



# The Development of Short Film Indigenous Counseling *Kontemplasi Nyawang Karep*

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**ABSTRAK**

*Pelaksanaan konseling idealnya berlandaskan pada pendekatan yang selaras dengan budaya dan pengalaman hidup klien agar proses terapeutik berlangsung lebih autentik dan bermakna. Namun, praktik konseling masih didominasi oleh model-model Barat yang kurang mempertimbangkan konteks kearifan lokal, sehingga memunculkan ketimpangan antara kerangka teoretis dan kebutuhan lapangan. Penelitian ini bertujuan menganalisis, mengembangkan, dan memvalidasi media pembelajaran konseling berupa film pendek yang memuat konsep *Kontemplasi Nyawang Karep* dari ajaran Ki Ageng Suryomentaram sebagai sarana penguatan kompetensi konseling indigenous bagi mahasiswa. Penelitian ini menggunakan metode Research and Development (R&D) model Borg & Gall. Data diperoleh melalui validasi ahli media dan ahli konten menggunakan instrumen penilaian kelayakan, kemudian dianalisis secara deskriptif kuantitatif. Produk yang dikembangkan berupa sembilan scene film pendek yang telah melalui proses kurasi dan penilaian. Hasil penelitian menunjukkan bahwa film pendek indigenous counseling tersebut dinyatakan sangat layak oleh kedua validator ahli. Temuan ini menegaskan bahwa media film pendek memiliki potensi kuat sebagai sarana observational learning yang membantu penonton memahami sekaligus melihat secara konkret penerapan konsep indigenous dalam praktik konseling. Media ini memberi implikasi atau kontribusi pada penguatan dan pengembangan model konseling berbasis kearifan lokal.*

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**ABSTRACT**

Ideally, counseling should be grounded in approaches that align with the client's cultural background and lived experiences so that the therapeutic process can become more authentic and meaningful. However, counseling practices are still dominated by Western models that pay insufficient attention to local wisdom, creating a gap between theoretical frameworks and practical needs in the field. This study aims to analyze, develop, and validate a counseling learning medium in the form of a short film that presents the concept of *Kontemplasi Nyawang Karep* from the teachings of Ki Ageng Suryomentaram as a means to strengthen indigenous counseling competencies among students. The research employs the Borg and Gall Research and Development (R&D) model. Data were obtained through validation by media experts and content experts using feasibility assessment instruments, followed by quantitative descriptive analysis. The resulting product consists of nine curated and evaluated scenes of a short film. The findings indicate that the indigenous counseling short film is considered highly feasible by both expert validators. These results highlight the strong potential of short film media as a form of observational learning that helps viewers understand and concretely observe the application of indigenous concepts in counseling practice. This media provides important implications and contributes to the strengthening and development of culturally grounded counseling models.

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**1. INTRODUCTION**

Indonesia is a nation rich in diversity, both ethnicity, language, and culture. This wealth is one of the unique things that need to be maintained by all levels of society. This cultural diversity is a gift because each culture certainly provides unique and special values that are useful. One of the benefits is for the development of indigenous counseling, or what can be called indigenous counseling. Indigenous

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counseling itself is counseling based on local wisdom by considering the cultural values that exist in the community (Mokgolodi, 2023; Sabila et al., 2024a). The development of indigenous counseling is a response to the limitations of western psychology, so that counselors are encouraged to promote multiculturalism as an approach that is more in accordance with local culture. This is the basis for why indigenous counseling is important to explore. So far, almost the approach used in counseling uses the western paradigm, this, of course, provides a difference in mentality and psychological dynamics in the subject. In fact, in several countries such as China, Taiwan, and Japan, the Philippines have developed their own counseling approaches based on their respective cultures since 1980 (Birdsall, 2025; Svenson et al., 2025). This indicates that Indonesia, which is a pluralistic country, full of diversity and rich in culture, also needs to explore local culture to be used as an approach or to study psychological dynamics in the counseling process. The use of various local cultural values in counseling practice has long been happening in New Zealand. The counseling process in that country uses traditional values, proverbs, metaphors, symbols and stories that are still alive in the region (Habsy & Kurniawan, 2022a; Mayes & Byrd, 2022). In addition, they also utilize traditional elders and spiritualists in their counseling practice. For example, they practice the concept of "*teu le ya*" which is respect for sacred relational spaces to build therapeutic relationships between counselors and clients (Auva'a-Alatimu, 2023; Havea et al., 2023). Counselors in New Zealand also practice the concept of "*fa'amafafa ina*" a concept of empathetic attitudes typical of local culture; *pa utonu* (compassion) and so on. Values that come from local culture, customs, are very useful sources for bringing clients towards progressive self-change.

