



**DEVELOPMENT OF NGAWUWUH TRADITION TO INCREASE EMPATHY IN
IBNU KATSIR 2 STUDENTS**

Yanti¹, Mudafiatun Isriyah², Weni Kurnia Rahmawati³, Hilya Nafisah⁴

Universitas PGRI Argopuro, Jember, Indonesia^{1,2,3}

Yarmouk University, Northern Jordan⁴

Corresponding E-Mail: Firohfrh9@gmail.com

Received December 19, 2024;
Revised March 14, 2025;
Accepted May 10, 2025;
Published Online May 12, 2025

Abstrak

Penelitian ini bertujuan untuk mengkaji dan mengembangkan tradisi Ngawuwuh sebagai metode efektif dalam meningkatkan empati pada mahasantri di Pondok Pesantren Ibnu Katsir. Ngawuwuh yang merupakan tradisi berbagi dan memberi sesuatu tanpa mengharapkan imbalan memiliki nilai-nilai luhur yang relevan dengan pembentukan karakter dan empati. Akan tetapi, tradisi tersebut mulai terkikis oleh pengaruh gaya hidup modern yang cenderung individualis dan minimnya interaksi sosial yang bermakna di kalangan generasi muda, termasuk mahasantri. Menurunnya rasa empati di kalangan mahasantri menjadi permasalahan utama yang diangkat dalam penelitian ini. Dalam kehidupan pesantren yang seharusnya menjadi lingkungan yang mendidik dan membina akhlak, muncul tantangan dalam memelihara dan mengembangkan rasa empati di tengah pengaruh eksternal seperti teknologi dan individualisme. Hal ini menunjukkan perlunya metode pendidikan karakter yang lebih terarah, seperti melalui pengembangan tradisi Ngawuwuh. Tujuan umum penelitian ini adalah mengembangkan tradisi Ngawuwuh sebagai strategi pendidikan untuk meningkatkan empati pada santri Pondok Pesantren Ibnu Katsir. Penelitian ini diharapkan dapat menghasilkan metode pendidikan karakter yang inovatif dan relevan, serta mengembalikan fungsi tradisi lokal sebagai alat penting dalam pembentukan kepribadian dan nilai-nilai sosial yang positif di kalangan generasi muda.

Kata kunci: empati; ngawuwuh; modul

Abstract

This study aims to examine and develop the tradition of Ngawuwuh as an effective method for enhancing empathy among the students (mahasantri) at Pondok Pesantren Ibnu Katsir. Ngawuwuh, which is a tradition of sharing and giving without expecting anything in return, holds noble values that are relevant to character building and empathy. However, this tradition has started to erode due to the influence of modern lifestyles, which tend to be individualistic, as well as the lack of meaningful social interactions among the younger generation, including the mahasantri. The decline in empathy among mahasantri is the main issue addressed in this research. In the pesantren environment, which should ideally be one that educates and fosters good character, challenges have emerged in maintaining and developing empathy amidst external influences such as technology and individualism. This highlights the need for a more focused character education method, such as

The Bikotetik Journal is a Guidance and Counseling journal published by the Department of Guidance and Counseling, Faculty of Education, State University of Surabaya in collaboration with the Asosiasi Bimbingan dan Konseling Indonesia (A IN)

through the development of the Ngawuwuh tradition. The general aim of this research is to develop the Ngawuwuh tradition as an educational strategy to enhance empathy among the mahasantri at Pondok Pesantren Ibnu Katsir. This study is expected to produce innovative and relevant character education methods, as well as restore the role of local traditions as an important tool in shaping personality and positive social values among the younger generation.

Keywords: empathy, ngawuwuh, module.

