



Integration of Person-Centered Counseling with Turangga Yaksa Dance Values to Develop Adolescents' Self-Concept

Awalya Siska Pratiwi¹, Achmad Miftachul 'Ilmi¹, Arbin Janu Setiyowati¹, Mariah Binti Kamaruddin²

¹ Universitas Negeri Malang, Indonesia

² Kampus Ipoh Malaysia, Malaysia

Article Information

Article History:

Received 5 September 2022

Revised 22 October 2022

Accepted 14 November 2022

Correspondence Author:

Awalya Siska Pratiwi,

Email: awalyasiska98@gmail.com

DOI:

[10.18326/pamomong.v3i2.110-124](https://doi.org/10.18326/pamomong.v3i2.110-124)

ABSTRACT

Culture is a pivotal aspect determining the success of the counseling process. Students in Senior High School 1 Karanganyar Trenggalek experience various self-concept-related problems. In this regard, Karanganyar Regency' Karanganyar Turangga Yaksa emerges as one of the local cultural values potentially improving self-concept and development. In the counseling context, the person-centered counseling approach is typically employed to help the clients find their self-concept. The purposes of this study are threefold: (1) to describe the concept of person-centered counseling; (2) to describe the cultural values in the Karanganyar Turangga Yaksa; (3) To integrate the values in Karanganyar Turangga Yaksa with person-centered counseling approach to help adolescents develop self-concept. To this end, a five-stage literature review was conducted. It consisted of (1) literature collection, (2) literature selection; (3) reviewing literature sources; (4) concluding study results; and (5) discussing study results. Fifteen articles were reviewed. The values in the Karanganyar Turangga Yaksa included religiosity, nationalism, independence, cooperation, and integrity. These values align with the person-centered counseling approach, which focuses on developing self-concept. This study concluded that the integration of person-centered counseling might help adolescents find their self-concept. This study is expected to be useful for counselors and other researchers in developing the concept of person-centered counseling with the values of the Karanganyar Turangga Yaksa.

Keyword: Person-centered counseling; *karanganyar turangga yaksa*; self-concept; adolescent students

ABSTRAK

Budaya merupakan salah satu aspek penting keberhasilan proses konseling. Berbagai problematika terkait konsep diri dialami oleh siswa SMAN 1 Karanganyar Trenggalek. Salah satu budaya yang memiliki nilai-nilai untuk peningkatan konsep diri dan berkembang di Karanganyar adalah Tari Karanganyar Turangga Yaksa. Adapun tujuan penelitian ini yaitu (1) mendeskripsikan konsep konseling *person centered*; (2) mendeskripsikan nilai-nilai budaya yang terkandung dalam Tari Karanganyar Turangga Yaksa; (3) mengintegrasikan antara nilai-nilai dalam Tari Karanganyar Turangga Yaksa dengan konseling *person centered* untuk membantu remaja mengembangkan konsep diri. Metode penelitian menggunakan *literature review* dengan 5

tahapan yang terdiri atas (1) *literature collection*; (2) *literature selection*; (3) *reviewing literature sources*; (4) *study result concluding*; dan (5) *study result discussion*. Hasil penelitian bahwa terdapat 15 artikel yang dapat dikaji serta ditemukannya nilai-nilai dalam Tari Jaranan Turangga Yaksa yaitu religius, nasionalis, mandiri, gotong royong, dan integritas. Nilai-nilai tersebut sejalan dengan pendekatan konseling *person centered* yang berfokus pada pengembangan konsep diri. Dapat disimpulkan bahwa integrasi konseling *person centered* diprediksi mampu untuk membantu remaja dalam menemukan konsep dirinya. Adanya kajian ini diharapkan berguna untuk konselor atau peneliti lainnya dalam pengembangan konsep konseling *person centered* dengan nilai-nilai Tari Jaranan Turangga Yaksa.

