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CULTURAL AND ETHICAL PROBLEMS OF THE CLIENT IN THE APPROACH OF EXISTENTIAL THERAPY

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Abstract: Culture and ethics are universal problems experienced by almost all walks of life. People who cannot place themselves appropriately both in the culture in which they live and do not have ethics that correspond to the norms prevailing in society will tend to invite problems or conflicts. This condition needs to be discussed psychologically, especially in the client's condition. Hence, this study aims to reveal the sources of client problems in an existential therapy approach in terms of cultural and ethical elements. This research method uses descriptive qualitative with a library research approach that uses various reliable reference sources to support the development of this article. The analysis is carried out carefully, critically, and sharply to produce a logical, rational synthesis that can be tested empirically. The results of this study show that the client's culture and ethics are the sources of triggering problems in clients, so in existential therapy, clients need to find a capacity for self-awareness; (2) freedom and responsibility; (3) create an identity and building meaningful relationships with others; (4) the search for meaning, intent, value, and purpose in life; (5) anxiety as a living condition; and (6) awareness of death and non-being.

Keywords: Culture; Ethics; Existential Therapy

Abstrak: Budaya dan etika merupakan masalah universal yang dialami hampir seluruh lapisan masyarakat di dunia. Orang-orang yang tidak mampu menempatkan dirinya dengan tepat baik di budaya tempat mereka tinggal dan tidak memiliki etika yang sesuai dengan norma yang berlaku di masyarakat, akan memiliki kecenderungan mengundang masalah atau konflik. Kondisi ini perlu di bahas secara psikologis terutama pada kondisi klien, sehingga Tujuan penelitian ini yaitu untuk mengungkap sumber-sumber masalah klien dalam pendekatan existensial therapy ditinjau dari unsur budaya dan etika. Metode penelitian ini menggunakan deskriptif kualitatif dengan pendekatan library research yang menggunakan berbagai sumber rujukan yang terpercaya untuk mendukung pengembangan artikel ini. Analisis dilakukan secara cermat, kritis dan tajam sehingga menghasilkan sintesis yang bersifat logis dan rasional serta dapat diuji secara empiris. Hasil penelitian ini menunjukkan bahwa budaya dan etika klien yang dimiliki klien merupakan sumber pemicu masalah pada klien sehingga dalam existensial therapy, klien perlu menemukan kapasitas kesadaran diri; (2) kebebasan dan tanggung jawab; (3) menciptakan identitas dan membangun hubungan yang bermakna dengan orang lain; (4) pencarian makna, maksud, nilai, dan tujuan hidup; (5) kecemasan sebagai kondisi hidup; dan (6) kesadaran akan kematian dan ketiadaan.

Kata kunci: Budaya; Etika; Existential Therapy

INTRODUCTION

The journey of human life has always been inseparable from culture and ethics. Human civilization is constantly evolving following the development of its culture and ethics. Culture is a thought, a mind that becomes a way of life developed and owned by a group of people, then passed on to the next generation. Culture comprises several complicated elements: customs, language, artwork, and religious and political systems (Azizah, 2022; KBBI, 2016). A person's culture will develop with the times, thus forming a new culture. Culture is a pattern of understanding or overarching meaning in historically transmitted symbols, an inherited system of conceptions: in symbolic forms in which human beings communicate, preserve and develop their knowledge and attitudes towards life (Geertz & others, 1973). Culture is the basic capital of society to anticipate and adapt to the needs of living life. The cultural elements that influence individuals in their daily lives are (1) religion, (2) science, (3) technology, (4) economy, (5) social organizations, (6) language and communication, and (7) art (Tumanggor, 2010; Tylor, 1874).