How to Cite:

Author 1, Author 2. (Year). Title Manuscript. *Jurnal Bikotetik (Bimbingan Dan Konseling: Teori Dan Praktik)* , Vol (No): pp xx-xx

INTRODUCTION

Tradition is a cultural heritage that is an important part of a community's identity. In various Islamic boarding schools, traditions are often not only maintained as a cultural symbol, but also as an educational tool to shape the character of students. One tradition that is still maintained in some boarding schools is "Ngawuwuh," a tradition that teaches about empathy, togetherness, and mutual help among others. Ngawuwuh is a tradition that comes from Javanese culture, which literally means "to give extra" or "to add." This tradition is usually carried out in various social activities, such as selamatan, hajatan, or religious activities, where people who attend give something, either in the form of money, goods, or food, as a form of support and solidarity (Info Garut.id)

According to Suara Jabar News, Ngawuwuh is a tradition in which a person gives something to another person, without expecting anything in return. This concept can be interpreted as a form of alms or giving based on compassion and concern for others. In this tradition, giving is not only a matter of material, but also time, energy, and even attention. This tradition encourages individuals to feel what others are experiencing, thus fostering a deep sense of empathy. However, over time, traditions such as Ngawuwuh have been eroded by modern lifestyles that tend to be individualistic. Students, who are supposed to be the next generation with a deep understanding of the importance of togetherness and empathy, are often trapped in a more self-centered mindset (Info Garut.id).

Ibn Kathir Islamic Boarding School has a strong commitment to educate students not only in the scientific aspect of religion, but also in terms of morals and character. One of the challenges faced by this boarding school is how to shape the mahasantri to have a high sense of empathy. In this modern era, where social interactions are often limited by technology, the sense of empathy can be reduced. For this reason, this boarding school sees the potential of developing the Ngawuwuh tradition as one of the effective methods in increasing empathy among mahasantri.

Empathy is one of the important values in character education. Empathy allows a person to understand and feel what others feel.(Novita. 2024) With empathy, individuals become more sensitive to their social environment, are able to put themselves in the shoes of others, and act with care. According to Fitriyani (2019) in the context of pesantren, empathy is one of the key elements in shaping the character of students who are not only intellectually intelligent, but also have good emotional and social intelligence. Students who have high empathy are expected to be wise leaders, who are able to nurture and pay attention to the needs of others. Therefore, empathy is not only seen as a moral value, but also as an important social skill in social life. . In addition, academic pressures and the increasing demands of life often make

individuals focus more on themselves than others. This can lead to a decrease in social sensitivity and empathy towards others.

At Ibn Kathir Islamic Boarding School, this challenge is even more real. With the lack of the following 6 points in the mahasantri, among others:

1. Social care

Social care is the awareness to pay attention and help others, especially in a community environment. (Sugiono, 2019). In the context of pesantren, social care becomes the main foundation in building a harmonious and Islamic virtue-oriented life together (Astuti, M., & Istiari, W. 2020).

The lack of social concern among the mahasantri can trigger individualism, fade the value of togetherness, and reduce the effectiveness of community life in pesantren.

2. Solidarity and kinship

Solidarity is feelings and actions that show support or unity, while kinship is a close and caring relationship like in a family. (Suryani, 2021) Solidarity and kinship create an important harmonious atmosphere in pesantren. If students lack solidarity and a sense of kinship, social interactions will feel stiff, and the value of ukhuwah Islamiyah is difficult to realize in reality.

3. The concept of reciprocity

The concept of reciprocity includes a give-and-take relationship between individuals that involves a sense of responsibility and appreciation. (Kartika, 2020) In pesantren, this is important to maintain a balance between rights and obligations in social interactions. (Azizah, 2019)

Lack of understanding of the concept of reciprocity among the mahasantri can lead to minor conflicts such as imbalance of duties and rights, thus reducing harmony.

4. Blessings and sustenance

Blessings refer to goodness that continues to grow, while sustenance is God's gift that meets human needs. This understanding teaches mahasantri to always be grateful and put their trust in Allah. (Harun. 2021)

Not understanding the concept of blessings and sustenance can result in a less grateful attitude and even a materialistic attitude, which is contrary to the values of pesantren.

