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Exploring the Values of Serat Wedharaga as an Acceleration of Empathy Strengthening in Guidance and Counseling



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Abstract: The lack of empathy shown by counselors towards their clients is a significant concern, as it can create discomfort and make clients reluctant to talk. To enhance empathy skills, it is essential to consider cultural aspects, one of which is drawing inspiration from the virtues contained in Serat Wedharaga to enrich the empathy abilities of prospective counselors. This study used a qualitative approach with a hermeneutic design, including data collection, analysis, and interpretation steps. The findings from the analysis of Serat Wedharaga have the potential to significantly contribute to improving counselor empathy. The study identified values such as humility, honesty, a learning spirit, responsibility, polite language, and perseverance. The main aspects of empathy, including social interaction, cognitive behavior, and emotional identification, were integrable with these values. For example, the values of humility and honesty in Serat Wedharaga support good communication skills in terms of social interaction. Similarly, the text's spirit of learning and responsibility supports the understanding and imagination of others' views and perspectives in cognitive behavior. Additionally, the values of polite language and perseverance in Serat Wedharaga support the ability to feel and understand others' emotions in terms of emotional identification. These findings provide an essential basis for developing aspects of empathy that can be integrated with the concept of empathy, which can later be applied to enrich the guidance and counseling curriculum, including adding an empathy development course for prospective counselors.

Key Words: Empathy; Serat Wedharaga; Prospective Counselors.

INTRODUCTION

Professional ethics values are crucial prerequisites in the counseling profession. Indonesian guidance and counseling have core values, which include: 1) promoting human development across the entire lifespan; 2) respecting diversity and using a multicultural approach to support the value, dignity, potential, and uniqueness of each individual in their social and cultural context; 3) advocating for social justice through advocacy services; 4) maintaining personal integrity in the counselor-counselee relationship; and 5) practicing guidance and counseling services competently and ethically, based on Indonesia's noble values and cultural diversity (ABKIN, 2018). In this regard, a counselor who is a graduate of the Bachelor's Degree Program in Guidance and Counseling is required to provide services professionally.

Various phenomena indicate that counselors often conduct counseling without empathy, making counselees uncomfortable and reluctant to share their problems. This happens because a counselor with

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low empathy cannot understand the feelings and situations faced by the counselee (Johnson & Karcher, 2019; Trappey et al., 2022). Rahayu & Susilaningsih (2020) Showed that the empathy profile of prospective counselors is 19% in the moderate category, 70% in the low category, and 11% in the deficient category. This condition is reinforced by Zahra (2019), who demonstrated that students of the Guidance and Counseling program at STKIP Muhammadiyah Manokwari greatly need mastery of attending skills, minimal encouragement, and empathy. Therefore, it is essential for counselors always to show empathy and provide adequate attention to counselees during the counseling process. The question then arises: What is the ideal empathy profile that a counselor should possess?

Enhancing empathy skills is crucial for counselors in performing their duties. In line with the development of the times, improving these empathy skills has started to be emphasized in education, particularly in the Bachelor's Degree Program in Guidance and Counseling (Rahmawati & Suwarjo, 2019). Lecturers in this program always emphasize the importance of empathy skills in counseling and daily life so that students can understand and feel what counselees are experiencing. Empathy skills are also essential for prospective counselors when interacting with their surrounding environment (Rahayu & Susilaningsih, 2019).

Previous studies have shown that empathy skills in prospective counselors can be improved through various interventions such as modeling techniques, peer counseling, and training programs, et al. (Rahayu, 2020; Rahayu & Susilaningsih, 2019; M. R. Sari & Hartini, 2022). However, the weakness of previous studies is that they should have considered the cultural aspects of prospective counselors, resulting in empathy values needing to be thoroughly instilled in them. To address this issue, teaching virtue values to prospective counselors can be conducted by considering the applicable cultural aspects in the area (Hernisawati et al., 2022; Ilmi et al., 2022).