Kata kunci: Konseling *person-centered*; tari jaranan turangga yaksa konsep diri; siswa remaja

INTRODUCTION

The era of the industrial revolution 4.0 has brought tremendous influence, especially in education, where technology is proliferating, coloring every life (Nastiti & Abdu, 2020). The rapid development of technology has resulted in the unstoppable flow of globalization in Indonesia (Mastra et al., 2021). The Covid-19 pandemic exacerbates this with all the policies made by the government, which also affects the education sector. (Maria & Novianti, 2020). Although the learning process is currently returned to pre-pandemic settings, adolescents' problems due to the Covid-19 pandemic still need to be addressed, including issues on self-concept (Atmojo & Ibrahim, 2021).

According to Raskin & Rogers (2005), self-concept is the most important aspect of personality as it contains ideas, perceptions, and values that include self-awareness. It is undeniable that adolescence-to-adulthood transition is responsible for various biological, cognitive, and socio-emotional changes (Hurlock, 2014; Papalia et al., 2015). The results of Asri's research (2020) reveal that there are several factors that influence adolescent self-concept, including competence, experience of interacting with others, and self-image. The parental divorce and peer support also contributes to the development of adolescent self-concept (Gunawan et al., 2021; Saputro & Sugiarti, 2021; Turnbull et al., 2020).

Interviews with school counselors in SMA Negeri 1 Karang revealed that approximately 5 out of 10 tenth grade students engaging in counseling sessions have major problems with self-concept. Similar problem is estimated to occur in other students in 10th, 11th, and 12th grades. Low self-concept can lead to poor self-confidence and decreased academic achievement, as reported in previous studies finding that self-concept also

influences self-confidence and academic achievement (Amri, 2018; Saputra et al., 2021; Saputro & Sugiarti, 2021).

Counselors are responsible for helping students' optimal self-development through counseling services (Pilarska, 2018; Sakdiah et al., 2019). According to Corey (2017), counseling is a process of providing help through interviews between counselors and clients in order to alleviate problems. The counseling process is expected to help clients to direct themselves toward optimal development. Previous studies showed that person-centered counseling is helpful when it comes to adolescents' self-concept development (Marlia et al., 2018; Sakdiah et al., 2019; Salam & Aulia, 2018).

The person-centered approach believes that each individual is inherently good. It is described again that humans tend to develop in a positive, constructive, realistic, and trustworthy manner. Furthermore, every individual has an inner-directed urge to develop strategies to be a fully functioning individual (Corey, 2017). The person-centered approach views humans as rational, social beings, realistic, and developing (Henderson & Thompson, 2015; Raskin & Rogers, 2005). Individuals' negative feelings and anti-social emotions are usually the results of their frustration due to unmet basic impulses.

According to Maharani et al. (2022), clients' cultural background is an important aspect that determines the success of the counseling process. Each culture has its own characteristics and brings good teachings that can be used as guidelines in everyday life. One of the living cultures in Trenggalek Regency is the Jaranan Turangga Yaksa. It is a dance containing a myriad of national characters and is very popular in Trenggalek (Putri, 2021; Sari, 2020). The values in the Jaranan Turangga Yaksa can be integrated into a person-centered counseling approach to identify problems related to adolescent self-concept to achieve the ideal personality.

Studies on integration between the person-centered approach and Turangga Yaksa are still scarce, and it is where the novelty of this study lies. Based on the description above, the purposes of this study are threefold: (1) to describe the concept of person-centered counseling with adolescent self-concept; (2) to describe the cultural values in Jaranan Turangga Yaksa; (3) to integrate the values in Jaranan Turangga Yaksa Dance with person-centered counseling to help adolescents develop self-concept. This study can be used by high school counselors in Trenggalek Regency and other researchers as a basis for

developing person-centered counseling based on the values of the Turangga Yaksa dance to develop the self-concept of adolescent students.

METHODS

This study applied a literature review. It reviewed several relevant sources such as books, journals, or other sources as the main material. According to Creswell (2017), a literature review is a writing about a collection of articles, books, journals, or other documents to theoretically describe a research topic. It consisted of five stages : (1) literature collection; (2) literature selection; (3) reviewing literature sources; (4) concluding study result; and (5) discussing study result (Hsieh & Shannon, 2005), as illustrated in the following flowchart.