5. Simplicity and sincerity

Simplicity is an attitude of life that is not excessive, while sincerity is a pure intention for the sake of Allah. Both are core principles in Islamic life, especially in the pesantren environment. (Hasan. 2020)

The absence of the values of simplicity and sincerity among mahasantri can lead to an attitude of riya, materialism, or unhealthy competition.

6. Social harmony

Social harmony is a state in which relationships between individuals run in harmony, respect each other, and appreciate differences. This harmony is very important in building a comfortable and conducive environment in pesantren.

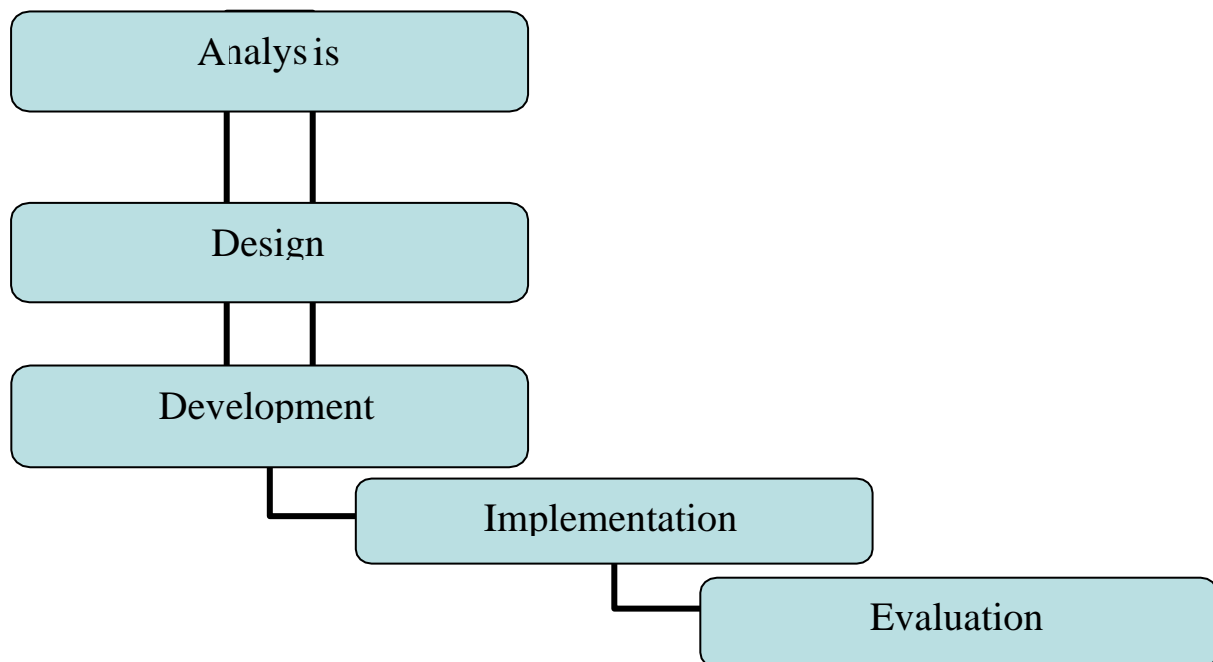
The absence of social harmony among the mahasantri can lead to conflict, tension, and affect the overall learning atmosphere.

One way is to revive traditions that teach human values, such as Ngawuwuh. Reviving the Ngawuwuh tradition is not just repeating old practices, but also adapting them to the context of today. The development of this tradition at Ibn Katsir Islamic Boarding School can be done through several approaches, including:

1. **Habituation of Ngawuwuh Practice in Daily Life.** Students are taught to share and give something to others in their daily lives. For example, they are encouraged to set aside some of their pocket money for a friend in need, or help a friend's work without expecting anything in return.
2. **Integration of Ngawuwuh Values in Pesantren Activities.** Ngawuwuh values can also be integrated in various pesantren activities, such as social activities, social services, or other programs that involve caring for others. These activities not only aim to provide assistance, but also to hone the sense of empathy of the mahasantri.
3. **Empathy Education and Training through Islamic Studies.** In religious studies, empathy can be taught through the stories of the Prophet Muhammad SAW and his companions who are full of examples in terms of caring for others. This study can inspire students to apply these values in their daily lives.
4. **Assistance by Ustadz and Ustadzah.** The teachers at Ibn Katsir Islamic Boarding School also have an

