

The Caring for the Self-Concept of Muslims in Celebrating the Tradition of Rebo Wekasan in Kudus Regency Indonesia Perspective: Counseling Psychology

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ABSTRACT: This study aims to determine the self-concept of Muslims in celebrating the Rebo Wekasan Ritual tradition in Jepang villages from the perspective of counseling psychology. This research is field research using a qualitative research approach in the grounded theory category. A sampling of research informants used non-probability sampling. Determination using purposive sampling. The research steps used by the researchers used grounded theory research steps from Glaser & Strauss. Residents of the Jepang Village community, Mejobo District, and Kudus Regency have a self-concept of celebrating the Rebo Wekasan tradition. The self-concepts are as follows: a) Rebo Wekasan celebration; the idea originated with the Manaqiban Jama'ah; b) The activity is part of education, religious tourism, and street vendor empowerment; c) Islamic syiar facilities; d) ancestral traditions; e) The community is not enthusiastic about celebrating it; f) There are community members who believe that their illness has been cured using Salamun water; g) On Rebo Wekasan night, Salamun water is distributed to residents; h) Ta'mir and the village government manage the activity; i) There is an Al-Qur'an bil goib (read without looking at the script) and binadhar; j) There is no Rebo Wekasan prayer in the mosque; k) The distribution of Salamun water, a message from Haji Hamam; l) Salamun water can be used as therapy; m) Rebo Wekasan night time does a lot of dzikr and charity; and n) The activity is for Islamic symbols and has positive values.

KEYWORDS: self-concept, Rebo Wekasan, and counselling psychology.

1. INTRODUCTION

Islam is a monotheistic and universal religion. The first religion of Islam was born in an Arab country. Islam is a religion that can be said to be accountable for its authenticity. The incident of Islam, which is so independent of its authenticity, is not influenced by its development. Two forces influence the development of Islam. The two powers were foreign and religious powers before the arrival of Islam in Arab countries.

The religious foundations of the Arab population are polytheistic. However, the arrival of the Prophet Muhammad brought a mission and questioned polytheistic beliefs. Muhammad successfully brought religion from a purely polytheistic environment to being monotheistic. His mission of monotheistic duty began with his trip to Syria (Wang, 2016).

Understanding da'wah (invite to goodness) and the teachings of Islam, the term Islam is an inclusive and exclusive religion. According to Azra (2017), Islam as an inclusive or exclusive religion should not leave the substance of Islamic teachings. The substance of the teachings of Islam itself contains three religions. The three religions are the Abrahamic religion (millah Ibrahim), Judaism, and Christianity. So Islam is a synthesis of two religions, namely Judaism and Christianity. Even more clearly, Allah says in Surah Al-Baqarah: 130. And no one despises Abraham's religion except one who makes a fool of himself; and we have chosen him in this world, and he will be among the righteous in the hereafter (Al-Baqarah, 1: 130). One who makes a fool of himself; and we have chosen him in this world, and he will be among the righteous in the hereafter (Al-Baqarah, 1: 130).

Islam is a synthetic religion. This means that when a Muslim carries out the teachings of the Islamic religion, they follow the teachings of Islamic law (syara'). For example, the founding laws of Islam are born in the science of fiqh. At the same time, adherents of the Islamic religion who have reached puberty must carry out their obligations. But on the other hand, Muslims are also encouraged to live a simple life. This teaching is known as zuhud (not interested in world affairs). This teaching is in the science of Sufism.

Understanding Islamic teachings on both sides is related to each adherent's self-concept. Are followers of Islam willing to accept religious teachings that are acculturated to culture or not? The other side is whether the culture in a place that is believed to be accurate and is needed to be preserved and cared for needs to be preserved hand in hand with the teachings of Islam. In such circumstances in psychology, known as self-concept. What is the self-concept inherent in each adherent of Islam? Are the teachings of Islam attached to its teachings identical to Arab culture or Arab Islam? The other side is universal Islam which can be everywhere. The teachings of Islam can live and develop anywhere. Such an understanding of Islam is not identical to Islam in Arabia. The teachings of Islam can be acculturated with any culture as long as it is not on matters of principle and quotes (definite).