Indigenous counseling is very relevant to be used as an effort to understand values, beliefs, concepts, and sources of problems that are relevant to local culture. Indigenous counseling is very useful for viewing a problem faced by a client using 'local glasses', so that interpersonal conflicts that occur in clients can be resolved by designing a psychotherapy model in accordance with the cultural values adopted by the community (Sabila et al., 2024b; Trnka et al., 2024). However, the design of the indigenous counseling model also continues to pay attention to a holistic view of humans. One of the local cultures that has values that can be implemented today as indigenous counseling is the thinking of Ki Ageng Suryo Mentaram, namely *Kawruh Jiwa*. *Olah Kawruh Jiwa* from Ki Ageng Suryo Mentaram is an analytical tool to determine the quality of life based on "*rasa*" by referring to the main experience as *ngelmu* (seeking knowledge), which indicates that humans do not only consist of intellectual dimensions but also need to pay attention to the intuitive dimension (Saputri, 2021; Subur & Syauqi, 2022). *Kawruh Jiwa* counseling development model developed by Ki Ageng Suryomentaram is very close to the psychotherapy process because it studies the causes and effects related to human behavior to become a healthy and effective person. This study aims to develop a transformation model based on Javanese cultural values. The transformation model is *Kontemplasi Nyawang Karep*, which was developed based on the *Kawruh Jiwa* teachings initiated by Ki Ageng Suryomentaram.

*Kontemplasi Nyawang Karep* is a method of searching for soul awareness offered by Ki Ageng Suryomentaram. According to him, humans consist of three entities, namely the *jasad*, *karep* and *aku* (*si tukang nyawang*). The body is the physical body of humans that has limited needs such as *sandang*, *pangan* and *papan*. *Karep* is a desire whose quantity and quality are unlimited. *Aku* (*si tukang nyawang*) have humanistic functions that monitor the behavior of the *jasad* and *karep*. If *aku* (*si tukang nyawang*) function well, the individual will be at a healthy equilibrium point (Subur & Syauqi, 2022; Sugiarto & Suparno, 2025). Meanwhile, if the *karep* is not monitored properly, the individual can easily fall into a state of incongruence. Therefore, contemplative efforts are needed to continuously reflect on the desires that exist in the individual's life. By monitoring the individual's desire (*karep*), optimal self-transformation will occur. Therefore, *Kawruh Jiwa* is very relevant to be used as an indigenous counseling model.

Counseling which is the process of aiding from counselors to clients who have problems, is required to integrate the dimensions of spirituality and religiosity that exist in humans. Positive dimensions of spirituality and religiosity lead humans towards peace of mind, heart, and lead to appropriate actions. In this regard, it is necessary to develop an indigenous transformation method based on local cultural values (Chilisa & Mertens, 2021; Zant et al., 2023). Human transformation carried out based on local cultural values is estimated to be more permanent. Javanese culture is rich in transformative and therapeutic values, but it still needs systematization and scientification efforts. Indigenous counseling, especially *Kontemplasi Nyawang Karep* developed by Ki Ageng Suryomentaram, is certainly not easy to learn, apart from cultural limitations because it comes from Java, but also media limitations (Habsy & Kurniawan, 2022b; Zharifa et al., 2023). Researchers designed short film media to make *Kawruh Jiwa* easier to understand as a model of indigenous counseling.