Barclay (1971) Stated that human character is shaped through socialization within the socio-cultural environment, and the culture influences human behavior, which can be a legacy of learning. In the context of counselor character, cultural values or local wisdom become indicators for assessing good and bad behavior (Sue & Sue, 2008). Setyaputri (2017) It is stated that a character based on values from local wisdom aims to create harmony. ABKIN (2018) Emphasized that guidance and counseling services must be carried out competently and ethically, underpinned by Indonesia's noble values and cultural diversity.

In Javanese literature, various "*Serat*" (literary works) are discussed as a form of moral teaching (Gozali & Madiya, 2022; Suwondo et al., 1994). One of the "*Serat*" that contains teachings of virtues and aligns with the concept of empathy is *Serat Wedharaga*. Generally, *Serat Wedharaga* includes values such as politeness, self-awareness, and remembrance of God. This corresponds to the components of empathy, which consist of perspective-taking, fantasy, empathic concern, and personal distress (Fathurahman, 2022; Huda et al., 2019; Pamuji, 2021). However, until now, research on using values in *Serat Wedharaga* in learning is minimal, especially with student subjects.

According to various phenomena and literature studies, this research aims to delve deeper into *Serat Wedharaga* as a reflection of the ideal empathy profile for counselors. The objectives of this research are (1) to analyze the empathy values contained in the verses of *Serat Wedharaga* and (2) to synthesize the empathy values in *Serat Wedharaga* with the aspects of empathy. Hopefully, this research can serve as a basis for future researchers to construct an intervention model for strengthening student empathy that upholds Javanese cultural values.

METHOD

This study employs a qualitative method with Gadamer's hermeneutic design, which involves complex data collection, analysis, and interpretation steps. The main focus of this research is on understanding and interpreting *Serat Wedharaga*'s view of the empathic nature of a counselor. Hermeneutics is used as a qualitative research approach to understand the object of study better. This aligns with Palmer's (1969) definition of hermeneutics as the study of experience, particularly in the context of texts. The research steps began with data collection by interpreting the meaning of *Serat Wedharaga*, which was sourced from (1) the book *Susastra Jawa* published by the Department of

Education and Culture (Suwondo et al., 1994) and (2) the book *Lima Karya Pujangga Ranggawarsita* (Kamajaya, 2000).

The data analysis stage involves text analysis using Gadamer's hermeneutics to identify key themes related to empathy and thematic analysis to categorize these themes with the findings from text analysis. The research interpretation emphasizes the interaction between the interpreter and the text, where interpretation develops through active engagement with the *Serat Wedharaga* text. Linguistics experts conducted validation of the categorization and interpretation results to ensure accuracy and alignment with the text's original meaning.

RESULTS

A hermeneutic analysis of *Serat Wedharaga* was conducted to address the first research objective. The results of the hermeneutic analysis of empathy values in *Serat Wedharaga*, sourced from (1) the book *Susastra Jawa* published by the Department of Education and Culture (Suwondo et al., 1994) and (2) the book *Lima Karya Pujangga Ranggawarsita* (Kamajaya, 2000), concluded that empathy values are present in verses 1, 3, 7, 8, 26, and 37. The empathy values found in *Serat Wedharaga* include (1) humility, (2) honesty, (3) eagerness to learn, (4) responsibility, (5) courteous language, and (6) perseverance. These values are comprehensively explained in Table 1 below.