METHODS

The current research uses a type of research with the R&D model, namely research and development, where this research will develop a product as the output of this research R&D is research conducted to be able to develop a product or improve a pre-existing product (Nafisah, 2021) . This development research is designed with the ADDIE research model, the research and development process carried out by researchers is adjusted to the selected method process which will be designed with the ADDIE model which includes five stages of development, namely: Analyze, Design, Development, Implementation, Evaluation (Isriyah et al., 2023) . The ADDIE model is stated to be very suitable for use in development research in the realm of education and learning (Mariam, 2019) .



Researchers describe the process of research and development carried out to be able to clarify the research description. The following is a description of the ADDIE model research conducted by researchers:

1. Analyze

This research begins with analyzing the problems and needs of Mahasantri, in the analysis process the researcher makes direct observations at the research site in addition to conducting interviews to the boarding school which of the two processes obtained the following results: Based on the results of observations of PPA Ibnu Katsir Jember students, researchers found several situations as follows: a) The number of mahasantri 40 mahasantri, b) some mahasantri often do an identity crisis against tasks and other work, c) Character formation or coaching is done every week.

Observations and interviews were conducted by researchers by interviewing the queuing department so that they found a problem, namely that students tend to lack empathy or cannot care about the environment in themselves. Interviews conducted by researchers with the queuing department, to be able to overcome the problem of lack of empathy, it is necessary to develop or create a service guide that can make it easier for teachers to provide Guidance and Counseling services or character development to students who are oriented towards the values contained in local culture.

In this section the researcher formulates the concept of the product to be developed, the things that cover the formulation of the concept of this module product are identifying what will be presented in the module product, by analyzing the existing problems, two variables will be found, the first is the problem and the second is the solution, here the researcher formulates the concept of the module to be developed by adjusting to the problems in the field, this research will develop a product in the form of a service module with local cultural values ngawuwuh.

2. Design

After analyzing the problem is to design the product to be developed. The current research product is a module. This design stage is a conceptual form that will underlie module development. Designing the product is the first step taken by the researcher, planning and conceptualizing the module to be developed, at this stage the order of the module is determined, the module content is organized coherently and the module material is determined. The formulation of this material is adjusted to the theme or topic of the service to be provided and in accordance with the problem to be solved, the formulation of the material is adjusted to the Guidance and Counseling service and the problem to be solved. The material to be developed is about the values of the ngawuwuh tradition which will be used to increase the empathy of the mahasantri.



Figure 2: Module view

The developed module also contains some of the basics and policies of school counseling teachers, the principles of implementing counseling services and some of the competencies of counseling teachers listed from (ABKIN, 2011) thus this module has a completeness that is considered perfect because it can really be a guide for counseling teachers in the implementation of Guidance and Counseling service delivery itself.



Figure 3: Completeness of the module

Then the most important thing in the developed module is the design of the implementation of counseling services by determining various aspects of planning before carrying out counseling activities, both from planning topics, service media, along with the strategies that will be used during the implementation process, which are arranged sequentially from the opening process, application of service content, and closing. (Gumilang, 2022)