To clarify the concept of the potential nature of human beings, the first is that humans have the potential to be Muslim. The potential for human nature to be Muslim will develop along with the developments it goes through psychologically or biologically. The development experienced by humans is a progressive change that occurs in humans due to the maturation process and experience they get. If humans interacted in a positive environment or got a positive education, their development would lead to positive development.

The second potential of human nature that humans have is the potential for creative intelligence. Humans are given the gift of intelligent living beings. The intellect given by God to humans can be used as a provision for their lives to work and think creatively. The al-Qur'an frequently mocks humans with phrases like "Do you not think," "Do you not see," and so on. This means that humans are equipped with reason by humans who can choose the right and correct path. The human mind is also able to work.

Humans' third nature is the human potential to live in a society (social spirit). Humans are born as individuals and social beings. As individual beings, humans have the right to privacy, which is respected by fellow human beings. Humans have rights and must cooperate and interact with others as social beings. Through human interaction, his personality, ethics, and manners will be formed. By interacting, humans will be able to fulfill their basic needs. Humans cannot live alone to meet their needs, so humans in living life help each other.

The fourth potential of humans is that we can do both good and evil. Humans will have a solid potential to do evil if that person is stronger with Satan's temptations than they are with getting closer to their Lord, Allah. But, on the other hand, humans will tend to do good because that person has a lot of activities to get closer to Allah SWT so that good desires will always get his guidance (Kartikowati & Zubaedi, 2016).

Every good society individually has a self-concept. According to Mead, the self-concept possessed by every human being is formed by individual attention. This attention will cause a reaction or acceptance of something in front of him. In such circumstances, each individual can behave to accept or reject it. Each individual will also try to interpret what is in front of him. What is before he contradicts the concepts in his mind and heart? If it doesn't conflict, it will most likely be accepted. On the other hand, if it is contrary to his mind and belief, it will be rejected. It's just a matter of how to reject it, whether it will be done subtly or rejected by force.

Mead clearly states that the person is part of the social structure. The person gains experience in the social structure. The experience possessed by a person is related to language. A person's language is a communication tool that humans own to relate to society and create experiences. The experience gave birth to a self-concept in that person (Saliyo, 2012).

The results of research on self-concept conducted by Elsola show a relationship between someone who has a self-concept and self-motivation to excel. One that influences a person to have a positive self-concept is his family or environment. Perception of something positive is also one of the strengths of a person's self-concept (Farah and colleagues, 2019).

When looking at the exposure, self-concept is also related to subjective well-being. According to Diener there is a typical thing to understand subjective wellbeing First, something that has a subjective nature related to the experience of the individual. Secondly, it deals with positive actions. Third, it relates to global assessment. Another explanation is explained by Veenhoven that SWB deals with subjective well-being with a thorough assessment. Another description described Andrews and Withey SWB is subjective well-being as "cognitive evaluation and some degree of positive or negative feeling. SWB also has an affective component related to the hedonic level, the pleasure experienced in feelings, emotions, and moods. According to Converse, and Rodgers satisfaction, the cognitive component, as "the perceived difference between aspiration and achievement, ranging from the perception of fulfillment to deprivation (Diener, 1994).

Human behavior that exists in society in the study of behavioral psychology is positive behavior and will provide positive energy to the person. The behavior, if it occurs with self-control in the person with the rules of norms and common sense, is also free from internal or external conflicts that exist in the person. The behavior will provide integrity and vitality to the person. Moreover, what kind of behavior appears in a person in society is accompanied by self-perception and has the meaning in his environment that the behavior makes a self-concept in the person. Such behavior will also produce happiness in him and others (Ryan & Frederick, 1997).