Short films have informational, educational, and persuasive functions, and short films also have the use of encouraging viewers to reflect on the meaning of short films. Short films are used to provide information and education related to indigenous counseling based on the *Kontemplasi Nyawang Karep*.

Short films can be a medium to provide convenience and prevent viewers from getting bored, so that information related to indigenous counseling can be more easily absorbed and understood by viewers, especially students (Ayu et al., 2025; Marsyanda et al., 2025). Short films can be material for observational learning through the observation process. This is in line with Bandura's, that short films can be a means for viewers to store information obtained through these observations (Casini & Listiana, 2024; Wawiyah et al., 2025). Films have a significant impact on giving values and can influence viewers according to the purpose of the film story being developed. This indicates that short film media can be used as a medium that can make it easier for viewers to take information related to indigenous counseling based on the *Kontemplasi Nyawang Karep* which may not be easy to learn because it is locally based, but short film media is a means to make it easier for viewers to understand the information. Based on this, the purpose of this study is to develop short film media based on the *Kontemplasi Nyawang Karep* by Ki Ageng Suryomentaram as one way to preserve local culture-based counseling.

Although Indonesia is rich in cultural diversity, the reality in the field shows that counseling practices in the country are still far from utilizing local wisdom. Counseling approaches remain dominated by Western theories that are not always aligned with the cultural context of Indonesian society, often leading to mismatches in therapeutic relationships (Afdhal et al., 2024; Devi et al., 2022). Indigenous counseling models have not been systematically documented and remain partial across different regions. The younger generation, including prospective counseling students, is becoming increasingly unfamiliar with cultural values such as *Kawruh Jiwa* or *Punokawan* due to the lack of engaging learning media (Hariyanti & Yuwono, 2023; Osuchukwu, 2022). Moreover, research on indigenous counseling is still limited, and educational institutions have not yet positioned indigenization as a core framework in counseling education. This situation indicates a significant gap between Indonesia's cultural richness and its implementation in counseling practice.

This study demonstrates a strong relevance to locally grounded counseling approaches that can minimize misconceptions regarding clients' psychological dynamics, as highlighted in previous research (Azidannor et al., 2023; Franganillo et al., 2020). The use of indigenous values has also been shown to strengthen the therapeutic alliance, although its implementation in Indonesia remains unsystematic (Budiasa et al., 2024; Kurnaedi, 2020). In addition, the teachings of *Kawruh Jiwa* hold significant potential as a foundation for culturally based counseling models. The effectiveness of short films as educational media that enhance understanding and reflection further supports the development of the media used in this study (Anjini, 2025; Rohmani & Azizah, 2021). The novelty of this study lies in the development of a short film-based counseling medium grounded in Javanese indigenous values, particularly the principles of *Kawruh Jiwa*, systematically integrated into a modern counseling context. This approach has not been widely explored in previous studies, which have tended to discuss indigenous concepts theoretically without translating them into practical media usable by counselors. In addition, this research offers a new contribution through the use of visual and narrative representation to bridge the understanding gap between counselors and clients who possess strong local cultural backgrounds. Thus, this study introduces an innovative model that combines cultural-based counseling with educational film media as a tool for internalizing psychological meaning for clients. The objective of this study is to develop and assess the feasibility of a short film counseling medium grounded in indigenous *Kawruh Jiwa* values as a tool to enhance self-understanding, psychological reflection, and the effectiveness of the counseling process. This study also aims to identify the extent to which this medium can help reduce cultural gaps between counselors and clients, thereby enabling a more empathic and contextually aligned counseling process. Specifically, the research seeks to produce a media product that is not only theoretically and practically sound but also relevant to the needs of counseling practices within Indonesia's culturally diverse society.