The literature search was conducted in several databases, including ScienceDirect, Springerlink, Google Scholar, WoS, DOAJ, SAGE Journal, and Garuda. The keywords were 'person-centered counseling', 'Jaranan Turangga Yaksa', and 'adolescent students' self-concept'. The inclusion criteria included (1) articles published between 2016-2022 in Bahasa Indonesia and English; (2) relevant title; and (3) relevant variables.

RESULTS AND DISCUSSION

The initial search results in 30 articles, which was then filtered based on the inclusion criteria, leaving fifteen relevant articles on person-centered counseling, Turangga Yaksa dance values, and adolescent self-concept. Table 1 displays the results of the literature search.

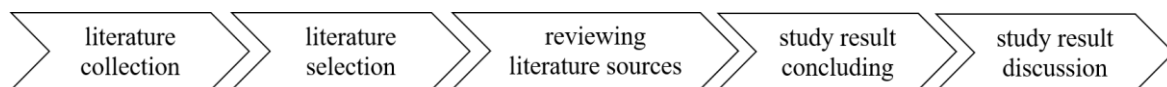


Figure 1. Stages of Literature Review Research (Proceeded by researchers, 2022)

Table 1. Results of Literature Review

No	Author and Year	Title	Research result
1	Eun-Ju & Kyung-Hwa (2021)	Analysis of Longitudinal Relationship among Elementary and Middle School Students' Multicultural Acceptance, Self-Concept, and Community Consciousness Using the Latent Growth Model.	Factors that influence adolescent self-concept consist of (1) competence factor, (2) interaction with other people; (3) relationship with family; and (4) physical.

No	Author and Year	Title	Research result
2	Gunawan et al. (2021)	Implementasi Konseling Individual dengan Pendekatan Person Centered dalam Menangani Masalah Konsep Diri Anak dari Orang Tua yang Bercerai.	There is an increase in the self-concept of adolescents who are given individual person-centered counseling services to overcome the self-concept of children from divorced parents.
3	Marlia et al. (2018)	Peningkatan Konsep Diri Menggunakan Pendekatan Client Centered.	There is a change in adolescents' self-concept after doing person-centered counseling, where students can know their strengths and weaknesses, think positively and believe in their abilities.
4	Masela (2019)	Pengaruh Antara Konsep Diri Dan Kecerdasan Emosi terhadap Perilaku Prososial pada Remaja	Self-concept and emotional intelligence significantly influence prosocial behaviour, contributing to 97%.
5	Sakdiah et al. (2019)	Penggunaan Konseling Client Centered untuk Meningkatkan Konsep Diri Siswa	Client-centered counseling can improve self-concept in class XII IPS 1 Senior High School Teladan Way Jepara, East Lampung, 2018/2019 Academic Year.
6	Pilarska, (2018)	Big-Five Personality and Aspects of The Self-Concept: Variable-And Person-Centered Approaches.	Self-concept consists of self-control, self-esteem, and self-feeling. The most significant effect in forming a self-concept is self-control. Person-centered counseling interventions can focus on things lacking in forming self-concept, namely self-esteem and self-feeling.
7	Hanuf (2019)	Penerapan Client Centered Counseling untuk Menangani Konsep Diri Negatif Remaja Anak TKI (Studi Di Kampung Kelpian Desa Kelapian Kecamatan Pontang Kabupaten Serang-Banten)	The application of Client Centered counseling to adolescents with negative self-concepts from TKI children has a positive impact. After the intervention for four meetings, adolescents can listen to other people's criticism, receive praise wisely, and avoid hypercritical chatter from others.
8	Sonita (2018)	Pengaruh Konseling Kelompok Model Client Center Therapy (CCT) dalam Meningkatkan Konsep Diri Siswa Kelas XI IPX MAN 3 Padang Panjang	Group counseling service model client center therapy significantly affects students' self-concept in class XI IPS MAN 3 Padang Panjang.
9	Kurniasari (2016)	Nilai-Nilai Pendidikan dalam Kesenian Jaranan Turonggo Yakso di Desa Dongko Kecamatan Dongko Kabupaten Trenggalek.	The results showed that in the art of Jaranan Turonggo Yakso there were six educational values. The six values are the value of knowledge, the value of skills, the value of beauty, the value of socio-economic values, religious values, and moral values. The six educational values are found in the stories and facts in the show.
10	Putri (2021)	Nilai-Nilai Karakter yang Terkandung Dalam Tari Jaranan Turangga Yaksa di Desa Dongko Kecamatan Dongko Kabupaten Trenggalek	Jaranan Turangga Yaksa dance has five character values contained in it which consist of 1) Religious Values; 2) Nationalist Values; 3) Independent Value; 4) Mutual Cooperation Value; and 5) Integrity Value