To advance the welfare of a community, both psychologically and materially, it requires the involvement of professionals or mentors, such as psychologists. This is so that you know the problems and are able to solve them together. In such conditions, counseling psychology scientists need their presence in a community to be able to guide psychological problems, which can be a way to resolve the problems they face, such as finding self-concept. Counseling psychology scientists are tasked with helping people discover their own potential and find positive ways to carry out their daily tasks. Psychological scientists work without considering certain ethnicities, religions, or cultures. However, counseling psychology works in a value-free manner in view of ethnic, religious, and cultural differences to respect and appreciate each other. The goal is for each individual to be able to discover their own potential that can be developed in their life (Case and Hoxsey, 2023).

2. RESEARCH METHODOLOGY

This study will examine the ritual traditions carried out by the community. Tradition has been passed down from generation to generation. This tradition is partly carried out by Muslims. to determine the sampling of informants in the study using purposive sampling. It means that the researcher takes the research subject/informant as a research source with a specific purpose. Data retrieval the researchers done with semi-structured interviews, observations, and documents.

This article is the result of grounded theory research. Grounded theory research is a part of qualitative research with theoretical findings from systematic data mining. The research is expected to find a general theory. This means that the findings of the theory can be accepted anywhere and anytime. To test the strength of theoretical research findings, comparing them with other theories is necessary. The goal is that the theory can be tested in general.

Grounded theory research can be used to perform a variety of functions. These functions are: a) Grounded research results to provide predictions and explain a person's behavior individually or in groups; 2) The theoretical findings can be used as an appropriate and suitable theory; and 3) The theoretical findings are used as an application by practitioners to understand a situation or to control certain situations; 4) The results of the research become insights into new views from the basis of the data taken; and 5) As a type or style of research based on data from a person's behavior individually or in groups (Glaser & Strauss, 2006).

When carrying out grounded theory research, there are several main things that a researcher needs to do. Grounded theory research is research by identifying and integrating categories of meaning from data. The principal thing in identifying and categorizing the meaning of data that researchers explore is to do several things. First, conduct a consistent comparative analysis. This means that researchers conducting grounded theory research continuously conduct comparative analyses. Both theoretical sampling and theoretical coding. This means that researchers always check similar theories. What are the differences and the advantages of research conducted by researchers? On the other hand, researchers also do theoretical coding. This means that the researcher can explain the meaning or purpose of the theory he has.

There are several functions of grounded theory research. First, grounded theory is applied to find the correct theory. Second, to understand the reality of a society in behaving in its life. The third is to determine the concepts of the categories found in the research. These categories are no longer abstract. The categories are straightforward to understand. The four findings of the theory can be used to control the existing situation in society (Glaser & Strauss, 2006).

When conducting data mining, grounded theory research is not much different from qualitative research. Grounded theory research in extracting data by conducting interviews with informants. In grounded theory research, you can also look for insightful information in the literature with existing theories related to the research theme. Grounded theory research also conducts field observations to obtain accurate data (Glaser & Strauss, 2006).

It is necessary to read books related to the research in order to sharpen and deepen knowledge and conduct grounded theory research. This is an excellent way to get promising research findings or results. Furthermore, the researchers also conducted a content analysis. Such work is carried out by researchers starting from the text sample (text unit). The sample text includes words, sentences, and categories. In this way, researchers can do coding and find categories. In addition to such work, the researcher also made comparisons of categories and the interrelationships between these categories.

There are eleven steps for grounded theory researchers to conduct a research analysis. First, define research questions aimed at content analysis. The second defines a population of text units to be sampled. The third defines the sample coverage. The fourth defines the creation of the document context. The fifth defines the unit of analysis. The sixth determines the coding used in the analysis. Seventh, perform constructs in each category in the analysis.

Furthermore, Spradley added four steps: First, select a sample of verbatim interviews and field notes. Second, look for the name of the data. Third, identify the shape of the sample. Fourth, look for additional notes on other items (Saliyo, 2021).

