors' Needs at SMPN 1 & SMPN 3 Bangkalan Based on Questionnaires

No	Items of Counselors' Needs Questionnaires	Conclusion of Answer Data
1	Madurese cultural values have an influence in the life of a community including the children. Does the counselors already understand the cultural values of Madura that exist and grow in the school environment?	Yes, counselors understand the cultural values that exist and grow in the school environment with Madurese Culture
2	How Do counselors integrate Madurese cultural values in providing counseling services?	Counselors provide information services about Madura culture to students as part of Bangkalan local wisdom and apply the values of Madura in the implementation of services and motivate students especially children in Bangkalan to continue school and pursue his ideals.
3	Do you understand the Cognitive Behavioral Counseling model in providing counseling services?	Yes. The counselor understands the model of Cognitive Behavioral Counseling in providing counseling services, but has not been fully applied it.
4	How often do counselors use the Cognitive Behavioral Counseling model in helping students through counseling services?	The counselors use a model of behavioral cognitive counseling in helping students through counseling services, but they do not know whether it is correct.
5	What are the obstacles that counselors face in using the model of Cognitive Behavior Counseling to counselees who have values from Madurese culture?	The counselor must be firm when assisting the counselee, since the intervention in problem solving is much influenced by the elders.
6	Do counselors need a Madurese local wisdom based Cognitive Behavioral Counseling model?	Yes. Counselors need a model of Cognitive Behavioral Counseling based on local wisdom of Madurese culture.
7	What are the required characteristics of the Cognitive-Behavior Counseling model based on the local wisdom of Madurese culture?	The model should be strong theoretically, easy to use, clarity of material discussion, and implementation, effective and efficient in its implementation, and the model combines the cultural history of Madura with the condition and development of Madurese culture today.
8	What is the required contents of the Cognitive-Behavior Counseling guide based on local Madurese cultural wisdom?	The contents should be rationale, counseling goals, counseling procedures, counseling materials, counseling techniques, media counseling, counseling evaluation techniques, success evaluation of counseling
9	What are the materials need to be discussed and trained for the implementation of the Cognitive- Behavior Counseling model based on the local wisdom of Madurese culture?	They are counseling concepts, counselor's role, counselor's experience, relations situation, counseling procedures and stages, counseling techniques, media and instrument evaluation of the process and outcomes of counseling.
10	What are the objectives need to be achieved from material discussion of Cognitive-Bahavior Counseling based on local wisdom of Madurese culture?	They are increasing the results of the implementation of counseling using cognitive- behavior counseling based on local wisdom of Madura culture for students in Junior High School 1 and 3 Bangkalan.
11	What techniques should be used in the implementation of cognitive behavior counseling based on local wisdom of Madurese culture?	They are Modeling and Self-Statement.
12	What evaluation techniques should be used in the implementation of Cognitive-Behavior Counseling based on local wisdom of Madurese culture?	Observation, interview, rating scale, self-evaluation
13	What other things can be added in the development of Cognitive-Behavior Counseling based on local wisdom of Madurese culture?	They are personal counseling with approach to problem solving on adjustment to the surrounding environment with an acceptance approach (accept what it is).

Results of counselor's need for a Cognitive-Behavior Counseling model based on the local wisdom of Madurese culture in the material section discussed in the guidebook closely suitable for the framework according to Corey (2013). The framework of the counseling model includes: counseling concepts, human nature in counseling view, adjusted and maladjusted persons, counseling objectives, counselor roles, counselor experiences, relationship situations, counseling procedures and stages, counseling techniques, and media and counseling instruments. The framework can make it easier to understand a consistent counseling framework for comparing different counseling models (Corey, 2013).

