

Maintenance Efforts of Bali Culture and Language Through Local Content in Primary Schools

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Abstract: This study uses a qualitative case study approach, which is a study that aims to describe a condition that is happening in the real world. The research procedure adopted the case study research procedure by Yin which includes (1) design the case study protocol; (2) Conduct the case study; (3) Analyze case study evidence: and (4) Develop conclusions, recommendations, and implications based on the evidence. The subjects of this study were elementary school teachers and students, and school documents were examined related to the maintenance of Balinese culture and language through local content carried out in schools. The data collection technique was carried out by structured interviews using interview guidelines related to maintaining Balinese language culture and Balinese local content. Observations were made with a participatory observation approach, and documentation studies were carried out by collecting documents related to the maintenance of Balinese culture and Balinese language in schools. Qualitative data analysis techniques began with grouping data based on primary data sources and secondary data. The results of this study indicate that the application of local content in elementary schools is one of the contents that can be used in maintaining, preserving and preserving the Balinese language culture in schools. The results of surveys, observations and interviews at SD Buleleng indicate that the maintenance of Balinese culture and language has many weaknesses, seen from the use of local languages that are not used in communication and Balinese culture which is fading due to the influence of other cultures. This can be seen in the language used in schools not using Balinese in daily communication in the sense that many do not understand the meaning of the Balinese language used because *SOR is Singgih Bahasa*. The results of study have and important implication to the teaching learning contents of Balinese language in elementary school in Bali, Indoensia.

Keywords: Balinese culture; Balinese language; Local content; case study

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Introduction

The development of information and communication technology has penetrated all aspects of life including the fields of culture and language. Culture or culture comes from the Sanskrit language *buddhayah*, which is the plural form of *buddhi* (*budi* or intellect) which is defined as things related to human reason and reason. Culture is a way of life that develops, and is shared by a group of people, and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. In addition, culture can also be interpreted as something complex which includes knowledge of beliefs, arts, morals, laws, customs, and others obtained by humans as members of society (EB Taylor, 1991), then (Kluckhohn and Kelly, 1968) said that the concept of culture is all life designs that were created historically, whether explicit, implicit, rational, irrational, and nonrational, which exist at a certain time as potential guides in human behavior. Other opinions say culture learns to share patterns or models of humans to live like everyday life patterns. These patterns and models cover all aspects of human social interaction. Culture is the main adaptation mechanism of mankind (Louise Damen, 1987). culture is a collective programming of the mind that differentiates members of one category of people from another (Geerthofstede, 2010). Language, as well as culture, is such an inseparable part of human beings that many people tend to think of it as being genetically inherited. When a person tries to communicate with people of different cultures and adjusts the differences, the event proves that culture is learned. Culture and traditions inherited by ancestors, if preserved until now, will certainly become a unique tradition, as we find in many parts of Indonesia including Bali, the heritage or cultural heritage of the past, many of which come from ancient Balinese heritage and are wrong. a way of life of a group of people that is still traditional and is something that is very interesting to know, not only for tourists but also for local residents. Until now, Bali is one of the attractions for the world community. Of course, this interest is not solely due to its natural beauty, but because of the nobility of its culture, especially the local arts. International guests who come to Bali not only want to enjoy the various natural beauty of Bali and Balinese art but also want to learn about various branches of Balinese art (Suandi & Mudana, 2020).