3. RESEARCH FINDINGS

The unique and distinctive research steps possessed by grounded theory research are eleven alternative steps that the researchers themselves carry out. These steps are: First, the researcher defines research questions aimed at content analysis. At this stage of the research, the researcher made preparations for the preparation of interview items to be studied and listened to with care about the content of the research questions and themes. Before the researcher plunged into the field, the researcher first read the sources related to the research theme. The researcher is also involved in a preliminary survey on the object of research to ensure that what is imagined by the researcher is the opposite or not.

The following task of the researcher is to define the population from the text units to be used as research samples. The researcher who did the research was qualitative, so the researcher's job was to find informants from the population in the research area. The selection of the sample of research informants that the researcher used a non-probability sampling technique, and the determination of the sample used a purposive sampling technique.

In the third step, the researcher defines the sample coverage. For example, the researcher took a sample of informants on someone who could be considered a person who knew a lot about the theme of the research that the researcher was doing. The fourth step is for the researcher to investigate the context of the document that they have discovered. The documents that the researcher takes are documents that support the researcher's research. In the fifth step of this research, the researcher also defines the unit of analysis. The steps taken by the researcher in this research are the existing units to be categorized in the findings through interviews, observations, or polarization of focus group discussions (FGD). Finally, in the seventh step, the researcher conducted constructs in each category in the analysis. This means that the constructs from these categories help researchers make findings that can be understood by the readers or by the researchers themselves.

The findings of the first study were that the Rebo Wekasan event was initially held around the Wali Al Makmur Mosque, with the idea of the Manaqiban congregation with the name Al Karoma Manaqib. Likewise, the tradition of taking Salamun water is held by a flying carnival in the neighborhood around the Wali Al Makmur Mosque. To explore these findings, researchers conducted data mining through interviews with informants.

The first is the Rebo Wekasan carnival from the Manaqiban Jama'at "Manaqib Al Karoma": The congregation is held to read manaqib selapanan (once every 36 days). Held together with Mr. Kiai Haji Dwi Rifa'i (he is also a healer). In the past, when I wanted to take the guardian's water, there was a flying carnival in the neighborhood around the Japanese Village Mosque. The activity developed into a tourist village with a Rebo Wekasan carnival event and art performances (Informant: H).

Islam has universal characteristics. Likewise, in building a place of worship, the art of construction is not only oriented to the Middle Eastern countries. This is as conveyed by Kuntowijoyo with a world view about equality, justice, takaful (sharia insurance), freedom, and honor and has a humanistic theocentric concept. These values become an excellent civilization theme in understanding universal Islam. The variation in the construction of the Mosque with the uniqueness of the Paduraksan Gate (the main entrance in front of the mosque) is the "indigenization of Islam" in Gus Dur's terms. This is proof that the teachings of Islam are dynamic, accommodating, and elastic to local culture (Al Amri & Haramaian, 2017).

Rebo Wekasan is a day with value for people who believe in it and wait for it. The Rebo Wekasan falls on the last Shafar Rebo of the month. In the book "Kanzun an Najah Wa Surur" by Sheikh Abdul Hamid ibn Muhammad 'Ali ibn Al Qodir. The book discusses the study of things that are good for Muslims to do in certain months.

Among these studies is the study of good things for Muslims to do in the month of Safar. The basis of a good study reference carried out in the month of Shafar comes from the opinion of the Salafus as Sholeh scholars (previous scholars). The text explains that, according to the Salafus as Sholeh scholars, on the last Wednesday night of the month of Shafar or Rebo Wekasan, Bilai al'adhim (major disaster) will descend, as it is known that all calamities throughout the year will descend at that time. Thus, anyone who wants to survive a calamity is recommended to pray for the month of Safar. Likewise, praying on the night of the last Wednesday of the month (Hamid, 1998).