No	Author and Year	Title	Research result
11	Sari (2020)	Fungsi Jaranan Turangga Yaksa bagi Masyarakat Desa Sumbergedong Kabupaten Trenggalek.	The function of Jaranan Turangga Yaksa in the Sumbergedong village community has three functions, namely: ritual function, social function, and aesthetic function. The function of ritualism is where Jaranan Turangga Yaksa is placed as necessary. The second function is the social function, which involves the residents of Sumbergedong, who work hand in hand to run the performance smoothly. The third function is the aesthetic function. Aesthetic values in the Sumbergedong community can be seen from the use of eblek and whips that make identity values and have high meaning and value.
12	Swan & Ceballos (2020)	Person-Centered Conceptualization of Multiculturalism and Social Justice In Counseling	Person-centered counseling within a social justice framework requires counselors to know how the intersection of the counselor's identity and the client's identity affects the therapeutic relationship. Counselors who use a person-centered approach to counseling aim to understand the client's unique worldview while being sincere in the relationship. This personal centered provides an understanding for the counselor to understand how obstacles and obstacles will affect the counselee.
13	Widyanto (2019)	Nilai-Nilai Pendidikan Karakter dalam Kesenian Jaranan Turonggo Yakso di Kabupaten Trenggalek (2011-2017)	Character education is contained in the visual form and performances of Jaranan Turonggo Yakso so that the character education of Jaranan Turonggo Yakso includes an attitude of courage, an attitude of noble spirit, a sense of tolerance, friendship, an attitude of social care, and a sense of gratitude to God.
14	Priyatiningsih & Prambudi (2020)	Spiritual Intelligence in Jaranan Turangga Yaksa Dance Art in Dongko Village, Trenggalek Regency.	The traditional baritan ceremony in the Dongko community was once very sacred. However, now it functions as an entertainment medium. However, the storyline of Turangga Yaksa is very educational and has many positive values that can be used as role models in everyday life.
15	Mayasari et al. (2021)	Internalization of Pancasila Values Based on Local Wisdom" Jaranan Turangga Yaksa" In Elementary School.	Jaranan "Turangga Yaksa" has implemented Pancasila values from the first syllabus to the fifth syllabus. In addition to developing and playing "Jaranan Turangga Yaksa", the community also helps each other in ceremonial activities.

The Person-Centered Counseling and Self-Concept

A person-centered approach is an approach developed by a well-known figure Carl Rogers. Carl Rogers was the fourth of six children (five were boys). Rogers lived his childhood with the full love of his family. In addition, his family was obedient to the

religious values as his parents were religious fundamentalists (Sharf, 2012). Over time, Rogers began to understand more about relationships with other people and began to realize the importance of interpersonal relationships. He also published his first book entitled "The Clinical Treatment of the Problems Child". Throughout his career, Rogers has tried to continue to apply the objective scientific method to human studies (Corey, 2017; Sharf, 2012).

Person-Centered is a counseling approach that tries to "humanize humans", counseling goal is to help individuals gain happiness, well-being, and be effective in everyday life (Henderson & Thompson, 2015). The personality structure, according to Rogers (in Gunawan et al., 2021), suggests three aspects of personality: (a) the organism, which is the individual involved, covering both physical and psychological aspects; (b) phenomenal aspect, the life experiences that psychologically meaningful for individuals, can be in the form of knowledge, parental care, or friendship relations; and (c) self, in which the interaction between organisms or individuals with phenomenal fields will form self.