Balinese as the mother tongue or first language for most Balinese people, is widely used as a means of communication in various activities inside the household and outside the household which cover various activities of the social life of Balinese people. Therefore, the Balinese language is a supporter of Balinese culture that continues to live and develop in Bali. Judging from the number of speakers, Balinese is supported by approximately half a million people and has a written tradition so that Balinese is a large regional language among several regional languages in Indonesia. Language has a very important role in people's lives. A language is a communication tool that is owned by humans in the form of a sound-symbol system that comes from the human speech or mouth. The main function of language is as a means of interacting with humans, a tool for thinking, and channeling the meaning of belief in society. With official language and language, many people understand and understand. Especially regarding the world of education. By delivering it using language that is easy to understand, the science of education can be well received. In addition, language is used to develop an existing culture in a country, language is needed. So that communication between individuals and groups can be achieved optimally. Observing the 1945 Constitution Article 32 paragraph 2 which states that the State respects and maintains regional languages as national cultural assets, it can be interpreted that the position of regional languages and national languages have an equal position (Suastra, 2019). The enactment of Law Number 32 of 2004 concerning regional governance, especially those concerning Article 13 paragraph 2 and Article 22 (item m) (Brilianty, 2018), provides ample space for regions and ethnic groups to take part in every aspect of life (Duija, 2006).

Concerns about the existence of the Balinese language in the era of globalization often surface. This concern is quite reasonable considering the facts that appear at this time. The use of Balinese has started to be pushed back by the use of Indonesian and foreign languages. Seeing the real impacts that are not realized by residents, the Balinese language which is included in the cultural heritage of the ancestors can be predicted to experience extinction. Especially in the family environment, Balinese people have started to make Indonesian the language of instruction. In the midst of the incessant development of globalization, it affects the development of people's lives, including in maintaining local wisdom, such as the use of Balinese in the community. Lately, in everyday life the use of Balinese, especially for the younger generation, has experienced a shift, even most of the younger generation no longer use Balinese in their daily conversations. Apart from that, the factors that cause the waning of the use of Balinese in the community are, first, the factor of the law which requires the use of Indonesian in offices and schools. Second, because of the demands of today's work world which often requires employees to be able to speak English, Mandarin, Korean, and so on.

With the lack of public awareness about the use of the Balinese language in everyday life, which is a characteristic, as well as the identity of the Balinese people themselves. So the Provincial Government of Bali issued the "Bali Governor Regulation Number 80 of 2018" concerning the Protection and Use of Balinese Language, Script, and Literature as well as the Implementation of Language Month (Muliani & Muniksu, 2020). With the existence of this regulation, Balinese people, especially the younger generation, are more aware and concerned about our culture, especially in the dressing and using the Balinese language (Adi Setiawan & Sukma, 2015). The Balinese language is a compulsory subject for the teaching and learning process starting from elementary to high school levels on the Island of the Gods. The entry of the Balinese regional language study field is based on the provisions of the curriculum set by the Ministry of Education and Culture, Balinese language learning is carried out based on a circular from the Governor of Bali which requires every elementary and secondary education level school to teach the Balinese Regional Language two hours of lessons per week. This is to strengthen the legal basis and legal umbrella for efforts to promote Balinese Language and Balinese Culture in learning in schools. The purpose of this research is to maintain and maintain Balinese language culture through local content in elementary schools.

Method

This research uses a qualitative case study approach, which is a study that aims to describe a condition that is happening in the real world. The research procedure adopted the case study research procedure by Yin (Yin, R. K., 2012) which includes (1) design the case study protocol; (2) Conduct the case study; (3) Analyze case study evidence; and (4) Develop conclusions, recommendations, and implications based on the evidence. The research was conducted in elementary schools in Buleleng Regency, Bali, Indonesia. The subjects of this study were elementary school teachers and students, and school documents were examined related to the maintenance of Balinese culture and language through local content carried out in schools. Data collection was carried out for two months starting from October to December 2020. The data collection technique was carried out by structured interviews using interview guidelines related to maintaining Balinese language culture and Balinese local content. Observations were made with a participatory observation approach, and documentation studies were carried out by collecting documents related to the maintenance of Balinese culture and Balinese language in schools. This documentation study was conducted to support the results of observations and interviews so that the research had high credibility. Qualitative data analysis techniques began with grouping data based on primary data sources and secondary data. Primary data sources consist of core data from teachers and students which are obtained directly through interviews, observations, and from filling out questionnaires. Secondary data sources come from supporting documents and are taken directly through documentation relating to the object and focus of the study. Data obtained from the field is processed and reduced so that it becomes meaningful information and is used as a guide for drawing conclusions.