In the development of community culture, problems caused by friction and cultural shifts often occur in someone; this happens because of a person's weak ability to adapt to the culture they have. They still consider the cultures brought by their parents and the surrounding community to be ancient, even though without them knowing it, they are still alive in an age where their parents and the surrounding community are still active and take advantage of culture to survive to this day. Hence, a person's ethics often shift when facing new things that do not match the development of their thinking patterns. Ethics is a rule, norm, rule, or ordinance commonly used as a guideline or principle for an individual in carrying out actions and behaviours (Nandy, 2022) in society. Then ethics is a person's attempt to distinguish right from wrong based on thinking about doing the right thing (Hassan et al., 2009). The results show that almost everyone has experienced ethical problems (Ahmad et al., 2017). Then the lack of embedded religious/religious values, lack of social control of society and lack of parental control are also the main problems of damage to one's culture and ethics (Yolanda & Fatmariza, 2019). This individual will usually experience obstacles in survival and get various kinds of problems if they survive in the society where they are located and can even bring new problems to their environment, such as violence, bullying, conformity, and stress (Juliawati et al., 2022; Sartika & Yandri, 2019; Yandri et al., 2013, 2019)

Cultural and ethical issues brought by clients need to be discussed from one counselling point of view, one of which is the existential therapy approach. Existential therapy is seen as a way of thinking rather than a specific problem-solving style in a group. Existential therapy emphasizes helping clients explore and understand existential problems and how these concerns affect their lives. There are four main human concerns from existential therapy's point of view: freedom and responsibility, existential isolation, meaninglessness, and death (Corey, 2016). This approach is the subject of discussion in discussing client culture and ethics not without a clear basis; the existential therapy approach has been proven to be effective in reducing anxiety in a person (Sa'adah, 2020), improving the meaningfulness of life of people with HIV-AIDS (Yulianti et al., 2020), reduces hedonic behaviour (Fitri et al., 2019), reducing bullying behaviour (Kartianti & Asgar, 2021), improves psychological well-being and reduces marital confusion (Nameni et al., 2021), improves mental health (Malboeuf-Hurtubise et al., 2021), finding the meaningfulness of life (Wood et al., 2021), and many others. The results of previous research are the main basis for why it is necessary to discuss client problems in terms of a comprehensive existential therapy approach.

METHOD

The research method used to explore client problems related to client ethics and culture from an existential therapy approach is to use library research by analyzing and reviewing various reference sources and literature that are relevant and directed for the development of this article. An analysis is carried out carefully, critically and sharply to produce a logical, rational synthesis that can be tested. The literature in this article is obtained from Publish or Perish applications, Google scholar, open knowledge maps, and Scopus. From this application, a selection of literature that is appropriate and relevant to the purpose of developing this article was carried out so that 19 scientific articles, six books and five references were obtained from national and international websites.

RESULTS

The results of research that has been carried out by tracing various relevant literature studies by the development objectives of this article can be seen in the following table:

Table 1. Research on client cultural and ethical issues and existential therapy approaches

Author	Article Title	Year	Journal Name
Malboeuf-Hurtubise, C., Di Tomaso, C., Lefrançois, D., Mageau, G. A., Taylor, G., Éthier, M. A., Gagnon, M., & Léger-Goodes, T.	<i>Existential therapy for children: Impact of a philosophy for children intervention on positive and negative indicators of mental health in elementary school children</i>	2021	<i>International Journal of Environmental Research and Public Health,</i>
Nameni, E., Jajarmi, M., & Soliemanian, A.	<i>Comparison of the Effectiveness of Existential Therapy and Compassion-based therapy on Psychological Well-being and Marital Disturbance of Conflicting Women</i>	2021	<i>Journal of Sabzevar University of Medical Sciences</i>
Wood, L. L. ., McAndrew, L. ., & Frydman, J. S	<i>Will to meaning: A pilot study on teaching existential theory through creative techniques</i>	2021	<i>Journal of Counselor Preparation and Supervision</i>
Sa'adah, D. Z	<i>Konseling Eksistensial Humanistik untuk Mengurangi Kecemasan Terhadap Masa Depan</i>	2020	<i>Procedia : Studi Kasus dan Intervensi Psikologi</i>
Tumanggor, R	<i>Masalah - Masalah Sosial Budaya Dalam Pembangunan Kesehatan di Indonesia</i>	2010	<i>Jurnal Masyarakat dan Budaya,</i>
Yolanda, C., & Fatmariza, F	<i>Pergeseran Nilai-nilai Moral Masyarakat dan Implikasinya</i>	2019	<i>Journal of Civic Education</i>