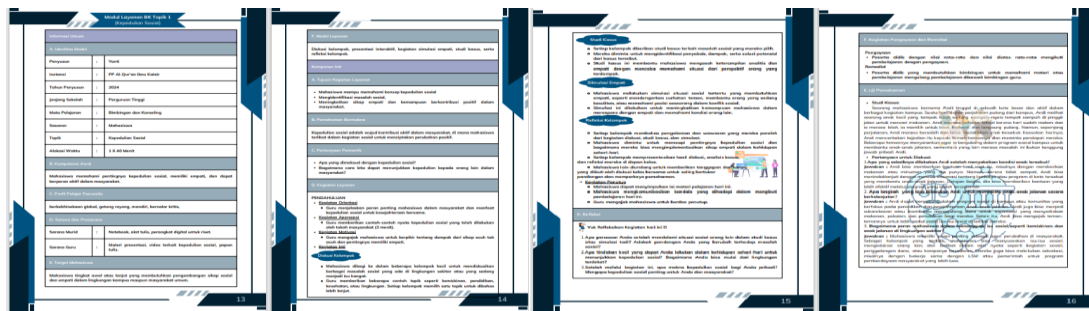


Figure 4: Design of counseling services in the module

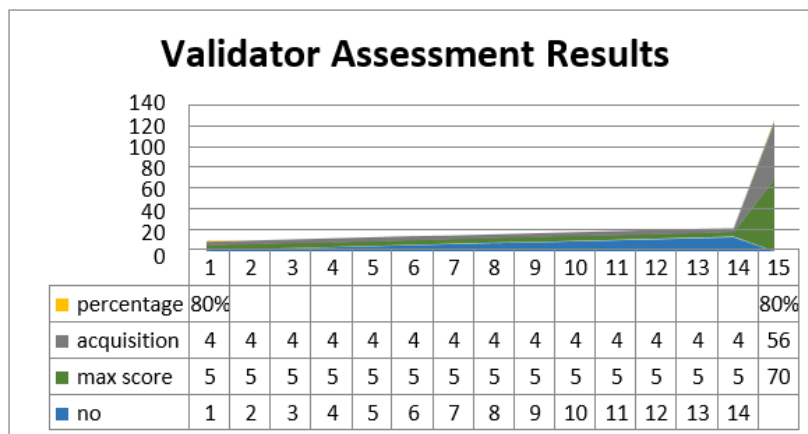
3. Development

The development stage is the stage for researchers to start printing products and ready for validation of the module by a team of experts to determine the feasibility of the module before use, module validation is carried out by a team of experts, validation of the product includes material validation, design expert validation, language validation, and practitioner validation, the process of calculating validation on the module uses techniques from the grand calculation (Chrisyarani & Yasa, 2018) to determine the level of feasibility of the counseling service module according to experts.

Table. Criteria for validity of *self care* module

Feasibility scale %	Criteria
81-100	Very valid
61-80	Valid
41-60	Less valid
21-60	Invalid
0-20	Very invalid

The results of the validation carried out by the validator will be used as a reference in evaluating the module to produce a product that is feasible and makes it easier for patitioners to use it. In this study, validation was carried out by a material expert validator who was a Lecturer in Guidance and Counseling at PGRI Argopuro University Jember, namely Nailul Fauziyah, S.Sos, M.Pd based on the results of the calculation of the material expert validation of the module developed obtained a score of 80% with the criteria "valid or feasible and can be used with minor revisions", Figure 2 shows the material expert validator assessment diagram.



4. Implementation

The validated module was then tested on the object of research, namely PPA Ibnu Katsir Jember students. The trial at this stage involved 40 students of PPA Ibnu Katsir Jember which took place on October 11, 2024 with three meetings for 3 weeks starting on October 25, 2024. After conducting a phased implementation, researchers distributed questionnaires to students to see the effectiveness of the module developed on November 02, 2024, from the results of distributing questionnaires showed that the number of students' empathy was 57%, thus experiencing a decrease in empathy behavior of 83%, so it can be concluded that the development of the ngawuwuh tradition value module was declared effective in increasing student empathy

5. Evaluation

Being an evaluation material for the developed module, namely the need to improve the material listed in the service delivery plan and then complete with a glossary to make it easier for readers to introduce scientific terms that are not yet known.

RESULT AND DISCUSSION

Ngawuwuh is a tradition that originated in Javanese culture, which literally means "to give extra" or "to add." This tradition is usually carried out in various social activities, such as *selamatan*, *hajatan*, or religious activities, where people who attend give something, either in the form of money, goods, or food, as a form of support and solidarity.