The findings of the two traditions commemorate Rebo Wekasan, our ancestral traditions. One of the organizers of the commemoration of the Rebo Wekasan event is the Tourism Awareness Group (POKDARWIS). To deepen the research conducted by the researcher, which is related to the tradition of commemorating Rebo Wekasan in the Japanese Village, Mejobo District, Kudus Regency, Indonesia, researchers continue to explore the data. The aim is to produce comprehensive research.

There is a Rebo Wekasan event for the hereditary descendants of the ancestors (grandmother, grandfather/father, and mother). The other side of the teachers and Kiai. In the past, the Rebo Wekasan event was filled with reading the Qur'an and recitation. Furthermore, starting in 2009, the Rebo Wekasan ritual event became a tourist destination held for 7/10/12 days. As a result, the Rebo Wekasan ritual event was not as busy as it is now. The Rebo Wekasan event was filled with art performances managed by Pokdarwis (Tourism Awareness Group (Informant, MH).

Observing these findings can empower a village community through the application of counseling psychology theory. According to the Psychology Council of New Zealand, counseling psychologists have psychological knowledge sourced from the results of psychological research that can be used to empower both individuals and groups in the community. This empowerment can also be carried out for children, young adults, and their families through personal, social, and educational means. Such empowerment can be carried out with psychological assessment and intervention and preventive approaches that recognize ecological, developmental, and phenomenological dimensions (Stanley, 2013).

The tradition of commemorating the Rebo Wekasan event, which took place in the Jepang Village, Mejobo District, and Kudus Regency, is a tradition that has spread in many places. Among the areas that commemorate such activities is the area of Cirebon, West Java. The Cirebon area has many traditional activities that have run until now. Among them is the tradition of commemorating Rebo Wekasan, called the last Wednesday night of the month of Shafar. This tradition is known as the Saparan tradition. The people of Cirebon believe that there are many disasters in that month. Death, accidents, and so on are examples of disasters. To avoid this disaster, it is recommended to multiply alms (Nurjanah, 2017).

The third finding is that there is no fanaticism for Jepang villagers to celebrate Rebo Wekasan in a carnival way. This was proven during the COVID period. But, then, there was no carnival event.

The first Rebo Wekasan event was held on September 2, 2009. This time it coincided with Tuesday Pon. The event started from the front of the second Mejobo Sub-district and was held on September 2, 2010. This time it coincided with Tuesday's Legis. The event also departed from the front of the district. The third was held on 1-2-2011. This time it coincided with Tuesday Pon. The program departed from the front of the Mejobo District. The fourth was held on January 17, 2012. This time it coincided with Tuesday Kliwon. The event started in front of the Mejobo District. The fifth was held on August 1, 2013. This time it coincided with Tuesday Pain. The event started in front of the Mejobo District. The sixth was held on December 31, 2013. This time it coincided with Tuesday Wage. The event started in front of the Mejobo District. The seventh was held on 16-12-2014. This time it coincided with Tuesday Wage. The event started in front of the Mejobo District. The eighth was held on August 12, 2015. This time it coincided with Tuesday's Legis. The event started in front of the Mejobo District. The ninth was held on November 29, 2016. This time it coincided with Tuesday Pon. The event started in front of the Mejobo District. The tenth was held on November 14, 2017. This time it coincided with Tuesday Pon. The event started in front of the Mejobo District. The eleventh was held on June 11, 2018. This time it coincided with Tuesday Kliwon. The event started in front of the Mejobo District. The twelfth was held on October 22, 2019. This time it coincided with Tuesday Kliwon. The event started in front of the Mejobo District. The thirteenth was held on October 13, 2020.

This time it coincided with Tuesday Pahing. The event did not have a carnival due to COVID-19. The fourteenth was held on December 16, 2014. This time it coincided with Tuesday Wage. The event has not held a carnival due to COVID-19 (Document 1).