## 2. METHOD

Methods in research and development of the indigenous counseling short film media *Kontemplasi Nyawang Karep* used is the RnD (Research and Development) approach. This research and development uses the Borg and Gall research model with 10 steps but is simplified, namely 1) data collection, 2) planning, 3) short film product development, 4) expert testing, 5) revision of expert test results, 6) initial field trials, and 7) media product refinement. The planning stage, the researcher developed nine short films which are aspects of the therapy process from counselors to clients in the individual counseling process. The nine films were made comprehensively to make it easier for guidance and counseling teachers to understand the indigenous counseling model. The short film media was validated by media experts and material experts who are experts in the field of short films and experts in the field of indigenous counseling. The learning material validator conducted construct validation to test whether the theoretical constructs displayed in the short film were valid or not. There were two constructs tested,

namely the *Jungringan Pasinaon* and *Junggringan Jawah Kawruh* concepts. The media validator validated the nine short films by looking at the effectiveness of the film media. The aspects that were validated were transitions, audio quality, backsound, language, visual quality, lighting, angle, location and suitability when used for generation Z. Both validators validated using the Gutman scale consisting of five choices from Strongly agree to strongly disagree. The researcher also developed a scale for the feasibility of indigenous counseling short film media. The subjects in this study were 2 validators and 4 users of short film media who became humanistic counseling class assistants. The data analysis technique used quantitative descriptive; the data collected included data on the feasibility of media experts and material experts and data on the feasibility of users. This development aims to facilitate users, namely guidance and counseling teachers, to be able to use the indigenous counseling approach model of *Kontemplasi Nyawang Karep* from Ki Ageng Suryomentaram. This is because of the need to preserve local culture as a national asset and problems in society can be solved with local culture.

### 3. RESULTS AND DISCUSSION

#### Result

The results of the research and development of the indigenous counseling short film media *Nyawang Karep* contemplation were carried out to facilitate the delivery of material related to indigenous counseling for students in the humanistic counseling class. The richness and diversity of culture are things that need to be explored more deeply, especially cultures that are closely related to indigenous counseling. The indigenous counseling approach model of *Kontemplasi Nyawang Karep* from Ki Ageng Suryomentaram is one of the counseling models based on local wisdom of Javanese culture. The following are the stages of research and development carried out:

**First**, the data collection stage is carried out by conducting a problem study and exploring media needs. Media that discusses indigenous counseling *Kontemplasi Nyawang Karep* based on Ki Ageng Suryomentaram is currently still very minimal. Then, another problem is related to cultural limitations, where *Kontemplasi Nyawang Karep* was developed by Ki Ageng Suryomentaram based on Javanese culture. This is a limitation for people from outside Java; one of the most obvious limitations is the limitation of terms and language. Based on the analysis of the problem, the researcher aims to create a short film media indigenous counseling from Ki Ageng Suryomentaram so that it is easier to understand by people from non-Javanese cultures. Then, based on the results of the media analysis, short films are quite popular with students because they can provide influence and visual images that appear like reality. The provision of material and education using short film media is supported by the many social media platforms that support the development of audio-visual teaching materials. **Second**, the planning stage is carried out by the researcher by compiling a script for developing short film media. The short film media indigenous counseling contemplation of *Nyawang Karep* is divided into 9 short films, 1) *Filsafat tentang Pandangan Manusia*, 2) *Pandangan Kawruh Jiwa tentang Kepribadian*, 3) *Pandangan Kawruh Jiwa tentang Perkembangan*, 4) *Pandangan Kawruh Jiwa tentang Individu Bermasalah*, 5) *Pandangan Kawruh Jiwa tentang Individu Sehat*, 6) *Konseling Catatan Anggitan*, 7) *Konseling Linimasa*, 8) *Konseling Plastisitas Jiwa*, and 9) *Konseling tentang Membandingkan*. The entire script was compiled and planned for shooting involving a professional team. **Third**, the product development stage is divided into two, namely the short film media production stage and the short film post-production stage. The short film media production stage is carried out to take footage that has been planned according to the developed script. The post-production stage is carried out to assemble all the footage that has been taken so that it becomes a complete short film about indigenous counseling *Kontemplasi Nyawang Karep*. **Fourth**, the indigenous counseling short film media that has been developed is continued with the validation stage and initial field trials. The validation stage involves expert media validators and expert material validators, namely FX. Murti Hadi Wijayanto, SJ, S.S, M.F.A and Ryan Sugiarto. The number of statements in the validation sheet is 32 items assessed by 2 validators. The following are the validation results.