Ngawuwuh Philosophy:

1. Collective Cooperation Theory

Gotong Royong is a core concept in Javanese culture that reflects the spirit of cooperation and solidarity among community members. Ngawuwuh as part of gotong royong reflects collective cooperation where each individual contributes to ease the burden of fellow community members.

Gotong Royong theory emphasizes the importance of social cohesion and mutual aid within the community. All members of the community feel involved and responsible for helping each other, so this tradition reflects strong social ties and a spirit of togetherness.

2. Reciprocity Theory

The Ngawuwuh tradition operates on the principle of reciprocity, where someone who gives help in the form of money, goods, or services will get an equivalent reply when they organize a similar event. This is in line with the Theory of Reciprocity, proposed by Marcel Mauss in his work *The Gift*.

Mauss explains that in society, giving is not just an individual act, but also creates a social obligation to receive, reciprocate and continue the cycle of exchange. In the context of Ngawuwuh, this giving creates a cycle of mutual support that continually strengthens social solidarity.

3. Social Capital Theory

Social capital is a term that refers to the resources that individuals have through their social relationships. In the context of Ngawuwuh, individuals who provide assistance develop strong social relationships with fellow community members, which in turn increases their "social capital".

Robert Putnam in his theory explains that social capital arises from reciprocal relationships, trust, and norms of mutual help. Ngawuwuh strengthens social capital

as participation in this tradition increases mutual trust and cooperation among the community

Altruism and Generosity Theory

Altruism is a concept in psychology and sociology that describes the act of giving to others without expecting a direct return. While Ngawuwuh may have an element of reciprocity, the core of the tradition is sincerity and goodwill in giving. One provides assistance without explicitly expecting a direct return, but as part of a moral and social obligation.

Altruism theory explains the motivation behind this act of giving as a form of concern for the welfare of others and the community, which is reflected in the Ngawuwuh tradition.

4. **Functionalism Theory**

Functionalism theory in sociology, proposed by Emile Durkheim and Talcott Parsons, emphasizes that each element in society has a specific function that contributes to social balance and stability. The Ngawuwuh tradition can be seen as a cultural element that helps maintain social integration within the community.

Ngawuwuh serves to strengthen social ties, increase solidarity among community members and maintain social cohesion. By engaging in this tradition, people continue to reinforce the social norms that allow the community to function smoothly and harmoniously.

5. **Social Exchange Theory**

Social Exchange Theory, developed by George Homans and Peter Blau, sees social interaction as a series of exchanges in which individuals give something in the hope of getting something equivalent in the future. In the context of Ngawuwuh, while the giving may be voluntary, there is an unexpressed social expectation that the giver will receive similar help when they are in need.

Ngawuwuh reflects the basic principle of social exchange, where the act of giving and receiving favors creates mutually beneficial social relationships and maintains social networks in the community.

6. **Community Attachment Theory**

Community Attachment Theory explains how individuals feel connected to their communities through participation in social and cultural activities. Ngawuwuh, as a tradition that involves active participation in community activities, helps build emotional and social attachments with fellow community members.

Murray Lee and other community attachment researchers explain that through involvement in social activities such as Ngawuwuh, individuals develop an identity as important members of the community, which in turn strengthens their feelings of attachment.

While the Ngawuwuh tradition may not have as extensive academic studies as other traditions, its concepts rooted in the values of sharing and empathy have relevance in a socio-cultural context. Some scholars who talk about the value of sharing and empathy can provide insights that are relevant to the Ngawuwuh tradition. Here are some general benefits of the ngawuwuh tradition (Isriyah. 2024):

1. **Social Care (Gotong Royong):**

Ngawuwuh reflects the very strong value of gotong royong in Javanese culture. This tradition emphasizes that everyone has a social responsibility to help and support each other.