When someone practices religion with fanaticism, it is not appropriate. The issue is that if someone is overly religious, it will be difficult for them to accept truth or advice from others. In recent years, fanaticism in Indonesia has become increasingly widespread and can be the seed of division between and among religious communities. According to Sugiharto, religious fanaticism is also challenging for Muslims or other religions. According to Sugiharto, there are three current challenges in religion. First, religious adherents can come up with authentic moral messages. The reasons are many problems of moral degradation. On the other hand, religion faces an identity crisis and many internal religious struggles.

It is understood in depth in Malikiosi Loizou's (1996) explanation that counseling psychology is a branch of psychology that discusses the development or restoration of a person's mental health individually or in a community (group) due to environmental influences. These mental health disorders occur due to internal personal conflicts or environmental influences.

Both religions have challenges in breaking attitudes that lead to the exclusivism of religious understanding amid the outbreak of an identity crisis and thoughts and behaviors that prioritize their group. In addition, religion is faced with the reality of pluralism in society. Thus, the need for a religious understanding of pluralism theology is significant. Finally, the third has challenges in having understanding and behavior that is not oppressive (Hanafi, 2018).

The findings of the four Rebo Wekasan commemoration events were designed to become village tours. Therefore, the Rebo Wekasan event was accompanied by a recitation of the Al-Qur'an binadhar and bil ghaib. The management of the Rebo Wekasan event as a village tour is managed by the ta'mir (manager) of the Mosque and the Jepang Village government. At first, taking Salamon water from the water source in the Mosque was a specific event. Furthermore, the event was designed creatively by the Jepang Village community, especially around the Wali Al Makmur Mosque, to be entertainment for the surrounding community. On the other hand, the event can also become a community economic activity, such as buying and selling food for children, adults, clothes, toys, and so on.

Initially, the events in the Rebo Wekasan did not have activities like now. Worship activities as well as carnival and art performances It developed when it became a tourist village; the Mosque and the village managed events. The event, now in the opening, begins with the recitation. Furthermore, there are events as safe as the Qur'an bil unseen and bi nadhar. In the past, the program only took Rebo Wekasan water (Informant H).

The progress of tourism in Indonesia is increasing. Moreover, the alignment of each village to get income. One of them is by bringing up tourism to its village potential. For example, in the Jepang village of Mejobo District, Kudus Regency, Rebo Wekasan tourism and its carnival celebrations are popular. The emergence of tourist villages cannot be separated from the role of tourism awareness groups (POKDARWIS) in each village.

The science of counseling psychology is related to research, theory, and application. These three studies were able to discover the main elements of psychological counseling and define them by emphasizing only one or more of their aspects. Thus, it can be considered at a theoretical level, that is, in relation to prevailing trends and groups of theories. When there is a basic relationship between the consultant and consultancy, all techniques through which the consultation process will produce better results. It's just that the key to the success of counseling lies in the goals of the counseling (Malikiosi-Loizou, 1996).

It was reported by Hay and Hunt that the results of a survey published in 2000 found that 75 percent of adults in England reported personal awareness of the spiritual dimension in their lives. In contrast to the previous survey, more than a decade earlier, it was found that 48 percent of respondents gave positive answers to similar questions. The survey results suggest that spirituality is important to many people and that appreciation and awareness of spirituality are increasing (or being more easily accepted by survey interviewers) (McLeod, 2013).

Community participation programs to develop tourism are indeed very important. If produced, this can increase the community's economic income and welfare. Community participation is proven by the establishment of local, regional, national, or local tourist attractions. Furthermore, community participation in tourism development in each village is incorporated into a tourism awareness group called POKDARWIS (Karim et al., 2017).

The findings of the five Rebo Wekasan activities around the Wali Al Makmur Mosque are for Islamic symbols and have positive values. The Rebo Wekasan activity event is a means of education, religious tourism, and economic empowerment of SMEs and street vendors (PKL). The Rebo Wekasan Ritual is an activity carried out by Muslims. Similarly, the activity was held in Jepang Village, Mejobo District, Kudus Regency. Muslims also carry out this activity. In Islamic teachings, it is still a debate whether the event is a traditional event in Islamic law or not. Apart from the debate, the Rebo Wekasan event was positive. The reason is that the event has Islamic values.

