

Integrating *Andhap Asor* Cultural Values in Sociodrama-Based Group Guidance to Prevent Arrogant Behavior: A Literature Review

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Abstract: One form of problem that can hinder the dynamics of personality in the classroom is the arrogant behavior of students in interpersonal relationships, such as controlling group discussions, treating classmates disrespectfully, or showing superiority. Such behavior must be prevented early on through preventive group counseling programs and education. Local cultural values, such as *andhap asor*, emphasize social awareness, humility, and respect. These values are basic values for building constructive attitudes in society. This article aims to examine the integration of local cultural values of *andhap asor* into group guidance services through sociodrama techniques, as a preventive effort in shaping student character and preventing mild arrogant behavior in the school environment. This research uses the literature review method from research articles in the last five years (2021-2025) with keywords "Javanese cultural values", "group services", and "social role-playing techniques". The results of this study indicate that sociodrama is a reflective and interactive technique where students can express their social experiences. If the principles of *andhap asor* are systematically combined with group guidance, students will learn humility, mutual respect, and independent determination of social roles. Research shows that integrating cultural values into group tutoring helps students understand material, participate in activities, and connect experiences in group tutoring to real-life social contexts. Research shows that integrating cultural values into group tutoring helps students understand material, participate in activities, and connect experiences in group tutoring to real-life social contexts. However, the scope of this article is limited to theoretical exploration without practical validation through field studies.

Keywords: *Andhap Asor*; Sociodrama Techniques; Group Guidance

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INTRODUCTION

Changes in students' social behavior in the school environment are currently a concern in character education. One form of behavior that often appears is mild arrogance, such as feeling the most correct in discussions, belittling friends' opinions, or being dominant in study groups. Although not categorized as a serious problem, this behavior can disrupt a healthy social climate and hinder collaboration between students. A study by Naini, Mulawarman, and Wibowo (Naini et al., 2021) revealed that students with low levels of humility tend to have difficulty accepting criticism, display arrogant, egocentric behavior, and even tend to hurt their peers through mild social dominance actions such as interrupting and belittling. This shows that arrogant behavior is not just a momentary emotional expression, but is directly related to weak basic character that needs to be formed early through preventive services in schools. Nurlia and Suardiman (2020) explain that the characteristics of bullies in schools are often marked by arrogant and narcissistic attitudes, which are used as a defense mechanism against feelings of insecurity. This shows that dominant attitudes and feeling superior are not just mild forms of social interaction disorders, but can develop into more serious aggressive behavior if not prevented early on. Therefore, strengthening inclusive and humble social characters is an urgent need in 21st-century education services.

Group guidance is one of the services in the guidance and counseling system that plays a role in helping students develop their potential, foster character values, and overcome developmental problems in a preventive and educational manner (Sulistiyana et al., 2022). Unlike group counseling, which is more therapeutic, group guidance is educational and universal, so that it can reach all students without stigmatization. One technique that strengthens the effectiveness of group guidance is sociodrama, a method that allows students to play social roles in interactive simulations. Zulmairi and Khaira (2024) emphasized that in sociodrama technique group guidance services, students get the opportunity to play social roles in dramatic situations that resemble real conditions. Through this direct experience, students not only practice communication and empathy but also consciously reflect on their social responses. This reflection process encourages increased self-awareness and strengthening of social values in safe and educational group dynamics. Thus, sociodrama-based group guidance not only functions as a social learning tool but also as a vehicle for forming student character contextually and applicably.

However, the effectiveness of group guidance services will be much more contextual if based on local cultural values. One of the noble values in Javanese culture that is very relevant to forming a humble social attitude is *andhap asor*. This value emphasizes the importance of refraining from elevating oneself, respecting others, and maintaining social balance. In the context of student character formation, *andhap asor* can be a strong ethical foundation for developing anti-egoistic, polite, and collaborative attitudes. Naini and Mulawarman (2020) in their research showed the low level of humility character of students in Semarang, namely 26% of students who have moderate and low humility, which has an impact on increasing arrogant and anti-social behavior. This finding suggests the importance of integrating cultural values such as *andhap asor* into the formal education system, especially through service approaches such as group guidance.