Table 1. Empathy Values in Serat Wedharaga

Verse in Serat Wedharaga	Verse Number	Translation	Empathy Value
<i>Ki Gambuh karya pemut, limuting tyas rare kang kalimput, lacut maring reh sumirang murang niti, tantan tuman ammamatuh, temah lumaku ginuron</i>	1	Ki Gambuh (Ranggawarsita) provides a warning about young people whose hearts are darkened by their concealed state, having strayed and violated propriety, remaining the same due to habit, ultimately acting as a teacher	Honesty
<i>Kang wus kaprah kalaku, inganggoa sapakolehipun, mung patrape den sumendhe aja kibir, manawa kena sesiku, wekasan rinasaning wong</i>	3	That which has become customary, use it as best as you can, but in a manner that relies on God, and avoid arrogance, for if met with God's wrath, you will end up being ridiculed by others	Humility
<i>Akanthi awas emut, aja tinggal wiweka ing kalbu, mituhua wawarah kang makolehi. den taberi anguguru, aja isin atatakon.</i>	7	Be vigilant and mindful of God, never abandon cautiousness, follow useful advice, be diligent in seeking knowledge, and do not be ashamed to ask questions	Eagerness to Learn
<i>Amung amrih rahayu, ewadene ing babasanipun, alah kandha ana ing tandha lan yekti. titenana ala nganggur, begja kang gelem anganggo</i>	37	This means only to be safe, nevertheless there is a proverb, "words indicate signs and reality." Remember, it is truly fortunate for those who heed this advice	Responsibility
<i>Dongeng jaman karuhun, mbok manawa pantes dadi pemut, ana janma bagus anom sarwa wasis, nanging kuciwa kasebut, tukang soal juru waon</i>	26	Tales from the past may be appropriate as reminders, there was a young, handsome, and skillful person, but unfortunately, he was known as someone who liked to create trouble and criticize others	Courteous Language
<i>Wong amarsudi kawruh, titirona ing reh kang rahayu, aja kesed sungkanan sabarang kardi, sakadare angingimpun, nimpeni kagunaning wong</i>	8	People who seek knowledge, emulate safe methods, do not be lazy or hesitant in performing any task, only to simply accumulate and utilize others' expertise, memanfaatkan kecakapan orang.	Perseverance

Source: Researcher's Analysis (2023)

To address the second research objective more specifically, a synthesis of the empathy values in *Serat Wedharaga* was conducted by Malakcioglu (2022), which includes social interaction, cognitive behavior, and emotional identification. Further details can be seen in Table 2 below.

Table 2. Synthesis of Serat Wedharaga's Values within Empathy Aspects

No	Empathy Aspect	Serat Values Wedharaga	Meaning of Values and Their Relation to Empathy Aspect
1	Social Interaction	Humility	Humility in interacting with others opens doors to better understand others' perspectives and feelings, as being humble enables individuals to be more receptive to others' viewpoints
		Honesty	In social interactions, behaving honestly is an important indicator of empathy. This behavior involves sincere and transparent communication with others, allowing people to feel treated fairly and heard.
2	Cognitive Behavior	Eagerness to Learn	The eagerness to learn and perseverance in understanding others' perspectives are part of cognitive empathy. This includes a desire to continuously learn and expand one's understanding of the world and others.
		Responsibility	Being responsible for our words and actions is an important aspect of cognitive empathy. This ability enables individuals to consider the consequences of their behavior and words on others' feelings and understanding.
3	Emotional Identification	Courteous Language	Courteous language not only involves internalizing one's own emotions but also being mindful of speech to avoid spreading negative words to others.
		Perseverance	Perseverance in achieving something without exploiting others. This requires individuals to control their emotions in order to accomplish everything independently within their own limits.

Source: Researcher's Analysis (2023)

DISCUSSION

Empathy Values Contained in the Verses of Serat Wedharaga

The empathy values embedded in the verses of *Serat Wedharaga* reflect Raden Ngabehi Ranggawarsita's deep thoughts and concerns regarding the social conditions of his time. *Serat Wedharaga*, one of the monumental works of the last poet of the Surakarta Palace, Raden Ngabehi Ranggawarsita, contains noble teachings that remain relevant today (Fathurahman, 2022). This literary work was written in the year 1799 AJ (Anno Javanico), represented by the candrasengkala *tursan rong sapteng lebu* or 1870/1871 AD. The *Serat Wedharaga* was composed using the *macapat* Gambuh meter, consisting of thirty-eight verses. Unlike other works of Ranggawarsita, this *Serat* does not contain hidden metaphors or allegories (Prabowo, 2003).