The use of Corey's framework in Cognitive-Behavior Counseling manuals based on Madurese culture can facilitate the understanding of counselors in applying Cognitive-Behavior Counseling models based on local wisdom of Madurese culture. At the

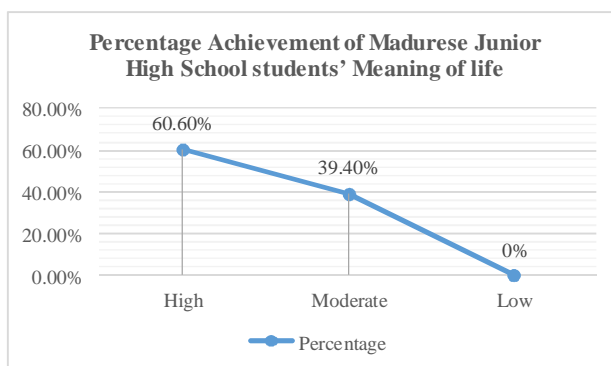
counseling stage used in the Cognitive Behavioral counseling model based on local wisdom of Madura culture certainly cannot change what is in the Cognitive-Behavior Counseling stages as a corridor and basic development, but adapted to the cultural background of Madura.

Profile of Madurese Junior High School students' Meaning of life

Data collection on Madurese students involves 104 junior high school students from SMP Negeri 1 and SMP Negeri 3 Bangkalan. Results of data analysis of Madurese junior high school students' meaning of life as follows (Table 2). The data in Table 2. shows that the achievement of meaning of life of Madurese junior high school students is more than half in the high category. Here is more clearly presented by Picture 2.

Table 2
Achievement of Madurese Junior High School students' Meaning of life

Category	Frequency	Percentage
High	63	60.6 %
Moderate	41	39.4 %
Low	0	0 %



Picture 2
Achievement of Madurese Junior High School Students' Meaning of Life

Table 3
Achievement of Madurese Junior High School Students' Meaning of Life

Meaning of life	Percentage
Game	59.86 %
Love	58.14 %
Suffering	28.70 %

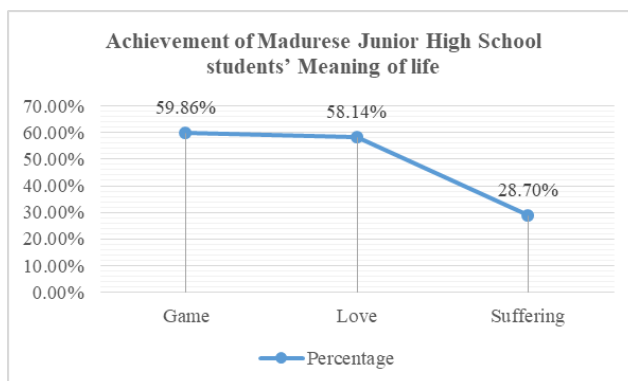


Figure 3
Achievement of Madurese Junior High School students' Meaning of life

When viewed in detail from the meaning of life values, then the results of the value of Game (Creative Value), Love (Values of Love), and Suffering (Attitude Value) can be seen in the following Table 3. Table 3 shows that the achievement of meaning values of Madura cultural students show the value in the medium category is the value of Game (Creative Value) and Love (Values of Love/appreciation). While the achievement of Suffering value (Being Value) is low. The details can be seen in Figure 3.

Comparative Analysis of Students' Meaning of life and Counselors' Needs of Madurese Junior High School

Comparative analysis of students' meaning of life and the counselors' needs of SMP Negeri 1 Bangkalan and SMP Negeri 3 Bangkalan can be presented in the following Table 4. Table 4 can be

concluded that the result of comparative analysis of meaning of life of junior high school students has correspondence with the data of the results of the analysis of the needs of Counselors of Madura culture SMP on the value of love in the category of moderate and suffering in the low category. While found comparative analysis that is less appropriate on the value of the game.

Draft of Cognitive-Behavior Counseling Model Based On Madurese Local Wisdom

The Cognitive behavior counseling model based on local wisdom of Madurese culture is developed on the framework of Corey counseling model (2009: 2013) consisting of: human nature (philosophy of life), development of adjusted and maladjusted behaviors, the nature of counseling, conditions of change, and change mechanisms.