Unfortunately, to date, there are still limited studies that explicitly link the cultural value of *andhap asor* with the sociodrama technique group guidance service model in schools. Previous research has discussed more cultural values in the context of character education in general, or discussed sociodrama techniques as a separate method without cultural integration. When local values are included in the structure of sociodrama stages, students not only learn through experience but also internalize social norms rooted in their own culture. Thus, it is necessary to develop a conceptual model that can bridge the sociodrama-based group guidance approach with local cultural values in an integrative and applicable manner.

This study aims to conceptually examine how cultural values can be integrated into sociodrama-based group guidance services to prevent arrogant behavior of students. The results of this study are expected to provide a strong theoretical basis for the development of a contextual school guidance service model that is relevant to students' culture.

METHODS

This research uses a qualitative approach with a type of library research, which aims to explore in depth the conceptual understanding of the integration of *andhap asor* cultural values in group guidance services using sociodrama techniques. According to Sugiyono (2023), qualitative research is a method used to research natural object conditions, where the researcher is the key instrument and data is collected through various data sources, such as documents, literature, or scientific archives. In this context, a literature study is conducted to obtain theories, ideas, previous research results, and thoughts that are relevant to the focus of the research. The data in this study were obtained from scientific articles published in the last five years (2021–2025), which were accessed through Google Scholar. The literature search process was carried out using keywords such as "*sociodrama technique group guidance*", "*andhap asor values*", "*student character*", "*social empathy*", and "*student arrogant behavior*". The selected articles come from nationally and internationally accredited journals, and are selected based on thematic relevance, recency, and contribution to the research objectives. The data analysis technique uses a descriptive-qualitative approach, namely by categorizing the contents of the literature into main themes and interpreting the meaning contained therein contextually (Sugiyono, 2023). Thus, the results of this literature review are expected to be able to build a complete understanding of how local cultural values can be systematically integrated into preventive guidance services.

RESULT AND DISCUSSION

Results

Arrogant Behavior in Students

According to Apiyani (2024), arrogance in the context of education is often shown by students who ignore the contributions of peers, impose their own opinions, and belittle the views of others in collaborative situations. This reflects weak social and emotional competence that can disrupt an inclusive learning climate. In line with that, Rikus and Andri (2023) define arrogance as a mental condition in which an individual feels that he is the most correct, is reluctant to accept external influences, and rejects humility as a moral value. So that arrogance in students can be defined as a form of imbalance in social interaction, characterized by a sense of superiority, rejection of input, and unwillingness to put themselves on an equal footing with others.

Some characteristics of students who show mild arrogance include:

1. Rejecting criticism or input that differs from personal opinions
2. Closed attitude towards input, showing resistance to correction
3. Disproportionate self-confidence, accompanied by minimal ability to listen or work together (Suhardoyo, 2022)
4. Lack of ability to understand other people's feelings
5. Reluctant to appreciate the perspectives and experiences of other individuals
6. Often take over conversations in group interactions
7. Tend to present themselves as superior in various social situations (Rikus & Andri, 2023)

The causes of this behavior are quite diverse and cannot be separated from internal conditions and environmental influences. Weak character building and the absence of positive role models in the family or school environment can strengthen arrogant attitudes in students (Apiyani, 2024). In addition, the insecurity hidden behind the veil of arrogance and the defense mechanisms used to hide insecurity are also factors in someone becoming arrogant (Rikus & Andri, 2023).

Mildly arrogant behavior that is allowed to develop in daily interactions at school has the potential to have a serious impact on the quality of relationships between students. Suhardoyo (2022) noted that students who show arrogant tendencies tend to:

1. Inhibit two-way communication in study groups or student social interactions.
2. Increase the risk of social isolation, because students tend to be shunned by their peers.
3. Reduce empathy and tolerance, due to a lack of healthy and equal interactions.
4. Damage group dynamics, making the learning atmosphere negatively competitive and non-inclusive.
5. Inhibit the formation of social character, such as humility, cooperation, and caring.