One of the famous works of Raden Ngabehi Ranggawarsita, the last poet of the Surakarta Palace, is *Serat Wedharaga*. The writing of this literary work is marked by the candrasengkala *tursan rong sapteng lebu* (1799 AJ) or 1870/1871 AD. This *Serat* employs the *macapat* Gambuh meter and consists of thirty-eight verses, and unlike Ranggawarsita's other literary works, no hidden metaphors are found in *Serat Wedharaga*. With its refined and meaningful language, *Serat Wedharaga* conveys moral teachings that emphasize self-development and fostering social awareness and empathy toward others. This work's absence of hidden metaphors indicates Ranggawarsita's desire to communicate moral messages straightforwardly and directly so readers can more easily grasp the meaning behind each verse (Khotijah et al., 2021).

This didactic literary work integrates religious knowledge, ethics, spirituality, and other social sciences into a unified whole (Fathurahman, 2022). *Serat Wedharaga* utilizes self-guidance with unique conditions that young people or students must observe during their educational journey. When read as a whole, this work explains messages directed toward the younger generation. In *Serat Wedharaga*, it is explained that a good youth can control their emotions and desires and understand their position with

the Creator. There are six empathy values found in *Serat Wedharaga*, namely: (1) humility, (2) honesty, (3) eagerness to learn, (4) responsibility, (5) courteous language, and (6) perseverance.

Humility

Humility reflects a crucial moral virtue in social interactions, especially interpersonal relationships between counselors and counsees (Jones & Branco, 2020). This attitude is not merely a form of modesty but a reflection of authentic humility characterized by unconditional acceptance of oneself and others. Humility implies that individuals do not place themselves above others but are instead open to the uniqueness of each person, including their strengths and weaknesses (Atkins & Lorelle, 2022; Zhu et al., 2023).

Humility is closely related to the counselor's ability to provide unconditional positive regard. This means that the counselor appreciates the counselee as a whole person, regardless of any weaknesses or mistakes they may have made (Raskin & Rogers, 2005). In this context, humility does not mean neglecting professional standards or diminishing the counselor's authority; instead, it is an attitude that allows the counselor to set aside their ego and empathize with the counselee's emotional state without imposing perspectives or solutions that are deemed superior (Ray et al., 2022).

Putri (2016). It is revealed that the quality of the counselor-counselee relationship is significantly influenced by the counselor's ability to practice humility by offering unconditional positive regard and respect to the counselee. This respect is not merely a formality but a genuine appreciation for the existence and feelings of the counselee. In practice, a humble counselor can eliminate the tendency to feel superior and better understand that each individual has unique experiences, backgrounds, and perspectives that deserve respect and treatment.

Humility also encourages counselors to develop *empathic concern*, which refers to a deep, empathetic concern for the emotional well-being of the counselee (Wendel, 2024). A humble counselor listens to the counselee's story and shares in their suffering or happiness. This attitude creates a strong emotional bond, enabling the counselor to provide more meaningful and targeted interventions. Humility allows the counselor to place themselves in the counselee's position, see the world from the counselee's perspective, and respond in a manner that respects the counselee's values and life experiences. Regarding empathy, humility can be described as a "catalyst" that accelerates and deepens the counselor's ability to feel and project positive emotions toward the counselee (Torruella, 2024).

Honestly

Honesty is one of the main foundations for building trust and meaningful relationships between individuals, especially in interactions that require deep emotional understanding, such as counseling (Emerson et al., 2021). Honesty is about explicitly conveying the truth and encompasses a broader meaning—acting and behaving consistently with one's values. When a person is honest, it reflects openness and sincerity, encouraging the other party to feel that they are in a safe and supportive environment, making it easier for them to express their feelings, thoughts, and personal experiences without fear of being judged or belittled.

In guidance and counseling, honesty is a crucial element counselors require to create meaningful relationships with counsees. As Corey (2017) stated, authentic and sincere honesty is a characteristic counselor must possess to become trusted and reliable figures. Honesty allows counselors to be genuine and not pretend in their interactions with counsees. This means that counselors must be able to acknowledge their lack of knowledge if they do not have answers, admit mistakes if they have made errors, and provide honest yet empathetic feedback to counsees.