Results and Discussion

1. Balinese Culture and Language

(Koentjaraningrat, 2014) defines culture as a whole human being from the behavior and results of regular behavior by the behaviors that must be obtained by learning and all of which are arranged in community life. From some of these definitions, it can be concluded that culture is a whole system of ideas, actions, and human works to fulfill their life by means of learning, all of which are arranged in people's lives. Culture or culture comes from the Sanskrit language, namely, *buddhayah*, which is the plural form of *buddhi* (budia or sense) which is defined as things related to human intellect and reason. Culture is a way of life that develops, and is shared by a group of people, and is passed down from generation to generation. Culture is made up of many complex elements, including political and cultural systems, customs, language, tools, clothing, buildings, and works of art. Language, as well as culture, is such an inseparable part of human beings that many people tend to think of it as being genetically inherited. When someone tries to communicate with people of different cultures and adjusts for differences, this event proves that culture is studied. Culture and traditions passed on by ancestors, if preserved until now, will certainly become a unique tradition, as we find in many places. Indonesian territory includes Bali, the heritage or cultural heritage of the past, many of which come from ancient Balinese heritage and become one of the traditional ways of life for a group of people and become something that is very interesting to know, not only for tourists but also

for tourists. For local residents, defines culture as a whole human being from the behavior and results of regular behavior by the behavior that must be obtained in an organized manner among the community.

2. The waning of Balinese Culture and Language

Regional languages, such as Balinese, are a characteristic or identity of Balinese culture which must be maintained by using them continuously by their speakers so that they do not become a dead language. A language that is said to be 'dead language', if the language is abandoned, or is no longer used to communicate by its speakers. This is something that should be watched out for. Along with the advancement of Science and Technology (Science and Technology) and the rapid flow of globalization, many influences enter and seem to have an impact on elements of people's lives. Modernization can be analogized as a double-edged knife that has two sides, namely positive and negative sides. It is the duty of each individual to select and sort out the impact of modernization. The development of science and technology that is increasingly spreading to remote areas such as in rural areas seems to be a "fresh air" for the progress of the village. Often, we all observe, communication between residents is getting easier and faster by using a cellphone. Information also spreads very quickly, and many people feel helped by this convenience. However, it is necessary to realize that the "wind" is not spared by the "dust particles" that it exhales. Unconsciously, there are parts of society that are being eroded as a result of these advances. Due to demands from technological advances based on non-regional languages, the user community must be fluent in understanding and using the language applied to the technology.

At present, the formation of Balinese human identity through language is facing quite a challenge. These challenges consist of internal and external challenges. Internally, according to (Suastra, 2009) the democratization of language use is a major challenge today. The use of Balinese language is *sociolinguistic* divided into *angguh Ungguhing Basa* (Coarse, Ordinary, and Fine), this situation requires traditional speakers to understand the social structure of Balinese society. Whereas in the present development of society, Balinese people have broader insight to place humans standing at the same height and sitting at the same level. The second challenge, namely the problem of scientific terminology and expression. This second challenge raises the prejudice that remains among our scientists who say that the Balinese language is poor, even if we are accused of not being able to fully provide the equivalent of terms found in many disciplines of science, technology, and art. This assumption rests on the stance of what is not known or known, which does not exist in Balinese (Suastra, 2019). Externally, the challenge faced by the Balinese language is the incessant use of Indonesian and other foreign languages, so that it is inevitable that Balinese people have become bilingual and their society has become a multilingual society. This has a significant impact that once a speaker is bilingual, at that time the speakers will begin to shift their language use, because they have the choice of using more than one language (Bloomfield 1933; Haugen 1972; Chaer 1995) (Dewi, 2018). This situation is further complicated by the socialization of the use of the Indonesian language which does not heed the care of the local language as the mother tongue that must be preserved. Likewise, it is exacerbated by the development of the use of foreign languages in Bali in relation to the development of the tourism industry.