According to Pilarska (2018), self-concept is an individual's self-perception, including self-control, self-esteem, and self-feeling. The factors that influence self-concept include (1) competence, (2) interaction with other people; (3) relationship with family; and (4) physical factors (Eun-Ju & Kyung-Hwa, 2021). Self-concept is closely related to awareness, which is the main focus in person-centered counseling. When individuals are self-aware by considering the phenomenal field and organism, then the self-concept is formed as a reflection of the ideal person. Self-awareness allows individuals to distinguish one's self from others (Corey, 2017). Various empirical research results agree that person-centered counseling in individual and group settings can improve self-concept in adolescents (Gunawan et al., 2021; Hanuf, 2019; Marlia et al., 2018; Sonita, 2018).

The key to using person centered counseling for improving adolescent self-concept lies the establishment of a relationship between the counselor and the clients, based on core principles: (1) congruence or genuineness; (2) unconditional positive regard and acceptance; and (3) accurate empathic understanding (Corey, 2017). The steps for implementing person-centered counseling to improve self-concept individually or in groups can be seen in tables 2 and 3.

Table 2. Stages of Person-Centered Individual Counseling

No	Stages	Information
1	Good Relationship Development	At this stage, the counselor will create comfortable and free conditions with the counselee.
2	Expression Liberation	The counselor assists the counselee in liberating expressions related to his problem. Every negative expression of the counselee will be accompanied by vague positive feelings, the counselor is in charge of making awareness related to the positive feelings expressed by the counselee.
3	Achieved Insights	The counselor helps the counselee choose and determine which attitudes and actions to take
4	Termination	The counselor closes the counseling by scheduling the next meeting as a follow-up action from the counseling process

Source: Processed by Researchers from Various Sources (2022)

Table 3. Stages of Person-Centered Group Counseling

No	Stages	Information
1	Early stage	At this stage, the activities carried out include introductions, structuring, encouraging group activity, and designing group goals and individual goals. Leaders are expected to avoid using planned practices and techniques. The attitude of leadership and individual character is much more important than the technique used
2	The core stage of work	At this stage, the techniques of active listening skills, clarification, self-knowledge, appreciation and understanding are the keys to success. Members are expected to be able to talk openly about their feelings at the time
3	Final Stage	Leaders can help members summarize what they have learned and apply it in real life after the group counseling session ends. In this final stage, the counselor ends the conversation.

Source: Processed by Researchers from Various Sources (2022)

Cultural Values in Jaranan Turangga Yaksa Dance

Jaranan Turangga Yaksa dance is one of the original artistic cultures from Dongko Village and serve as an icon of Trenggalek Regency. Jaranan Turangga Yaksa dance has a uniqueness that distinguishes it from other areas of the Jaranan dance. The difference lies in its property, which is in the form of a blind or giant-headed horse. In addition to its different properties from other jaranan dances, Turangga Yaksa's jaranan has regularly value in it. The five values contained are the values that are not widely known by general public, especially in Trenggalek Regency area. These values start from the value between humans and their God, humans with themselves, and humans with other humans. In more detail, these values are expressed in Kurniasari (2016); Putri (2021); Sari (2020); and Widyanto (2019).

Religious Value

Religious values are set on the origin of Turangga Yaksa. Jaranan Turangga Yaksa dance is originated from a traditional ceremony carried out for generations by Dongko village community called Baritan. The Baritan ceremony stands for "bar ngarit tanduran" in ancient times. This ceremony was carried out as an expression of gratitude to God Almighty for the abundant harvest of the Dongko villagers. In addition, Jaranan Turangga Yaksa Dance is an art form that lives on from the Baritan Traditional Ceremony and continues to grow until it is recognized by wider community and is patented as the original art of Trenggalek Regency. Religious values are also found in opening part of the prayer and offerings carried out before Jaranan Turangga Yaksa show begins. Prayers and offerings aim pray for a seamless performance. In Turangga Yaksa dance movement, religious values are also reflected in the movement of worship. The worshipping movement resembles farmers who pray before cultivating their fields, asking for a streamlined and safe process to God Almighty. This movement is related to human-god relationships (Kurniasari, 2016).