Counselors who can authentically express honesty will be more able to create an open communication space where counsees feel comfortable expressing themselves without hiding their feelings or covering up their problems (Sackett & Cook, 2021). When counsees feel that their counselors are honest and sincere, they will be more willing to share their deepest feelings, which is essential for the success of the counseling process. On the contrary, dishonesty or inauthenticity from the counselor can hinder the counseling process by creating an emotional distance that should not exist in the counselor-counselee relationship.

Honesty supports better communication and strengthens more meaningful and empathetic interpersonal relationships. Authentic honesty will encourage a conducive environment for developing empathy because it creates a safe and supportive atmosphere for both parties to share their feelings, thoughts, and experiences openly (Yonatan-Leus et al., 2020). When honesty is appropriately applied in counseling, it becomes a powerful instrument to deepen the counselor-counselee relationship and ensure the success of the counseling process that focuses on the development of the counselee's emotional well-being.

Eagerness to Learn

Eagerness to learn is not merely limited to the desire to acquire new knowledge; it is a more profound manifestation of curiosity, openness to change, and a constant effort to develop an understanding of oneself, others, and the world around (Hale & Bridges, 2020). In the context of developing an empathetic character, eagerness to learn is the driving force for counselors to continuously update and enhance their cognitive and emotional abilities, making them more effective in understanding and responding to the emotional needs of others (Sari et al., 2024).

In the development of empathy, an eagerness to learn is an essential part of cognitive empathy, which is the ability to understand and detect the emotional state of others through thought processes and a deep understanding of the situation faced by the individual. Cognitive empathy requires counselors to go beyond shallow emotional understanding and instill a more comprehensive grasp of why someone feels a certain way in a given context (Davis, 1983). This process cannot be separated from the eagerness to learn, which drives counselors to continuously explore, deepen, and expand their understanding of various human emotional conditions (Reid, 2022).

Eagerness to learn helps counselors become more sensitive to individual differences, whether in terms of life experiences, cultural backgrounds, or ways of thinking. Counselors with an intense eagerness to learn will be more open to various perspectives and will not be trapped in stereotypes or prejudices that create limitations. When counselors strive to understand the counselee's perspective with perseverance and dedication, they not only gain a better understanding of the counselee but can also cognitively process the counselee's feelings and emotions. In other words, eagerness to learn allows counselors to develop a deep cognitive awareness of the complexity of the counselee's emotional experiences, enabling them to design more appropriate and meaningful responses and actions (Nursalim, 2020).

Sustained eagerness to learn will encourage counselors to become more creative and innovative in designing counseling programs and strategies. Creativity comes from trying new approaches better suited to the counselee's needs. For instance, if a counselor realizes that a counselee is more responsive to visual media, the counselor can utilize images, videos, or other visual aids in the counseling session. This shows that eagerness to learn involves gaining new knowledge and is also implemented by adapting techniques and strategies to create a more significant positive impact on the counselee (Kustinah et al., 2022).

Responsibility

Being responsible for one's words and actions is a crucial foundation in developing cognitive empathy, especially in the counseling context, where counselors must ensure that every response and intervention provided is relevant and takes into account the counselee's feelings and emotional condition. Cognitive empathy involves understanding another person's perspective and emotions through deep thought processes (Davis et al., 1987). Responsibility is not only about acknowledging mistakes or avoiding adverse impacts from words and behavior, but it also pertains to a full awareness of each action's short-term and long-term effects on the counselee's well-being.

In counseling practice, counselors responsible for their words and actions can better process emotional information from the counselee and carefully consider how their responses may impact the counselee, both directly and indirectly. As explained by and Davis & Begovic (2014), counselors need to pay attention to the long-term impact of every service provided. This means that a counselor's responsibility does not end with providing advice or short-term interventions but also includes how these

interventions will shape the counselee's mindset, emotions, and behavior in the future. This sense of responsibility aligns with the ethical principles of professionalism in counseling, which emphasize that counselors must prioritize the counselee's well-being above all else. (Davis, 2006)

The attitude of responsibility also demands that counselors focus on the present situation the counselee is facing without being overly fixated on the past or the future (Perls, 1951). Being in the present moment allows counselors to fully engage in each counseling session, listen wholeheartedly, and provide responses that align with the counselee's current emotional state. This is crucial so that counselors do not get trapped in giving advice or interventions that are too forward-looking or overly influenced by past events, which may not be relevant to the counselee's present issues. A responsible counselor will ensure that they genuinely listen to what the counselee is saying and respond based on what is happening in the present moment.