**Tabel 1. Feasibility Criteria**

Feasibility Criteria		
Grade	Category	Interval
5	Very feasible	$132 \leq S \leq 160$
4	Feasible	$107 \leq S \leq 131$
3	Neutral	$82 \leq S \leq 196$
2	Not feasible	$57 \leq S \leq 81$
1	Totally not feasible	$32 \leq S \leq 56$

Based on the results of the validation test from the hali, the first validator gave a total score of 150, and the second validator gave a score of 147. This indicates that the media expert validator and the material expert validator gave a score in the "very feasible" category because it was included in the value interval of  $132 \leq S \leq 160$ . Therefore, it can be concluded that the short film media indigenous counseling *Kontemplasi Nyawang Karep* is declared very feasible.

**Fifth**, at the stage of revising the results of the expert test, the researcher made several improvements according to the suggestions given. Several inputs from the validator relate to aspects of language and footage, such as the use of language to make it easier to understand and short film footage to be more diverse to make it easier for the audience to understand indigenous counseling *Kontemplasi Nyawang Karep* from Ki Ageng Suryomentaram. All inputs from the validator have been revised so that they can be continued to the next stage. **Sixth**, at the initial field trial stage, 4 users of short film media were involved who were teaching assistants in the humanistic counseling course because the indigenous counseling *Kontemplasi Nyawang Karep* model is relevant to use in the course. The results of the first user gave a score of 135, the second user gave a score of 146, the third user gave a score of 142, and the fourth user gave a score of 150. Based on these results, all users who were the subjects of the trial fell into the interval of  $132 \leq S \leq 160$  and fell into the category of "very feasible." Then, in the seventh stage, the short film media was refined again after the initial field trial was conducted. The result of this study is the indigenous counseling short film media, the *Kawruh Jiwa*, which is feasible and practical to use as a material for indigenous counseling based on local culture.

*Kontemplasi Nyawang Karep* is a thought from Ki Ageng Suryomentaram that developed based on the socio-cultural background of Indonesia. Ki Ageng Suryomentaram explains the development of human life that focuses on "rasa" or spiritual practice. If we look at Glasser's theory regarding here and now in reality counseling, Ki Ageng Suryomentaram introduces almost the same concept, namely "saiki, kene, ngene, gelem" (now, here, like this, want). *Kontemplasi Nyawang Karep* as a method of self-healing is taken from a concept that has high abstraction, from local wisdom that has deep meaning, but is presented in the Javanese *krama alus* language, which is increasingly rarely used by the community. Therefore, the essence of this *Kontemplasi Nyawang Karep* needs to be repackaged using the right language and media so that it can be well received by the younger generation. It is quite reasonable that in this digital era, *Kontemplasi Nyawang Karep* has been digitized into audio-visual media in the form of short films.

For example, Ki Ageng Suryomentaram wrote:

"... yen karep mboten kelampahan punika mesti mungkret. Upami tiyang luwe, pengin nedha, inggih mesti milih engkang eca eca, mawi ulam, mawi tigan, punapa menika. Mangke yen mboten kelampahan, inggih mesti mungkret, neda sekul sarem mawon inggih sampun bingah".