2. **Solidarity and Kinship:**

This tradition strengthens social and familial ties between community members. By

participating in Ngawuwuh, one shows that they are part of the community and care about the well-being of other members.

3. The Concept of Reciprocity:

Ngawuwuh is also based on the principle of reciprocity or mutual giving. People who give something in someone else's event expect the same when they organize a similar event in the future. Although not formally required, this reciprocity is an unwritten form of social agreement, reinforcing the cycle of support and assistance among the community.

4. Blessings and Sustenance:

From a spiritual perspective, giving something away in the Ngawuwuh tradition is seen as a form of gaining blessings. In Javanese belief, the more one gives, the more likely they are to get sustenance and blessings in life. This also contains elements of religious teachings that encourage kindness and generosity.

5. Simplicity and Sincerity:

The philosophy of Ngawuwuh is also related to simplicity and sincerity. There are no fixed rules about how big or small a gift should be given. What is more important is the intention and sincerity in giving something as a form of support. This reflects the value that help does not always have to be big, but sincerity is more appreciated.

6. Social Harmony:

This tradition helps maintain social harmony within the community. By engaging in the Ngawuwuh tradition, each individual participates in maintaining social balance, avoiding jealousy or conflict between citizens, and strengthening a sense of community.

Sense of Empathy

According to Goleman, empathy is the ability to understand and feel the feelings of others, and to imagine oneself in that person's situation. Daniel Goleman, in his book *Emotional Intelligence*, explains that empathy is one of the main components of emotional intelligence, which includes the ability to recognize other people's emotions, respond appropriately, and build healthy social relationships (Anggraini, 2023). Meanwhile, according to Davis, empathy is the individual's ability to enter the situation and thoughts of others. Individuals are able to understand points of view and provide appropriate emotional responses to others. Based on research by Nuszazrina, et al (2020) said that empathy is the ability to understand the feelings and needs of others with that other people will feel happy and understand their feelings.

According to Davis, there are 4 aspects of empathy (Romiyati, 2023):

a. Perspective taking

perspective taking as "putting oneself in someone else's place" or putting oneself in someone else's shoes. If someone can understand what happens to other people, it can be said to have perspective taking (Mauliddiyah, 2021)

b. Empathic concern

Empathic concern is a warm feeling that reflects concern for others with warmth and compassion for others (Song et al., 2023)

c. Personal distress

Personal distress is a self-centered feeling of how one can cope with anxiety and discomfort when stressful. (Saepudin, 2019)

d. Fantasy

Fantasy includes the ability to understand the characters of a novel, story, or movie. It can be fictional or real. (Harjanti, 2019)

The Relationship of Ngawuwuh Tradition with Guidance and Counseling

The development of the Ngawuwuh tradition among Ibnu Katsir 2 students can be an effective step to increase empathy in an educational environment. According to Isriyah (2024), ngawuwuh, as a tradition of giving to each other in social events, strengthens the value of gotong royong and togetherness which is relevant to the principles of guidance and counseling. By involving mahasantri in Ngawuwuh activities, they are invited to understand the importance of selfless giving, recognizing the needs of others, and strengthening the social bonds among them. This not only develops empathy skills but also builds a character that is caring and ready to help others, which is crucial for emotional and social well-being. In the context of guidance and counseling, the Ngawuwuh tradition can be an effective method of teaching empathy because it involves direct experience in interacting and helping each other. By being actively involved in Ngawuwuh, mahasantri experience solidarity values that make it easier for them to understand the feelings and needs of others, which in turn creates a harmonious and supportive learning environment. This is in line with the goal of counseling to build healthy relationships and improve social skills that are beneficial to the development of the mahasantri's personality.

SUMMARY

Conclusion

Based on the results of the data obtained by researchers both from qualitative and quantitative data results show the need for solutions in increasing empathy mahasantri in PPA Ibnu Katsir Jember. The research was conducted with the type of R&D research and development using the ADDIE model which includes five stages namely, 1) Analysis, 2) Design, 3) Development, 4) Implementation and 5) Evaluation, with these five stages researchers can carry out the development of the ngawuwuh tradition value module to increase empathy easily and purposefully.