On the other hand, the event was also accompanied by Islamic amaliah (activities). An example of Amaliah Islamiyah activities is the existence of the Al-Qur'an bi nadhar (reading while looking at the script) or bilghoib (read without looking at the script). Another positive activity that supports positive values is the night market activity. These activities open up opportunities for residents to carry out economic activities that can provide for the welfare of their citizens.

Events in the Rebo Wekasan ritual: bazaar, art performances, distribution of Salamun water, reading al Qur'an bi nadhar, and bil going, recitation, and prayer. The event also aims to spread Islam, education, religious tourism, and economic empowerment of SMEs and street vendors. There are 70 contingents of art performances for seven days and seven nights. Is the event a Hindu-Buddhist tradition, according to him or not? During the time of the COVID bazaar, all performances will be canceled. Dzikr, Istighfar, and other locations hosted events. Read the Qur'an (Informant: R).

These positive values in the Wekasan Rebo celebration series are activities that prosper the community both economically and psychologically. For example, there is a study on well-being at work in the study of positive psychology. When someone runs a job, then that person can work with satisfaction. The hope is that when carrying out work, they can achieve satisfaction when the person gets commensurate rewards and health insurance.

The science of counseling psychology in the American Psychological Association understands that there is an interaction specializing in consultant psychologists helping consulting clients improve their personal situations. This assistance can result in getting rid of sadness, resolving the crisis they face, developing problem-solving skills, and being able to make their own decisions. Counselors have the task of helping with psychological growth and better exploring the potential resources and abilities they have (Georgoulas, 2019).

According to Henry, a person who gets psychological well-being as part of the positive value in positive psychology is said to be working solely to get abundant material benefits or rewards. Prosperity at work if the person has a respectable identity and the opportunity to interact with co-workers. The work also supports the expected goals (Henry, 2004).

Observing the findings of economic welfare related to the celebration of Rebo Wekasan in the surrounding community is also related to the theme of studies in positive psychology. The theme is called subjective well-being. According to Diener, Suh, Lucas, and Smith, (SWB) is often used by psychologists as a general term when a person thinks and feels about their life. Another scientist is Sumner. SWB describes the well-being of individuals as their overall assessment of their lives (Dolan et al., 2008).

The Rebo Wekasan event in the Japanese Village, Mejobo District, Kudus Regency, is a cultural activity with educational value. A community group owns culture. Culture has the unique taste of the group. The cultural uniqueness of a society does not just exist. Their culture has historical value and meaning to maintain and care for the traditional values of their ancestors.

Another meaning of the Rebo Wekasan memorial ritual is the value of entertainment or tourism facilities. Such an activity happened during the event in the Wonokromo Village commemoration. There are many visitors, and the children's entertainment is also enjoyable, so many visitors watch it for entertainment. In addition to entertainment, visiting the event that accompanies Rebo Wekasan in Wonokromo Village is also an event to get additional income for those who hold their wares from the surrounding community or people from outside. Thus, the activity to commemorate the Rebo Wekasan has multifunctionality (Damayanti & Assingkily, 2020).

The sixth finding was that the Rebo Wekasan prayer was not held at the Mosque. The community is enthusiastic about repairing the Wali Al Makmur Mosque. Traders who come from outside the surrounding community. The suggestion to worship with the name of the Rebo Wekasan prayer is still a matter of debate. Such a situation still makes some people question the validity of the teaching. However, it is only positive that it is good to worship anytime or at night at Rebo Wekasan. The important thing is that there are no shirking values. The intention is good, but it becomes good if negative values exist.