Responsibility also aids counselors in formulating more effective interventions that align with the counselee's needs. When counselors consider the consequences of their words and actions, they will be more careful in choosing their words and more sensitive in conveying information that could be potentially sensitive for the counselee. For instance, when providing feedback on the counselee's destructive behavior, a responsible counselor will not immediately criticize or blame but instead use a more empathetic and thoughtful approach to avoid feeling attacked or blamed. This appropriate approach will more likely facilitate positive behavioral change and self-acceptance from the counselee. A responsible attitude enables counselors to position themselves as supportive figures who can be relied upon by emotional and professional counsees (Gladding, 2016).

Courteous Language

Courteous language is not merely about speaking politely; it reflects one's respect and appreciation toward the interlocutor and the culture in which communication occurs. As an essential aspect of communication etiquette, courteous language involves a deep understanding of social norms, cultural values, and sensitivity to the context of the conversation. According to Santoso (2020), speaking politely should align with the cultural elements of the society where the language is used. This means that courteous language is not universal but is always closely tied to the cultural background, customs, and communication habits prevalent in a particular community.

Courteous language serves as a bridge that connects individuals from diverse social, racial, religious, and cultural backgrounds. A counselor who practices courteous language will be better able to establish effective communication and appreciate each counselee as a unique individual. This courtesy also enables counselors to adapt their communication style to the emotional and psychological needs of the counselee so that the counselee feels more accepted, understood, and valued (Mishra et al., 2023). This is crucial to avoid the emergence of hate speech or verbal abuse, which could occur if the counselor is not sensitive to cultural differences or uses language that does not align with the counselee's cultural values (Day-Vines et al., 2022).

In developing an empathetic character, courteous language reflects the counselor's ability to adapt to the counselee's cultural background and recognize and respect the diversity of existing values. This awareness is known as cultural sensitivity, which, according to Khowatim Khowatim (2020), is an ethical obligation that every counselor must possess. A culturally sensitive counselor will find it easier to place themselves in the counselee's perspective, understand the challenges faced by the counselee due to their cultural background, and avoid biases and stereotypes that could harm the counseling relationship.

Courteous language also plays a vital role in managing negative emotions during counseling sessions. Counselors often confront situations where counsees express strong emotions, such as anger, sadness, or disappointment. In such situations, the choice of words used by the counselor dramatically influences how the counselee responds to the intervention provided. With courteous language, counselors can express empathy and understanding verbally without adding to the emotional tension felt by the counselee (Kustyarini, 2021). For instance, when providing feedback on a counselee's detrimental behavior, a courteous counselor will use words that emphasize the counselee's feelings and needs rather than directly criticizing them. This shows that the counselor respects the counselee as an individual

capable of thinking and acting independently and allows the counselee to evaluate their behavior without feeling coerced or judged.

Perseverance

Perseverance can be defined as the ability of an individual to keep striving and remain focused on a task or goal, undeterred by the various obstacles that arise throughout the process. This perseverance is the key to success, as a perseverant person will continue to make consistent and wholehearted efforts, even when faced with numerous challenges and failures (Chen, 2023). In a professional context such as counseling, perseverance means mental endurance and the emotional resilience needed to deal with the complexities of the counselee's emotional state. A counselor with perseverance will be better equipped to handle the dynamics of the counseling process, which can sometimes be unpredictable and require extra effort to achieve a deep understanding of the counselee's condition.

Perseverance also reflects a commitment to continuous self-development. A perseverant counselor will always strive to improve their competencies, both in theoretical and practical aspects, to provide the best service for their counsees. High enthusiasm for learning and perseverance in exploring new things will foster a passion for learning anytime and anywhere, making counselors less likely to give up in the face of obstacles or challenges. ABKIN (2018) Mentions that perseverance reflects the counselor's competence, particularly regarding solid integrity and personality stability. This means that perseverance is not merely the ability to avoid giving up but also indicates emotional maturity and a moral commitment to continue providing the best.