This condition can worsen the learning environment because it creates exclusive and negatively competitive group dynamics.

Sociodrama Technique in Group Guidance

Group guidance is an educational activity carried out in small groups, where the group leader plays an active role in providing information and directing discussions so that participants are more socially open and able to achieve common goals (Hasanah et al., 2022). A similar opinion was expressed by Arsita et al. (2023), who called this service a collective assistance strategy through group activities to solve minor problems. Fijriani and Amaliawati (in Nikmah et al., 2025) added that a safe group guidance environment can encourage students to develop interpersonal communication skills effectively. Based on this explanation, it can be concluded that group guidance is a form of guidance service carried out in a small group atmosphere, which aims to assist students in developing their potential, both in social, academic, and personal aspects, in a preventive and educational manner. In practice, students are allowed to share experiences, exchange ideas, and together build social values that are useful in community life.

Sociodrama is a technique in group guidance services that uses a dramatic approach to understand and overcome social problems through role simulation. Hamid (in Nikmah et al., 2025) stated that this technique involves drama play as a core component, where students actively play roles in certain scenarios to understand the dynamics of social relationships in a group context. Winkel and Hastuti (in Nikmah et al., 2025) emphasized that sociodrama aims to help students realize, feel, and analyze the social interactions they experience directly. With this experience-based approach, students not only understand problems cognitively but also learn through affective and reflective processes. Widodo et al. (2021) added that through the social roles played, students can improve their understanding of complex social situations and develop interpersonal communication skills significantly. Thus, sociodrama can be an effective means of social learning because it combines real simulation, emotional involvement, and value reflection in one unified process. The implementation of sociodrama techniques in group guidance is carried out through the following stages (Arsita et al., 2023):

1. **Formation Stage**
This initial stage aims to build a safe and conducive atmosphere in the group. The guidance and counseling teacher introduces the participants, explains the purpose of the activity, and informs the basic rules in group dynamics. At this stage, it is important to foster a sense of trust and initial involvement from all group members.
2. **Consolidation Stage**
The main focus in this stage is to align all participants' understanding of the steps of the activity. The counselor provides a thorough explanation of the process to be gone through and opens up space for participants to ask questions or convey ignorance so that there are no obstacles during the implementation of the core activity.
3. **Transition Stage**
This stage is a bridge between the initial introduction and the implementation of the core activity. The counselor provides motivation and psychological reinforcement to prepare participants emotionally, so that they are ready to actively participate in the dramatic process. A comfortable, focused, and mentally prepared group condition begins to form at this stage.
4. **Norming Stage (Affirmation of Readiness)**
Before the activity begins, the guidance and counseling teacher checks the readiness of individuals and groups as a whole. Participants are asked again about their understanding and willingness to participate

- in the activity. This stage also ensures that all roles, responsibilities, and group rules have been understood together.
5. Activity Stage (Core Sociodrama)
At this stage, the core sociodrama activities are carried out in stages. The process includes:
 - a. The counselor reads the outline of the sociodrama story (scenario) and explains the role guidelines for each player.
 - b. Determination of the player group is done through offers, group discussions, or direct appointment by the counselor.
 - c. The player group is given direction and time to study the scenario and understand the flow of the scene.
 - d. The observer group is given the task of observing interactions, conflicts, dialogues, and problem-solving during the game.
 - e. The scenes are played by the actors according to the scenario; the counselor acts as both director and observer.
 - f. After all the scenes are finished, the session is closed with a group discussion on the content of the material, the dramatization process, and the reflection of feelings from the players and observers (Hasanah et al., 2022).
 6. Closing Stage
In this final stage, the BK teacher facilitates joint reflection and evaluation of the social values that have been obtained during the activity. The main emphasis is not on how often the group meets, but on the extent to which participants gain meaningful experiences and social learning from the activities that have taken place.