Nationalism

Nationalism are contained in the song lyrics contained in the Jaranan Turangga Yaksa and the commemoration of the Indonesian Independence Day held every August. It contains a poem entitled *cancut gumregut*, a call for cultural preservation to the community. An excerpt from Cancut Gumrecut reads "ayo prakanca cancut gumregut manunggaling sedyangluhurake Budaya" which means "Come on, friends, to bind the spirit of uniting the goal to preserve culture". This song plays as the background music of Jaranan Turangga Yaksa and contains the value of nationalisme. In addition, Jaranan Turangga Yaksa is always held during commemoration of the Indonesia's Independence Day in Trenggalek Regency as a way to maintain the nation's cultural wealth as and nationalism. Jaranan Turangga Yaksa is viewed as one of the country's cultural heritage (Putri, 2021).

Independence

The independent value in the Jaranan Turangga Yaksa dance is found in all the characters of the Jaranan Turangga Yaksa dancer and musical accompaniment. As a dancer of this dance, they must have independent values instilled in themselves from an early age. In Jaranan dance, Turangga Yaksa contains energetic and dynamic movements. A dancer must have an independent character value, because it is not easy to memorize every movement in it (Putri, 2021).

Cooperation

Dance performance contains a story to convey to the audience. The story itself contains values, including one of which is the value of mutual help, which can be seen during the Jaranan Turangga Yaksa dance performance. During the performance, dancers are always seen together and help each other when *celengan* and *barongan* dancers appear. In addition, one of the movements in the Turangga Yaksa dance is *gejuk* jump. It symbolizes prosperity together with the results of the hard work and cooperation of the farmers. In addition, the cooperation between the actors during the performance also requires them to help each other preparing the show. They are responsible for their respective duties and obligations, the dancers and accompanists must be disciplined and work together to ensure smooth and harmonious performance (Putri, 2020).

Integrity

The Jaranan Turangga Yaksa dancers are characterized as a picture of a brave, handsome, and authoritative knight. They symbolize a hero with a handsome, dashing, and wise knight figure capable of mastering four angry lusts. The character value of integrity contained in Jaranan Turangga Yaksa Dance can be seen in its dancers' appearance resembling a handsome, dashing, authoritative and wise knight. The figure of the Jaranan Turangga Yaksa dancer is a depiction as an exemplar, heroic leader figure who loves the truth (Putri, 2021).

Integrating Jaranan Turangga Yaksa Values and Person-Centered Counseling to Help Adolescents Develop Their Self-Concept

Person-centered counseling views humans positively where humans can develop their potential to develop as they wish (Corey, 2017). Individuals also have the capacity and capability to self-regulate and have the opportunity and make wise judgments. In addition, each individual has the potential to overcome their feelings, thoughts, and behavior toward a full and satisfying life; in other words, each individual has the potential to actualize themselves (Salam & Aulia, 2018). The concept of person-centered counseling is relevant to the development of self-concept (Marlia et al., 2018; Sakdiah et al., 2019; Salam & Aulia, 2018).

The self-concept is the most important personality that contains ideas, perceptions, and values that include self-awareness. Individuals with well-depicted self-concept will

likely stands broader chances to succeed. The development of adolescent self-concept is influenced by competence, experience interacting with others, self-image, parenting style, and peer support (Asri, 2020; Gunawan et al., 2021; Saputro & Sugiarti, 2021). Poor self-concept will likely lead to adolescents consumptive behaviors, lack of confidence, poor learning achievement, poor adaptability to new environments, and lack of prosocial attitudes (Masela, 2019; Nurhaini, 2018; Saputro & Sugiarti, 2021).

According to Swan & Ceballos (2020), a counseling process could only be optimal if it is relevant to the clients' cultural values. From the person-centered counseling perspective, the development of a positive self-concept will occur when adolescents can distinguish themselves from others. Individuals should be accompanied by a balanced organism and field phenomena. When adolescents find their self-concept and can walk according to the organism and phenomena field, they will likely form an ideal personality (ideal compatibility between self-concept and real-self). It can be interpreted that a positive self-concept in person-centered counseling is when individuals can know all their potential (positive and negative), and act according with life experience, culture, parenting style, and social relationships.