Table 4
Comparative Analysis of Students' Meaning of life and Counselors' Needs of Madura Culture Based Junior High School

Meaning of life Value	Percentage of Students' Meaning of life	Counselors' needs
Game	59.86 % (moderate)	Assessment of counselor to the achievement of students' meaning of life in creative value is in the category that is close to high.
Love	58.14 % (moderate)	Assessment of counselor to the achievement of students' meaning of life in the value of love /appreciation is in the category of medium.
Suffering	28.70 % (low)	Assessment of the counselor to the achievement of students' meaning of life in the value of being in the category is approaching low.

Human Nature

Accepting one's self, the Madurese have the expression of *tao dhuga kera* (Know one's self). This attitude illustrates that the Madurese are ideally capable of measuring their strengths, weaknesses and abilities. This shows that the Madurese are able to evaluate themselves positively, so that they are able to accept themselves as they are. Developing one's self, The Madurese have the expression of *bilet* (toughness) and *junel* (trying or entrepreneurship) to describe the soul of the Madurese are able to develop themselves especially, aspects of financial welfare to achieve psychological well-being. This means that psychological well-being is achieved when the financial prosperity is obtained.

Have a positive and quality relationship with others, Madurese have an expression of *Ekenng ghibe asemoh* (can be brought along). This phrase becomes the image that ideally the Madurese can adapt to the environment and establish good relationships with others. The positive relationship according to the Madurese is realized through: (1) the custom of politeness is shown in the expression of *maddhung to'ot* which means maintaining the manners, and (2) the value of self-control and caution shown in the *comantaka* phrase which means the mouth of a person will be a tiger that can strike back.

Have independence, *ejhin* or individualistic and self-reliance depicts that the Madurese in their nature are self-employed and independent of others. Associated with independence, Madurese also have a philosophy related to self-esteem. Their adage is stated in the term of *etembhang pote mata, ango'an pote*

tolang which means rather than life bear the shame, better to die with honor. Able to manage themselves to survive, Madurese often mention the term of *ngowan bakto* (managing time). This phrase proves that the Madurese have the principle of respecting time, efficiency and the utilization of time well.

Holding the purpose of life and meaningfulness of life, Madurese have a high work ethic and are willing to do all kinds of work as long as the work is legal. In an effort to achieve success, Madurese people are depicted in the expression of *kasombha sare kaudi* (bersumba glow in the back of the day) that has a meaning similar to the 'raft-raft upstream, swim on the lonely. The phrase *jhar lara lapar* (learning hurt and hungry) also shows the willingness of the Madurese to bother to achieve results that he believes will be comparable to his efforts as in the expression *badha kettosanah* (there is certainty of the result).

Being environmental: (1) the value of honesty and keeping the promise shown in *bada e tongada bada e dai* meaning the only actions and words and *jha ghu-thegghuan sanggu* which means do not violate the promise; (2) be positive about peer behavior that tends to be negative which is indicated in the expression of *thanggha jha opae* which means greeted but do not get paid; (3) *mabuta, mabudek, mabuwi* (being blind, being deaf, being mute) is an expression of Madurese not to care about other people's talk about their work and more concerned with taking care of their own affairs; and (4) in dressing, the Madurese know the expression of *maskea ngangghuya baranang cara apa, kalamon lakar jhuba roba ghi bhakal jhuba keya* which means even if will be decorated in any way, if it is bad it will

still bad too. Madurese tend to be well dressed, because for them many things are better than good clothes, one of them is health as in the phrase *ta 'arambing ta' arapa sokkor baras bhai* (we are not dressed is okay as long as we are healthy).

The Ideal Person

The existence of values that reflect how Madurese society sees, how ideally a human shows, how healthy personal traits. The seven aspects of ideal human (human nature) on Madurese culture needs to be achieved in order to become an ideal human and healthy person according to Madurese cultural values. This means that the ideal human figure according to the Madurese depicted on the seven values of human nature.

Human Problems

Personal problems with the human nature of the Madurese, of course in the form of violations of the cultural values of Madura. One's failure to achieve and fulfill the seven aspects of human ideal according to the Madurese cultural values, they are classified as problem people.

The Nature of Counseling

Re-education. The counseling process is carried out not only in order to introduce and reinvigorate Madurese cultural values, but more able to teach and lead to the habituation of new counselee behavior to achieve the goal of problem solving faced.