Perseverance in counseling also includes the ability to adapt to changing situations and the emotional state of the counselee. The counselee's emotional state is not always static; it can change as the counseling session progresses and the counselee's self-understanding develops. For example, when a counselee resists a specific topic or withdraws, a perseverant counselor will not easily give up or feel like a failure. Instead, the counselor will seek alternative strategies to reopen communication with the counselee, either by using a different approach or by asking more profound questions that are more sensitive to the counselee's feelings. This perseverance sets apart a counselor who merely performs routine tasks from a counselor who truly strives to help the counselee achieve a better understanding and emotional well-being (Shubert et al., 2020).

In the context of empathy, perseverance also strengthens the counselor's empathetic capacity. When a counselor is perseverant, they do not stop at a superficial understanding of the counselee's emotions but try to delve deeper and fully embrace those feelings. Perseverance in listening, observing, and responding will create a supportive environment for the counselee to express their feelings and thoughts more openly (Khindri & Rangnekar, 2022). The counselee will feel that the counselor genuinely cares and is committed to helping them, thus fostering a more meaningful and productive relationship.

Relevance of Serat Wedharaga Values to Empathy Aspects

According to Malakcioglu (2022), there are three main aspects of empathy: (1) social interaction, (2) cognitive behavior, and (3) emotional identification.

Social interaction

In the context of social interaction, the values of humility and honesty play a crucial role in establishing a strong and meaningful foundation for empathy. These two values are moral principles that should be upheld and critical components that influence how individuals interact, respond, and build relationships with others. When consistently applied, humility and honesty foster higher-quality, harmonious, understanding, and respectful social interactions, which are fundamental to developing empathy within each other (Ringwald & Wright, 2021).

Humility allows people to be open to others' perspectives and see the world from different viewpoints. In the context of social interaction, humility creates space for an individual to express their feelings and accept others' views without prejudice (Jones & Branco, 2020). Practicing humility in communication creates more harmonious, understanding, and respectful relationships, ultimately

forming the basis of solid social empathy. A person becomes better equipped to listen wholeheartedly, feel with heightened sensitivity, and respond appropriately through humility. Ultimately, this attitude of humility creates an environment where each individual can understand and appreciate one another, making empathy extend beyond mere emotional understanding and evolve into the ability to experience and process others' emotional states with wisdom and social sensitivity (Fuller et al., 2021).

Honesty in communication plays a vital role in building trust and transparency between individuals. When someone interacts with honesty, the other party feels valued and fully heard without suspicion or fear of manipulation (Emerson et al., 2021). Honesty creates a more open communication environment where both parties can better understand each other's feelings and thoughts. Interactions based on honesty facilitate the natural growth of empathy, allowing individuals to respond more genuinely and in tune with each other's emotional conditions. Communication-based on honesty enables each person to respond more genuinely and in alignment with each other's emotional state, creating a more profound sense of connection and fostering more vital empathy. Authentic honesty, demonstrated through both words and actions, builds trust, eliminates doubt, and facilitates the creation of more harmonious, healthy, and meaningful relationships.

Cognitive behavior

The values of eagerness to learn and responsibility play a significant role in developing a deeper aspect of cognitive empathy. These values are not merely moral principles but fundamental competencies that enable an individual to understand the world and the emotions of others more comprehensively (Kustinah et al., 2022). Cognitive empathy, eagerness to learn, and responsibility help individuals respond emotionally to what others are experiencing and process those feelings, thoughts, and experiences intellectually and rationally. Thus, individuals do not merely understand what others feel but also grasp the reasons behind those feelings and how these conditions are shaped within a broader social and psychological context (Hale & Bridges, 2020).