	<i>Terhadap Moralitas Remaja di Kecamatan IV Nagari Bayang Utara Kabupaten Pesisir Selatan</i>		
Yulianti, A., Neviyarni, Karneli, Y., & Netrawati.	<i>Konseling Kelompok Dengan Pendekatan Eksistensial untuk Meningkatkan Kebermaknaan Hidup Orang Dengan HIV-AIDS (ODHA)</i>	2020	<i>Al-Irsyad</i>
Jayanti, K., & Loita, A	<i>Analisis 7 Unsur Kebudayaan Masyarakat Kecamatan Cigalontang Kabupaten Tasikmalaya</i>	2018	<i>Jurnal Pendidikan Seni</i>

DISCUSSION

Culture is something inseparable from human life. Humans build civilization along with the development of the culture they adhere to, so a person's attitudes and behaviors are also greatly influenced by the culture around them. People who cannot adjust to the cultural conditions and development in which they live are likely to experience problems, so it is necessary to analyze the cultural and ethical elements that cause problems in their life.

1. Cultural Elements

Culture is complex and must be well understood by everyone who lives together in a group. According to Koentjaraningrat, culture is a whole system of ideas of human actions and works in the framework of community life that is made human by learning (Pudjitrherwanti et al., 2019). All human deeds, such as the way man lives death and makes ceremonies to welcome the event; likewise regarding birth, sexuality, ways of processing food, manners of mealtimes, agriculture, hunting, how to make tools, clothing, ways to decorate the house and its body, it all includes culture as well as art, science and Religion (Luth, 1994).

Cultural elements include language, knowledge, social organization, technology, economy, Religion and the arts (Jayanti & Loita, 2018). From these cultural elements, not all humans can adapt and adjust well, so there will be those who experience problems and obstacles, especially immigrants who enter the new culture where they socialize.

Language is a person's main weapon in socializing because the message is conveyed through language. People who do not understand the language in which their culture lives will experience serious problems daily due to their inability to socialize. This will make a person become inferior and isolate themselves because they feel excluded from society like to close themselves, and are reluctant to associate with others (Angraini et al., 2021; Sartika & Yandri, 2019)

In socializing, a person will successfully establish good relations with others when they are rich in knowledge; this is also by the word of Allah Almighty in the Quran Surah Al Mujadalah verse 11, which conveys that people of faith and knowledge will be exalted several degrees from others (quran.kemenag.go.id, 2019). This shows that knowledge is crucial for self-confidence and self-esteem when socializing. People with little mastery of science will experience many life problems because of their lack of knowledge in solving their life problems.

Social organization is a grouping of people in a society and relationships between individuals both in the same group and between different groups (Jayanti & Loita, 2018). So, people who do not have a social group in their lives tend to have problems in living their lives because they feel that they are living alone even though a person's conformity needs to be built so as not to feel lonely in life and humans need others to be able to live a better development (Sartika & Yandri, 2019).

The technological system and equipment of society are important elements in a culture. Technology and equipment help the community carry out every activity to support their personal and social life (Jayanti & Loita, 2018). People unable to take advantage of the technology and equipment available in the community where they are located will experience a problematic tendency to undergo socialization with the surrounding community, which will hinder the development of their potential.

Livelihood or economy contributes to the emergence of greater problems for a person. People who are not yet at the prosperous stage will be particularly vulnerable to criminality, having to meet their daily needs. Low incomes, inadequate education, high unemployment, and differences in social classes can trigger criminal acts. Then the study results also show that an uneven income distribution can worsen criminal activity in Indonesia (Padilla, 2022). This illustrates that a person's livelihood or economy can trigger problems in a person, and this should not go unnoticed by the counsellor in solving his client's problems.

Furthermore, people far from Religion will be very vulnerable to experiencing problems in their lives. Allah Subhanahu wa Ta'ala said in the Quran Surah Al Mu'min verses 45-46: "And Pharaoh and his followers were besieged by a very bad adzab. To them was revealed hell in the morning and evening, and on the day of the apocalypse (it was said to them): "Put Pharaoh and his people into a very harsh adzab" (quran.kemenag.go.id, 2019). So when a person is diligently maksiat, does not worship, and then there comes a calamity, do not call it a test, but it is an adzab and a warning to those who neglect to remember Allah. So, it is likely that people far from their Religion will have severe problems because the test and calamity are a sign of Allah Love for His servant, so His servant returns to the Most Merciful and Most Merciful Allah.