The results of the validation carried out show that the developed module is feasible and can be applied to clients, the results of the trial on the mahasantri also show an increase in empathy by distributing questionnaires before implementation and after implementation, which shows 83% of the value of lack of empathy before counseling services, and after counseling services using the developed module to 57%.

The description above states that the module development research conducted by researchers is considered feasible to use and has a good effect on clients, then researchers with full hope that the research conducted can really contribute to making it easier for counseling teachers to overcome the level of identity crisis carried out by students, and can also be a means of product utilization and as a reference for further research.

Suggestions

The author suggests that adolescents able to go through the formation of their social character well and wisely, so that they are able to process feelings towards others with a good sense of empathy to achieve what has become their target in the future. For future researchers, the author suggests that future researchers with the limitations possessed by the author, it is hoped that further research will reveal more about the problem of lack of empathy.

BIBLIOGRAPHY

- Aptanta, Belva Hayu; Putri Rachmadyanti. 2022. Analisis Nilai Karakter Ekstrakurikuler Tari Remo Di Sdn Keputran I Surabaya. *JPGSD* (10) 7.
- A IN. (2011). *Panduan pelayanan bimbingan karir bagi guru bimbingan konseling/konselor pada satuan pendidikan dasar dan menengah*.
- Dr.Nanik Yuliati, M. P. (n.d.). *krisis identitas sebagai problem psikososial remaja*.
- EMERGING ADULTHOOD : PENGEMBANGAN TEORI ERIKSON MENGENAI TEORI PSIKOSOSIAL PADA ABAD 21* Diana Putri Arini Fakultas Humaniora dan Ilmu Pendidikan Universitas Katolik Musi Palembang Sumatera Selatan 30114 Sural : diana_putri@ukmc.ac.id Teori psikososial dar. (n.d.).
- Halisa, S. N. (2023). *Krisis Identitas pasca kematian orang tua pada mahasiswa: (sebuah) analisi fenomenologis interpretatif*.
- Isriyah, M., Awlawi, A. H., & Degeng, I. N. S. (2023). *Pengembangan Model Bimbingan Online untuk Meningkatkan Social Presence Mahasiswa Pendidikan Jarak Jauh*. 07, 42–58.
- Jombang, K., Diwek, K., & Remo, T. (n.d.). *Tari remo jombang sebagai tari penyambutan kebudayaan khas jombang*. 23(1), 51–60.
- Kewarganegaraan, J., Pasha, S., Perdana, M. R., Nathania, K., & Khairunnisa, D. (2021). *UPAYA MENGATASI KRISIS IDENTITAS NASIONAL GENERASI Z DI MASA PANDEMI*. 5(2), 651–659.
- Mojokerto, T. R., & Prahardana, M. W. (2020). *Tari Remo Mojokerto (1969-2020)*. 144–146.
- Nafisah, W. (2021). *Artikel Pensitasi_IPA014_Upload*.
- Prof. Dr. Hj. Ulfiah, M.Si., CPCE dan Dr. H. Jamaluddin, M. S. (2022). *Bimbingan dan Konseling : Teori dan Praktik - Ulfiah & Jamaluddin*. 7(2), 264.
- Sulistianingsih, A. (2024). *Development of the Self-care Module of Assertive Communication Theory to reduce Toxic Behavior*. 8(2), 185–204. <https://doi.org/10.21043/konseling.v8i2.26728>
- Tari, J., & Seni, F. (2020). *Gaya tari remo munali fattah*.
- Tari, P., Gaya, R., & Sekti, R. P. (2022). *TARI REMO MUNALI FATAH SEBAGAI SUMBER KONSERVASI*. 5(2), 77–89.
- Wirayuda, D. M. A. (n.d.). *Keterbukaan Identitas Seksual Pada Komunitas Kentir Surabaya*. 10–26.