Such excerpts illustrate how Ki Ageng Suryomentaram used everyday human experiences such as hunger, desire, and emotional impulses as metaphors to help individuals recognize the workings of *karep* and distinguish it from the observing self, the *aku si tukang nyawang*. Through this reflective awareness, individuals are encouraged to pause, observe, and understand the true source of their psychological discomfort, rather than being controlled by uncontrolled desires or momentary impulses. This principle forms the foundation of *Kontemplasi Nyawang Karep*, where self-knowledge is achieved not through complex philosophical speculation, but through honest introspection of one's own lived experiences. When translated into short film media, these teachings become more relatable and easier to internalize, allowing viewers to visualize how the *jasad*, *karep*, and *aku* operate in real-life situations. In this way, the digitization of Ki Ageng Suryomentaram's teachings not only preserves cultural heritage but also transforms it into a practical tool for contemporary counseling and character development.

## Discussion

The findings of this study show that the development of the *Kontemplasi Nyawang Karep* short film successfully produced a highly feasible and practical learning medium. High validation scores from both media and material experts indicate that audiovisual visualization can effectively translate the abstract concepts of *Kawruh Jiwa* which are often difficult to grasp due to linguistic and cultural barriers into forms that are more accessible for students (Ilmi & Kurniawan, 2021; Widodo et al., 2021). These results demonstrate that efforts to indigenize counseling require more than theoretical explanation, they demand relevant media that can bridge the understanding gap for the digital generation. Moreover, initial user trials reveal that the short films function effectively as observational learning tools, helping students understand how indigenous concepts are applied within real counseling contexts (Fitri & Daulay, 2025; Rohmani & Azizah, 2021). This confirms that audiovisual approaches can revitalize fading cultural meanings and make the teachings of Ki Ageng Suryomentaram more relevant to contemporary counseling

education. Thus, the short film serves not only as an instructional innovation but also as a strategic effort to preserve and integrate local wisdom into modern counseling practices.

This need for accessible media aligns closely with the role of language itself as a vessel of meaning. Language is not merely a communication tool but a repository of inner experience, emotion, and cultural values. Language is the “house of being,” through which humans express their existence. Similarly, that human understanding of the world is shaped by language and its traditions; language acts as a medium through which one generation transmits values to the next (Gwerevende & Mthombeni, 2023; Susanti et al., 2024). When the meaning of words and expressions fades from common use, language can no longer carry those values effectively (Flusberg et al., 2024; Siregar, 2022). This realization underlies the purpose of the present research namely, to create media capable of revitalizing the meaning of older teachings by reconstructing the language used to express them. The short film developed in this study adopts clearer and more accessible language for contemporary audiences, especially Generation Z, who form the current cohort of learners in guidance and counseling programs.

Philosophical Basis of *Nyawang Karep* Contemplation. The lexical translation of the phrase *Nyawang Karep* is looking at desires. The desires referred to in the teachings of *Kawruh Jiwa* are basic human drives, or hidden motives that drive individual behavior, like the Id in Freudian Psychoanalytic theory. The difference is, Freud theorized that humans are driven by the id which is a representation of sexual libido learned since childhood. In contrast, Ki Ageng Suryomentaram divides *Karep* (often called *kekarepan*) as a representation of three main human desires, namely *Semat*, *Drajad* and *Kramat* (Safei, 2024; Subur & Syauqi, 2022). *Semat* is the drive in an individual to do something based on the desire to get material satisfaction. For example, someone works hard to be rich with a nice house and a luxury car. This behavior makes sense, following the cause-and-effect formula. However, individuals who are trapped in material attachment will move away from happiness. Happiness is the main goal of the teachings of *Kawruh Jiwa* (Lo et al., 2025; Watson & Howell, 2023). *Drajad* is the drive in an individual to do something based on the desire to get respect or social validation. For example, an individual becomes generous solely because he wants to be considered great. Behavior that contains the desire for *Drajad* will distance the individual from happiness. *Kramat* is the urge in an individual to do something based on the desire to gain power to control others. For example, politicians who distribute money to influence choices in elections. The influence obtained by politicians in this way is not an authentic influence that can bring them to a happy condition.