Art refers to the value of beauty (aesthetics), which comes from the human desire for beauty enjoyed with eyes or ears. As creatures with high taste, humans produce various patterns of art ranging from simple to complex artistic embodiments (Pudjitrherwanti et al., 2019). Sometimes people who are rigid in understanding something can consider works of art as a problem in their lives because they consider them useless and do not have a positive contribution to their development. People like this tend to be sidelined in society and tend to separate themselves from where they are. So it will be more vulnerable to problems in life.

2. Elements of Ethics

In society, some ethics must be adhered to together to maintain harmony within the group. Three main ethics must be maintained in a group at a minimum; if violated or not implemented, it will be a good problem for oneself. It can impact others related to the ethics of language, behavior and dress (Andriati & Hidayati, 2020). In the existential group, participants make commitments to a lifelong journey of self-exploration with these goals: (1) allowing

members to be honest with themselves, (2) broadening their perspectives on themselves and the world around them, (3) clarifying what gives meaning to their current and future lives, (4) successfully negotiating and coming to terms with past crises, now, and the future, and (5) understand themselves and others better and learn better ways to communicate with others (Corey, 2016, 2017).

From an ethical point of view, the development of social life often raises problems mainly related to communication. The use of language, how to behave and clothes that are not good for a person will trigger conflicts if not used appropriately, so it is necessary to convey to the client that these basic ethical values need to be carried out if you want to have good relationships with others to avoid problems or conflicts.

3. Existential therapy views Ethical and Cultural Issues

The main things that underlie the existential therapy approach can be seen from the basic dimensions of the human condition, which include (1) the capacity for self-awareness; (2) freedom and responsibility; (3) creating identity and building meaningful relationships with others; (4) the search for meaning, intent, value, and purpose; (5) anxiety as a living condition; and (6) awareness of death and absence (Corey, 2009, 2016, 2017). Client problems related to ethics and culture can be seen from the basic concepts of this approach.

a. Self-Awareness Capacity

Freedom, choice, and responsibility are the basis of self-awareness. The greater our consciousness, the more likely we are to achieve freedom. Clients with problems with ethics and culture usually have little self-awareness or have not found self-awareness of the ethics they need to embrace and the culture they need to live by. Schneider in (Corey, 2009) explains that the core existential position is that human beings are equally free (have a full will, creative and expressive) and are limited by environmental and social problems. In order to increase the capacity oneself so that man can live fully, it is necessary to develop the following areas (Corey, 2009, 2016, 2017):

- 1) Man is finite, yet does not have unlimited time to do what we want in his life;
- 2) The human being has the potential to act or not, and inaction is a decision;
- 3) It is a man who directs his actions, and therefore man can create part of his destiny;
- 4) The meaning of life is the product of the discovery of how man accepts himself placed in the world through commitment and lives creatively;
- 5) While man increases his self-awareness of the choices available to him, he also increases his sense of responsibility for the consequences of these choices;
- 6) Human beings are subject to loneliness, insignificance, emptiness, guilt, and alienation;
- 7) Humans are essentially alone, yet humans have the opportunity to connect with other beings.

b. Freedom and Responsibility

A typical existential theme is that human beings are free to choose among the alternatives since it plays a huge role in shaping their destiny. People who do not have ethics are people who want to have freedom but are reluctant to take responsibility for their lives. The client's culture is not good because the client does not want to take responsibility for the culture he lives in society. Schneider and Krug (Corey, 2009) state that existential therapy includes three values: (1) the freedom to be oneself in the context of self-limitations, (2) the capacity to reflect on the meaning of the choices made, and (3) the capacity to act on the choices made. If the client lives well, ethically and culturally, these three concepts make the client a behaviorally healthy individual. According to Russel (Corey, 2009), a central existential concept reveals that although human beings yearn for freedom, humans often try to escape from their freedom. Man has no choice when passed down in this world, but the way man lives and becomes is the result of his choice. The important task of man is to accept the responsibility to direct his life (Corey, 2016, 2017) included, including accepting the ethics and surrounding culture.

c. Creating Identity and Building Meaningful Relationships with Others

Each individual creates his identity; this is not an automatic process, and creating an identity requires courage. As relational beings, we also seek to connect with others because many individuals sometimes feel loneliness, isolation, and alienation, which he sees as a failure to develop bonds with others and nature. People with dilapidated ethics usually do not have a clear self-identity, and people with a bad culture do not have meaningful relationships with others in society.