Understanding *Andhap Asor*

The *andhap asor* value is part of the ethical teachings of Javanese culture that emphasizes humility, willingness to restrain oneself, and respect for others. Linguistically, “*andhap*” means to be humble, and “*asor*” means not to elevate oneself in front of others, both in speech and actions. This value is reflected in many cultural expressions, including in the Mijil song “*dedalane guna laga sekti kudu andhap asor*”, which teaches that knowledge and power should always be accompanied by humility (Siswantara & Rintoni, 2024)

Proklawati (2023) certify that *andhap asor* functions as a moral guideline in fostering good manners in social interactions. This attitude requires a person to remain humble, not to highlight their advantages in front of others, even when he has high achievements or positions. This value is also included in the ranks of Hasthalaku, namely the eight main principles of Javanese life, which are used as a reference in forming a personality with noble character. Individuals who uphold the values of *andhap asor* have the following attitudes:

1. Will not be little others or feel superior,
Individuals will always respect each individual equally. This attitude creates a comfortable atmosphere in social interactions and reflects maturity in responding to various dynamics of life. In this case, the application of *andhap asor* can be a foundation for forming a good self-image while strengthening social harmony in the educational environment (Valencya et al., 2025)
2. Have high self-control
3. Uphold honesty
4. Show compassion in real actions (Nuryantiningsih, 2022)
5. Have a polite, patient, and open character in listening to other people's points of view (Proklawati, 2023)

Unfortunately, various social phenomena in schools show that the value of *andhap asor* is starting to erode among students. Arrogant, dominant behavior, lack of empathy, and difficulty accepting criticism are challenges for guidance and counseling teachers. This is reinforced by the findings of Munawaroh & Setyawan (2024), who reported that of the 30 adolescent respondents, 30% stated that they did not understand the cultural meaning of *andhap asor*, while 17% admitted that they knew but did not apply it in their daily lives. These data show that although most adolescents acknowledge the importance of this value, there is still a large gap in its understanding and internalization among the younger generation. Many adolescents associate the *andhap asor* attitude as weakness or lack of self-confidence, even though this value contains very important emotional and social strength (Munawaroh & Setyawan, 2024). The absence of this value in the social dynamics of schools can trigger minor conflicts, group disharmony, and even social exclusion.

In line with this, Sunaryadi (in Munawaroh & Setyawan, 2024) emphasized that humility is the key to eliminating arrogance, feeling the most correct, or the most intelligent. Therefore, strengthening the value of *andhap asor* needs to be done through a contextual and reflective character education approach, one of which is through group guidance services with the sociodrama method. Through experience-based activities, students are expected to be able to understand the importance of respecting others, controlling their ego, and building healthy and balanced social interactions.

Discussion

The integration of *andhap asor* values in the sociodrama stage not only reflects the typical politeness of Javanese culture but also becomes a means of forming a harmonious social character. *Andhap asor* means being humble, not feeling superior, and maintaining social relations with full respect. Widiana (2023) explains that this value is part of the Javanese politeness strategy, which aims to avoid conflict and maintain harmonious communication, including in the context of group interactions.

In sociodrama activities, this value can be instilled directly through role-playing experiences and group discussions. Nafilasari et al. (2023) emphasized that local wisdom-based approaches, such as *tapa salira* and other Javanese values, are very effective in fostering empathy for students in group guidance services. *Andhap asor* values teach participants to understand other people's perspectives, restrain their egos, and not force their opinions in social interactions.