Both text and context, the sentence will be difficult to understand by today's generation. First, because the sentence is a sentence in Javanese *krama inggil* (refined Javanese), which is rarely used in Javanese society, that language will become a foreign language for today's generation. Second, the sentence has lost its context in today's life, where eating is not a major concern for society, so that when someone can eat something they want, it is no longer something special. Today's generation can no longer imagine how happy it is when someone is hungry and can eat with only salt (*sarem*). The vagueness of the text and the loss of context will make it difficult for today's generation to study the concept of *Kontemplasi Nyawang Karep* in its entirety, so an intermediary medium is needed that places the text hermeneutically and places the concept in a contemporary context (Kasemsarn & Sawadsri, 2024; Podara et al., 2021). Reading old manuscripts such as *Kawruh Jiwa*, which contains the concept of *Kontemplasi Nyawang Karep* as studied in this study, must consider semantic and pragmatic elements. Semantics is the meaning that arises from the grammatical units of language (grammar meaning), while pragmatics studies the meaning of language based on the intention of the speaker of the language, or the meaning that arises from the context of language use (contextual meaning) (Ansloos et al., 2022; Tullah & Amiruddin, 2020). In the research perspective, both are connected in the concept of hermeneutics. The text must be read hermeneutically so that the meaning intended by Ki Ageng Suryomentaram, and the meaning expressed through the text do not deviate to other meanings. After the meanings have been validated hermeneutically, it is then packaged into a short film medium. The short film is expected to be a medium that makes it easier for the younger generation to learn the concept of *Kontemplasi nyawang karep* as summarized in the videos studied in this study.

The original text of *Kawruh Jiwa*, which contains the concept of *Kontemplasi nyawang karep* studied in this study, contains many words that have never been used in the daily lives of Javanese people (Rahmawati et al., 2022; Saputri, 2021). For example, *pambegan*, *diceri ceri*, *ungkul*, *bingar*, *dledar-dleder*, *cumpen*, and many more (Noveintine, 2024; Udasmoro et al., 2023). These words must first be revitalized to find meaning in the right context. This is done so that the meaning as intended by the initiator is translated correctly. This historical semantic needs to be carried out carefully before an old text is visualized into a learning media product, as the concept of *Kontemplasi Nyawang Karep* in this research.

The segregation of meaning caused by the fading use of language as in this study requires media as a catalyst. Other study submitted a thesis on the post-phenomenological philosophical view of Don

Ihde. Ihde said that learning media will bring humans closer to technology, that humans and technology cannot be separated. Thus, learning media developed based on technology will bring the process closer to the results. Because once again, humans and technology cannot be separated (Adiati et al., 2023; Gabriela, 2021). Technology, however, changes the way of learning. The teaching and learning process that used to be one way - from teacher to student - is now two-way. With the presence of short film media as in this study, it allows for a space for dialogue between students and teachers. This dialogue space will create new meanings in the lives of individuals involved in the learning process. The difficulty of someone in understanding indigenous counseling can be helped by the presence of short film media (Fatihah et al., 2021; Suryanti et al., 2021). Short film media can be a model like the concept described by Bandura, that watching film media for a counselor can help to provide a relevant approach to indigenous counseling *Kontemplasi Nyawang Karep*. Short films have the power to provide a more comprehensive understanding because they are a combination of audio and visuals, so short films can provide a comprehensive presentation of material and descriptions of indigenous counseling.