3. Efforts to Maintain Balinese Culture and Language

Based on the above problems, it is necessary to make efforts to maintain Balinese culture and language. The government through the Bali Province Regional Regulation (Perda) Number 1 of 2018 concerning Balinese Language, Literature and Literature as well as the Bali Governor Regulation number 80 of 2018 concerning the protection and use of Balinese language, literature and script. Balinese language is a compulsory subject for the teaching and learning process starting from elementary to high school levels on the Island of the Gods. The entry of the Balinese regional language study field is based on the provisions of the curriculum set by the Ministry of Education and Culture, Balinese language learning is carried out based on a circular from the Governor of Bali which requires every elementary and secondary education level school to teach the Balinese Regional Language two hours of lessons per week. This is to strengthen the legal basis and legal umbrella of efforts to promote Balinese Language and Balinese Culture in learning in schools. In addition, the preservation of Balinese language, literature and script is also carried out by holding the Balinese language month every February and speaking in Balinese every Thursday in offices and schools. The use of the Balinese language in the realm of neighbors is clear, because the use of Balinese for them is one of the common identities for the residents. In the realm of adat (village meetings, *banjar*, *subak*, etc.) speakers are still very consistent in using the Balinese language as a tool to convey an idea. Likewise, in the realm of religion, according to Duija (2006) the Balinese language is still very thickly used for the preservation of sacred literature which contains spiritual philosophy, *maberdekaan (Nyastra)*, *dharma discourse*,

dharma tula, dharma gita, saa, and others. Even in the education sector, the Minister of National Education Regulation Number 22 of 2006 regarding content standards has provided an opportunity for the Balinese language to be included as a local content subject at the elementary level from grades IV, V, VI; at the junior high school level in grades VII, VIII, and IX, and at SMA / SMK it is taught in grades X, XI, XII in semesters I and II with an allocation of 2 learning hours for all levels (Tantra 2006).

The world of education is indeed one of the most appropriate places to carry out the fostering, development and preservation of Balinese language, script and literature, in addition to other formal and informal institutions. Through school education institutions, the younger generation will receive education and teaching provided by educators who are competent in that field. By providing intensive exercises students can improve their ability to understand Balinese well, as well as be skilled at reading and writing Balinese characters in accordance with applicable rules. The realization of the government's decision on teaching Balinese is evident in the local content curriculum. The local content curriculum explicitly includes the competency standards for teaching the Balinese language covering the aspects of listening, speaking, reading, and writing with the following descriptions (Pratiwi & Santi 2018);

- a. Listening Skills Able to listen to, understand and respond to various kinds of non-literary oral discourse through listening to speeches, listening to the teacher's spoken advice and reading discourses.
- b. Speaking Skills Able to express thoughts, opinions and feelings responses in the form of non-literary oral discourse, speak various things, play roles / dramatize.
- c. Reading Skills Able to read and understand various literary reading texts, read to discuss short stories, to read dialogues and drama quotes, to read Balinese script fluently and to read intensively.
- d. Writing Skills Able to express ideas, thoughts and feelings in good and communicative Balinese in various literary forms, creative writing (poetry and short stories), writing with attention to composition and form, writing in Balinese script (writing abbreviations and acronyms).