The strengthening of this humble value is also in line with the moral message in Javanese literature, such as the *Mijil* song, which teaches an attitude of giving in, not arguing, and avoiding arrogance (Ikawati & Sulanjari, 2024). Even in virtual communication, the *andhap asor* values remain relevant. Javanese speakers still show a humble attitude and avoid the impression of dominance when communicating online (Widiana, 2023). To integrate *andhap asor* values functionally into sociodrama-based group guidance, each stage of implementation needs to be mapped based on the activities, roles of counselors, roles of students, and the focus of the character values being developed. The following table presents the integration of the five main *andhap asor* values at each stage of sociodrama.

Table 1. Integrating *Andhap Asor* Values into Group Guidance Through Sociodrama Stages

No.	Stage of Sociodrama	Embedded Value of <i>Andhap Asor</i>	Character Development Objective	Role of Counselor
1	Formation	Politeness and openness (Proklawati, 2023)	Encouraging participants to greet and welcome others humbly, avoiding self-superiority	Creating a safe atmosphere, introducing members, and explaining group rules
2	Consolidation	Self-control and participatory attitude (Nuryantiningsih, 2022)	Practicing patience in discussion and respecting others' opinions	Presenting activity flow and allowing space for clarification
3	Transition	Compassion and empathy (Nuryantiningsih, 2022)	Building mutual support and preventing dominance or competition	Giving motivation and emotional encouragement
4	Norming	Honesty and responsibility (Nuryantiningsih, 2022)	Fostering integrity and commitment group	Ensuring members' readiness through honest self-assessment

No.	Stage of Sociodrama	Embedded Value of <i>Andhap Asor</i>	Character Development Objective	Role of Counselor
5	Activities (Core of Sociodrama)			
	a. Role Assignment	Absence of superiority (Valencya et al., 2025)	Accepting any role as an equal contribution to group dynamics	Reading the scenario, explaining each role clearly
	b. Role Performance	Humility and emotional control (Nuryantiningsih, 2022)	Encouraging thoughtful enactment of social conflicts with respect	Directing the role-play process and setting ethical boundaries
	c. Observer Involvement	Compassion and openness (Proklawati, 2023)	Observing without judgment, focusing on collaborative reflection	Clarifying observer responsibilities and guiding observation focus
	d. Reflection & Discussion	Respectfulness and emotional regulation (Nuryantiningsih, 2022)	Encouraging self-reflection, empathy, and learning from others	Facilitating with a question reflecting and linking it with mark <i>andhap asor</i> . For example: "It turns out time You withhold self For No attack back, atmosphere so more calm that is form <i>andhap asor</i> who can We train."
6	Closing	Humility and empathy (Valencya et al., 2025)	Promoting collective evaluation without blame, embracing shared lessons	Facilitating meaningful closure and emotional introspection

This table illustrates how the *andhap asor* values can be systematically integrated into the stages of sociodrama techniques in group guidance services. Each stage has a specific value focus and an active role from the counselor and students, so that this strategy allows for the internalization of values such as humility, empathy, self-control, and honesty directly in group dynamics. Thus, this integration is expected to be a preventive approach in shaping student character and reducing the tendency for mildly arrogant behavior to emerge in the school environment.

However, it is important to note that this article is limited to a conceptual discussion based on literature analysis without empirical testing in actual school settings. While the integration of *Andhap Asor* values into sociodrama-based group guidance appears theoretically promising, its practical effectiveness has not yet been validated through implementation or action research. The dynamics of school environments, counselor readiness, and student diversity may affect the applicability and outcomes of this approach. Therefore, future research is needed to design, apply, and evaluate this integration in real-world contexts to better understand its impact and possible challenges in practical use.

CONCLUSION

Group guidance using sociodrama techniques provides an effective space to internalize local cultural values of *andhap asor* in the social dynamics of students. These values can be instilled contextually through each stage of sociodrama with the active role of counselors as facilitators and students as social learning actors. This strategy not only strengthens culture-based character education, but also contributes to preventing mild arrogant behavior that often appears in interactions between students. Therefore, it is recommended for guidance and counseling teachers in educational units to adopt this model as part of self-development services, as well as for school policy makers to support the integration of local wisdom in character programs on an ongoing basis.

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