Man experiences many problems because he likes to seek directions, answers, values, and beliefs from important people in his world. Instead of trusting themselves to seek one's identity and seek answers to conflicts in life, human beings like to "sell themselves" by being what others expect so that the life they live is the hope of others. They become strangers to themselves (Corey, 2009, 2016, 2017). This can make it difficult for people to understand the ethical identity they should follow and the culture they should live in society.

d. Search for Meaning, Intent, Value, and Purpose in Life

A distinctive feature of man is the struggle to feel the meaning and purpose of life. Usually, the fundamental conflict that brings people to come for counselling and therapy centers on these existential questions: "Why am I here?" "What do I want from life?" "What is my purpose in life?" "What is the meaning of my life?" Existential therapy can provide a conceptual framework to help clients challenge meaning in their lives. People with good ethics and culture usually can answer the above questions well and concretely, and vice versa; when people cannot answer questions well and concretely, they will usually experience problems regarding ethics and culture.

Insignificance in life can lead to emptiness and emptiness, or a condition called an existential vacuum. This condition is often experienced when people are not busy with

routines or work. Since there is no predetermined life design, people are faced with creating meaning. Sometimes, people who feel trapped in the void of life withdraw from the struggle of creating a purposeful life. Experiencing meaninglessness and establishing values that are part of a meaningful life are core counselling issues to be worked on (Corey, 2009, 2016, 2017).

e. Anxiety as a Living Condition

Anxiety arises from one's efforts to survive and defend oneself as a human being, and the resulting feeling of anxiety is an inevitable aspect of the human condition. Existential anxiety results from current "lived conditions", such as death, freedom, choice, isolation, and emptiness. Existential anxiety arises when we recognize the reality of our mortality, our confrontation with pain and suffering, our need to struggle for survival, and our basic fallibility (Corey, 2009, 2016, 2017). People who experience existential anxiety will have good ethical values because they have anxiety if they commit violations or their behaviour is not by applicable norms. Then in living his cultural life, a person will be more careful in making decisions so that he can undergo good self-adjustment in his environment.

f. Awareness of Death and Nonbeing

Existentialists do not view death negatively but argue that awareness of death as a basic human condition gives importance to life. The distinguishing characteristic of human beings is the ability to perceive the reality of the future and the inevitable death. It is important to think about death if we want to think significantly about life. Death should not be considered a threat; Death motivates us to take advantage of the present moment by appreciating it. Instead of being frozen by the fear of death, death can be viewed as a positive force that allows us to live as much as possible. The power of awareness of death and absence in the client will make the client more careful in acting and considering the ethics of good and bad in every behavior that will be carried out.

One of the focuses of existential therapy is to explore the extent to which clients do things they value. Without being unwell and preoccupied with the ever-present threat of nonexistence, clients can develop a healthy awareness of death to evaluate how well they live and what changes they want to make. Those who are afraid of death are also afraid of life. When we emotionally accept our eventual death, we realize more clearly that our actions are taken into account, that we have a choice, and that we must accept the main responsibility for how well we live (Corey, 2009, 2016, 2017).

CONCLUSIONS

The client's culture and ethics are one of the sources of triggering problems in the client, so in existential therapy, the client needs to find a capacity for self-awareness; (2) freedom and responsibility; (3) create an identity and build meaningful relationships with others; (4) the search for meaning, intent, value, and purpose; (5) anxiety as a living condition; and (6) awareness of

death and nothingness. It is recommended that subsequent researchers develop a model of the existential counselling approach that is appropriate and appropriate to the client's culture

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