Apart from the above efforts, it can also be carried out by means of planned seminars, linguistics and regional language congresses. In Bali, a regional regulation has been passed and even the Balinese language development activity program has also been running, as follows:

- a. The Level I Regional Government of Bali has issued Regional Regulation no. 3 of 1992 concerning Balinese Language, Literature and Literature (Regional Gazette of the Province of Bali Year 1992 Number 385 Series D Number 3799) (Pratiwi, et al 2018)
- b. The governor has also formed the Balinese Language, Script and Literature Development Agency with S.K. Number 179 of 1995, to accommodate activities related to the life of Balinese language, script and literature (Suryawan, 2018).
- c. As a follow-up to the program of guidance, maintenance and preservation of the Balinese language and script, coaching activities have been carried out in regencies and municipalities throughout Bali.
- d. Specifically, for the preservation of Balinese script, the Governor of Bali has issued a Circular No. 01/1995 to invite all Balinese people and to urge all parties to use Balinese writing under the Latin script on the nameplate of government and private agencies. In addition, for the names of hotels, restaurants, street names, *bale banjars*, temples, places for tourism objects, and other important places throughout Bali are encouraged to use Balinese and Latin script (Winangun & Wahyudi, 2007).

In addition, based on observations and interviews conducted by several elementary schools in Buleleng, many elementary school students do not understand the meaning of the Balinese language used by the teacher, such as in Balinese language lessons, everything used in these lessons uses Balinese, both *cecimpedan*, *wewangsalan* or stories. Story Balinese language known as "*satua bali*" such as one bali "*I Tuung kuning, Stap selem, Ilubdaka, I balang tamak*" all these Balinese *satua* contain deep meanings and are tied to culture. Another culture that has begun to fade is that the pronunciation of greetings has shifted to western language, for example "*om swastyastu* becomes *anyeaseo* (Korea language) and Balinese *suksma* becomes "thankyou". With the transfer of Balinese culture and language in Bali, it is necessary to maintain Balinese culture and language through local content in Balinese language in elementary schools.

The results of filling out questionnaires to teachers and students about their opinions regarding the maintenance of Balinese culture and language through local content in elementary schools showed that teachers and students at this elementary school welcomed the design. More specifically, they expressed their

hopes that the maintenance of Balinese culture and language could be well preserved and not extinct, which had an impact on teacher productivity in conducting learning and also students respecting Balinese culture and language more. Research conducted (Rasna, 2016) states that folklore is very suitable to be taught to 1st grade elementary school children to increase knowledge about Balinese local wisdom. In addition, research conducted by (Yusa & Jayanegara, 2014) seeks to create media to convey local wisdom values through a storytelling approach. The methods used are adapting the habits of children who are accustomed to technology, especially mobile technology, by including Balinese as the preferred language of instruction for the application. Furthermore (Dahrma, 2019) in her research developing children's story books based on the content of attitudes and learning content on the sub-theme of Humans and the Environment in the 2013 curriculum, by inserting the relevant local Balinese culture, this research is very attractive to readers. Then (Semadi, 2020) said Balinese language learning is not only limited to the cognitive domain but also includes affective and psychomotor domains. From this research it can be concluded that the maintenance of Balinese Culture and Language can be carried out in various ways in local content in elementary schools such as teaching folklore or Balinese *satua* (Stories), developing story books with Balinese language learning.

Conclusion

The results of this study indicate that the application of local content in elementary schools is one of the contents that can be used in maintaining, preserving and preserving the Balinese language culture in schools. The results of surveys, observations and interviews at SD Buleleng indicate that the maintenance of Balinese culture and language has many weaknesses, seen from the use of local languages that are not used in communication and Balinese culture which is fading due to the influence of other cultures. This can be seen in the language used in schools not using Balinese in daily communication in the sense that many do not understand the meaning of the Balinese language used because *SOR is Singgih Bahasa*. In the local content given at school, there are many advantages that are obtained, such as starting to grow curiosity about the meaning of folklore or Balinese *satua*, *kekidungan*, *cecimpedan*, and authority given through learning by teachers in elementary schools. In addition, Balinese culture has begun to be applied using traditional Balinese clothing every Thursday through the governor's regulation. The results of this study are useful as input for research that produces local content in Balinese language learning.

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