The short film media developed by the researcher amounted to 9 short films; each short film has a specific purpose. Short films can help viewers to imitate and apply the methods taught in short film media; this is called vicarious learning. Vicarious learning is one of the learning theories also put forward by Bandura, where someone learns through the process of observing short films (Ledoux et al., 2018). The process of watching short films is a series of observations and analysis, where this process will produce new knowledge, form new ideas, and synthesize new knowledge and ideas into behavioral guidelines for action. In this case, the audience can apply the examples in the short film to better understand the indigenous counseling *Kontemplasi Nyawang Karep* from Ki Ageng Suryomentaram to become a new model in carrying out counseling processes based on local wisdom (Devi et al., 2022; Ramayani et al., 2025). Short films are a type of mass media that can have a strong influence on the audience, then can also shape perceptions and influence behavior. This has implications for the use of short film media in the learning process, where the audience gains a new perception of indigenous counseling. The short film provides a holistic picture of indigenous counseling *Kontemplasi Nyawang Karep* because it combines audio and visuals simultaneously so that it has an influence on the audience (Farhan et al., 2024; Syarifudin, 2024). The indigenous counseling short film media developed by this researcher targets early adulthood, namely students. Short film media also has flexibility in its use without any age restrictions if used as a learning medium (Paxton & Marcus, 2018). Therefore, this indigenous counseling *Kontemplasi Nyawang Karep* short film media is very relevant to use in the learning process for students.

The findings of this study align with previous research demonstrating that audiovisual media play a crucial role in revitalizing abstract cultural concepts so they can be understood more easily by younger generations. Other study for instance, found that short films are effective in translating local wisdom into concrete visual representations, thereby enhancing students' comprehension of complex cultural ideas (Firmansyah et al., 2025; Sholihah et al., 2024). This is reinforced by previous study, who showed that video-based learning media can revive fading cultural meanings and make them more relevant to contemporary counseling education (Shofiyah & Qohar, 2022; Uti & Marcella-Hood, 2025). Efforts to indigenize counseling cannot rely solely on theoretical explanation but require media that bridge linguistic, contextual, and experiential gaps between modern learners and traditional teachings. Furthermore, other study reported that audiovisual-based learning strengthens observational learning by allowing students to directly observe how indigenous counseling practices are applied in real contexts (Quraniyah & Fidrayani, 2024; Sinaga et al., 2024). Collectively, these studies support the present findings, indicating that short films serve as an effective and strategic medium for facilitating the understanding, preservation, and integration of indigenous values into modern counseling education.

The implications of this research for the field of Guidance and Counseling science are to further expand the space for exploring local wisdom to be used as raw material for indigenous counseling in Indonesia. As a country consisting of more than 1340 ethnic groups and more than 700 languages, Indonesia certainly has a cultural wealth that is full of values, which can be developed as a basis for indigenizing counseling. This will gradually reduce dependence on western counseling theories that are not necessarily suitable for application to the Indonesian cultural heritage. The development of media carried out with this hermeneutic mechanism will arouse the interest of the younger generation to re-learn the values of local wisdom that have been scientified into indigenous counseling prototypes. Linguistic limitations caused by the rare use of native languages have been addressed with the development of this media.

The limitation in this study is in the research method process, where the research process is carried out at the feasibility test and practicality test stages. However, in the future the researcher will conduct an effectiveness test and disseminate the results so that the short film media produced can be

used by all lecturers of humanistic counseling courses to introduce indigenous counseling *Kontemplasi Nyawang Karep* Ki Ageng Suryomentaram as a diversity and richness of local-based culture.

#### 4. CONCLUSION

Research and Development conducted by researchers followed the Borg and Gall procedure. The results of this study were nine short film products. The development of indigenous counseling short film media was declared very feasible based on the results of the media expert test and the material expert test. Then, based on the results of the practicality test for users, the short film media was declared very feasible. The short film media aims to provide an understanding of indigenous counseling *Kontemplasi Nyawang Karep* based on Ki Ageng Suryomentaram. Watching a short film is a series of processes through observation, observing, and analyzing short films to form new ideas, and synthesizing new knowledge and ideas into behavioral guidelines for action. In this case, the audience can apply the examples in the short film to better understand indigenous counseling *Kontemplasi Nyawang Karep* from Ki Ageng Suryomentaram to become a new model in carrying out counseling processes based on local wisdom.

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