The integration of person-centered counseling and Jaranan Turangga Yaksa values to develop the self-concept of adolescent students lies in the stages of implementing the counseling. Individual counseling can use Jaranan Turangga Yaksa values at the stage of achieved insights, while the implementation of group counseling lies at the core stage of work. The Jaranan Turangga Yaksa values that can be used to improve adolescent self-concept consist of (1) religious values, (2) national values, (3) independent values, (4) cooperation values, and (5) integrity values. When adolescents are aware of their religious values, national spirit for their country, independent attitude to develop, and can cooperate with others as a member of society, and have the integrity, they will indirectly create or develop self-concept. In this case, these values are used by counselors as part of phenomena fields to develop adolescents' self-concepts awareness. Self-concept is an individual's perception of himself formed through a person's experience and interpretation of himself (Fatimah, 2012).

Integration between person-centered counseling and the values of the Jaranan Turangga Yaksa Dance to develop the self-concept of adolescents in Trenggalek Regency is visualized in the following figure 2.

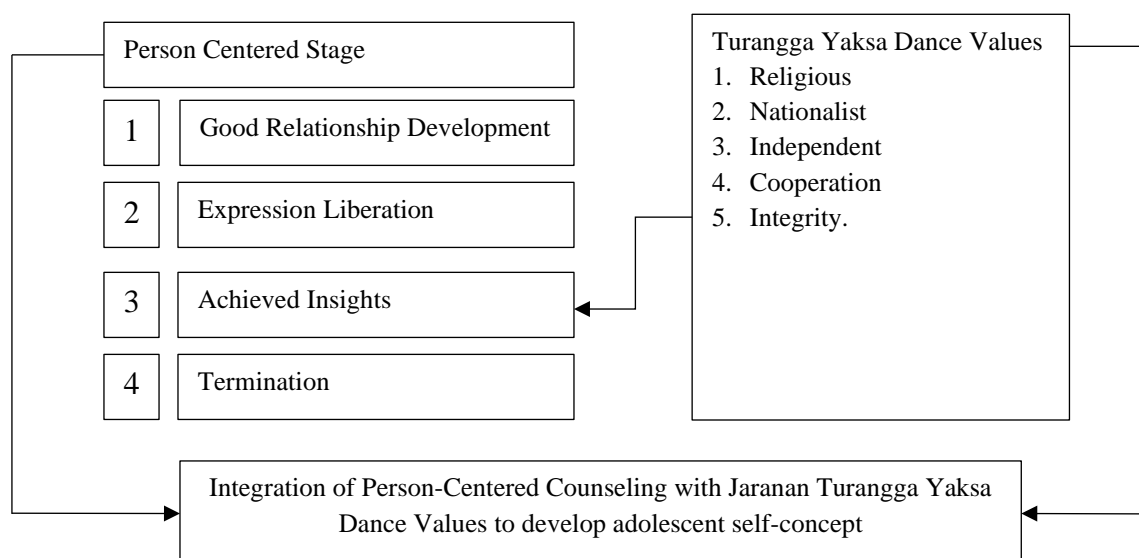


Figure 2. Integration of person-centered counseling with Jaranan Turangga Yaksa Dance Values to Develop Adolescent Self-Concept (Proceeded by researchers, 2021)

CONCLUSIONS

The values in the Jaranan Turangga Yaksa dance can be integrated into a person-centered counseling approach to identify the clients' problems related to adolescent self-concept to achieve the ideal personality. The integration of person-centered counseling with Jaranan Turangga Yaksa dance values is found in the phenomena field of each individual so that it can run according to the prevailing culture in the surrounding environment. Jaranan Turangga Yaksa dance values that can be used include (1) religiosity, (2) nationalism, (3) independence, (4) cooperation, and (5) integrity. The integration of Jaranan Turangga Yakso's values to develop adolescent self-concept is used at the insight stage. When the clients managed to achieve freedom to express himself, then at the stage of achieving insight, the counselor help clients to achieve congruence by integrating these five values with their experience as part of the complete experience. This literature study is expected to be used by counselors as a reference in improving the self-concept of adolescents in Trenggalek Regency. This research is still in the form of literature. Future studies are necessary to capture empirical evidence of concept of person-centered counseling and Turangga Yaksa values in improving self-concept.

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