Eagerness to learn reflects an individual's openness to receive new information, explore different perspectives, and expand their knowledge about the realities of others. This attitude makes a person more willing to understand the background, life experiences, and emotional conditions of others more deeply. In empathy development, eagerness to learn encompasses intellectual curiosity about others' feelings and thoughts and represents the willingness to explore the meanings behind behaviors and emotional expressions displayed (Hale & Bridges, 2020). For instance, a counselor eager to learn tends to ask more probing questions about the counselee's emotional state instead of accepting surface-level answers. They will seek to understand why the counselee reacts in a certain way in particular situations and attempt to connect that behavior to the counselee's past experiences or personal values. This approach results in a more comprehensive and in-depth understanding, allowing the counselor to provide more appropriate and sensitive responses to the counselee's emotional condition.

Responsibility also includes the willingness to acknowledge mistakes or inaccuracies in understanding others' feelings or conditions and make corrections appropriately. In counseling, for instance, a responsible counselor will admit if they have misinterpreted the counselee's emotional state and seek to improve that understanding by asking more specific and sensitive questions (Corey, 2017). This action demonstrates that the counselor is not solely focused on what they know or believe but is also committed to providing an understanding that aligns with the counselee's experiences and feelings. This attitude creates a safe space for the counselee to express themselves more honestly and openly because they know that the counselor will strive to understand them as best as possible and will not impose their interpretations or judgments (Gladding, 2021).

Emotional Identification

The values of courteous language and perseverance play a significant role in developing the empathy aspect of emotional identification. These two values serve as pillars that strengthen one's ability to understand others' emotions in a manner that not only relies on spontaneous emotional responses but also involves wise communication skills and perseverance in exploring the underlying emotions behind a person's behavior (Goldstein & Michaels, 2021). In the process of emotional

identification, it is crucial for individuals not only to perceive surface-level emotions but also to understand their context, intensity, and dynamics. The values of courteous language and perseverance support this process by creating a conducive environment for emotional sharing and encouraging individuals to strive for a deeper and more accurate understanding of others' feelings (Guiora et al., 1972).

Courteous language reflects an individual's ability to manage their own emotions, especially in situations that have the potential to cause frustration or conflict. A courteous person in their language will be able to restrain the urge to react emotionally and choose more considerate words, ensuring that the interaction proceeds in a calm and controlled atmosphere. This helps create an optimal condition for emotional identification, where each party can mutually understand each other's feelings without emotional barriers caused by rudeness or aggressive behavior. Thus, courteous language affects how a person expresses and creates a communication environment that fosters the development of more profound and meaningful empathy (Nashruddin & Al-Obaydi, 2021).

Perseverance also plays a role in establishing emotional alignment between the counselor and the counselee. When a counselor is perseverant, they will strive to understand and respond to every change in the counselee's emotional expressions with high sensitivity. This indicates that the counselor is not solely focused on the words being spoken but is also paying attention to non-verbal cues, such as changes in facial expressions, body language, or tone of voice, which can provide additional clues about what the counselee is feeling (Skovholt et al., 2001). Through perseverance, counselors can more accurately identify the counselee's feelings and provide support that aligns with their emotional condition. As a result, the relationship between the counselor and the counselee becomes more harmonious and authentic, where both parties can experience a more profound emotional alignment (Cigrand et al., 2022).

CONCLUSION

The findings from the analysis of *Serat Wedharaga* have the potential to enhance counselors' levels of empathy. The study results of *Serat Wedharaga* reveal values of etiquette, such as humility, honesty, eagerness to learn, responsibility, polite language, and courtesy. The main aspects of empathy, including social interaction, cognitive behavior, and emotional identification, were integrable with these values. For example, the values of humility and honesty in *Serat Wedharaga* support social interaction, which involves good communication skills. Similarly, the values of eagerness to learn and responsibility in the text support cognitive behavior, which relates to understanding and imagining others' viewpoints and perspectives.

Additionally, the values of polite language and perseverance in *Serat Wedharaga* support emotional identification, which includes the ability to feel and understand others' emotions. These findings serve as a foundation for developing aspects of empathy that can be integrated with the concept of empathy. The results of this research can serve as an essential consideration for enriching the guidance and counseling curriculum, mainly by adding a course on empathy development for prospective counselors.

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