Condition of Change

The purpose of counseling, the counselee is able to determine the choice in his life based on the behavior of the ideal human view that exists in Madurese cultural values. Thus the counselee can show the achievement in the seven aspects of human ideal based on Madurese cultural values.

Counselor competence: (1) competence, understanding the seven aspects of ideal human based on the cultural values of Madura. Understanding Madurese language (although passive); (2) attitude, any action taken is based on Madurese cultural values embodied in Madura maxim phrases; and (3) skills, respect the students' cultural beliefs, respect the value of student life.

Counseling Situation/Relationship

The existence of equality and cooperation (teamwork) between counselor and counselee. Both counselor and counselor uphold the value of equality. Counselors are not the dominant figure in counseling, nor are they patronizing. The counselor works with the counselee to change the cognition and counselee behavior in order to solve the problem.

Mechanism of change

Initial Phase (First), the first stage of Cognitive-Behavior Counseling based on local wisdom of Madura culture is data collection. This stage aims to help the counselee determine the problems faced and formulate the goals of counseling. At this stage, the

counselee can create a diary to monitor the behavior of the person to be changed, answer the questionnaire, take the test, and so on. At this stage it is expected that: (1) the counselee realizes that the data relating to the problem they experienced have never been noticed even perceived trivial; and (2) counselees' self-exploration affects the problem reconceptualization process faced, so it can be solved effectively.

Middle Stage (Second), the second phase of Cognitive-Behavior Counseling based on local wisdom of Madurese culture is an increasing stage of cognitive, emotional, and behavioral change. This stage aims to help counselees manage their adaptive thoughts and behaviors. Once the counselee begins to redefine the problem, the counselee learns to implement a complex new behavior or produce a behavior that fits the new situation. In this second phase the counselee is expected to achieve change in three domains, namely: (1) change of open behavior; (2) self-regulated activity, in this case counselors cooperate with counselees to help change their self-statement, which interferes with adaptive function; and (3) changes in the cognitive structure of the counselee.

Techniques that can be applied to Cognitive-Behavior Counseling based on local wisdom of Madura culture is modeling and self-statement. Modeling is chosen because of the cultural value of Madura where there is a figure of *paghurun* (place for asking) which is very necessary to be respected. *Paghurun* consists of *bhu*, *pa* ' , *bhabbu* , *guru*, *rato* (mother, father, elders, teacher and king or leader). Thus, Modeling of the *paghurun* figure can be an appropriate way to provide a problem solving in cognitive behavior counseling based on local wisdom of Madurese culture.

The self-statement technique is rationally chosen to invite the counselee to change his thinking which has been preventing him from developing. The change of self-statement of the counselee also remained in the limits of Madurese cultural values. Furthermore, the new self-statement familiarized by the counselee, so that it can change the behavior of the counselee to solve their problems.

Final Stage (Third), the third stage is the stage of consolidation, generalization, behavior maintenance, and avoidance of recurrence. This stage involves the cognition and role of the counselees about change. During this final phase the counselor with the counselees consolidate the changes that have been achieved, improves the generalization and maintenance of counseling influences and reduces the possibility of the counselee to relapse again. At this stage the counselor is expected to help the counselees: (1) be able to link the changes that have been achieved with their repertoires; and (2) increase the sustainability of the benefits of counseling experienced with the anticipation of recurrence at any time.

IV. CONCLUSION

Survey study of counselor needs to Cognitive-Behavior Counseling model based on local wisdom of Madurese culture indicates that there is a welcome and support and very high requirement for the development

of Cognitive-Behavior Counseling model based on Madurese culture. Appearance of Cognitive-Behavior Counseling model based on local wisdom of Madurese culture is equipped with counseling manual for counselor. Based on the results of research proposed suggestions for guidance and counseling praxis to utilize the results of the development of counseling models based on local wisdom, especially Madurese culture to improve the meaning of life of junior high school students. Counseling models based on other local wisdom needs to be developed more broadly in East Java, such as Osing, Bawean, and Materaman cultures.

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