There is no Rebo Wekasan prayer in the Mosque because the basis is still weak. The activities that accompany the Rebo Wekasan event are Bazaar (night market), performing arts, night market. Merchants from various cities used to make a living by trading. The Kirab (carnival) and bazaar are in charge of the village. The construction of the Mosque has now cost 3 billion for two years, July 14, 2017-July 14, 2019 (Informant: R).

The guidance for performing the Rebo Wekasan prayer in the study of Jurisprudence is still a matter of debate. For example, when reading the book *Tanwirul Qulub*, written by Sheikh Kurdi, In the book, starting from the study of the chapter that discusses the circumcision prayer from pages 195 to 206, nothing is found about the term or name of the Rebo Wekasan sunnah (not mandatory) prayer. However, this is also the opinion of the Salafus Sholeh (good people of ancient Muslims) scholars who are willing to do it alone without forcing other people who do not want or do not believe that the prayer is part of the sunnah prayer recommended in the book of fiqh that the person knows (Al-Kurdi, tth).

Enriching the literature of other books, such as reading the book "*Kanzun An Najah Wa As Surur*," the book also does not recommend doing the Rebo Wekasan prayer. Instead, the book recommends performing absolute prayers to avoid or refuse calamity. Why do absolute prayer? The reason is that absolute prayer is not tied to time, nor is it tied to the number of cycles that must be done (Al-Qadir, 1998).

The seventh finding is the meaning of Islamic psychology that Salamun water can be therapeutic. The night of Rebo Wekasan is recommended with many activities of giving alms, worship, dzikr, and istighfar. A local community suggests that Salamun water can be used as medicine. Salamun read the Qur'an bi nadhar and bil ghaib. The traditional Rebo Wekasan ritual activity is usually held around the Japan Village Mosque, Mejobo District, Kudus Regency; in addition to providing many benefits to the surrounding community or people outside the village, economically, psychologically, or biologically, it also provides benefits as a means of therapy. On the night of Rebo Wekasan,

The belief of Muslims in Islam is called a fitrah (holy). The basic human tendency is the nature of worshipping Allah to unite Allah. Thus, the essential human potential is indeed sacred to believe in the existence of God as a God who can exceed the abilities possessed in this world. The potential is given to all human beings. It's just that the human being does or does not carry out his potential (Kartikowati & Zubaedi, 2016).

On the other hand, if you read the virtues of the al-Qur'an, you will get better, and the verses of the holy al-Qur'an can be used as medicine. The virtue of reading the al-Qur'an is also obtained from every letter that that person reads. The Messenger of Allah said:

From Ibn Mas'ud R.A., the Messenger of Allah said: Whoever reads a letter from the book of Allah (Al-Qur'an) for him will get good. The goodness is multiplied tenfold. As a result, if alif lam mim is counted as a single letter without counting from a single word, However, the calculation is that alif is counted as one letter, lam is counted as one letter, and mim is also counted as one letter (History of the Turmidhi Hadith; the hadith is said to be a sahih hasan hadith). (An Nawawi, tth: 432).

The eighth finding is that there is a belief or suggestion that someone has ever recovered from Salamun water. At Rebo Wekasan night, the mosque management distributed thousands of plastic wraps of Salamun water. The distribution of Salamun water to the community during the COVID-19 period was distributed through RT administrators to avoid crowds. The Salamun water distribution activity was a message from H. Hamam, who, according to his belief, had recovered from the water.

On the night of Rebo Wekasan, the Mosque divides Salamun water between around 7-8 thousand people. There is also a story about how they healed, utilizing water, Salamun from his illness. During the COVID-19 pandemic, to avoid crowds and carry out prokes... then shared via RT RT. The request of H. Hamam, who ordered the distribution of Salamun water, was forwarded because, through the intermediary, the water could be cured (Informant, R).

The Jepang village community, Mejobo District, Regency, does have a perception based on conversations with their parents or previous people that the water in the source in the Wali Al Makmur Mosque can be an intermediary for curing diseases. Moreover, the al-Qur'an reads the water, which adds to the community's belief that Salamun well water can be an intermediary to become medicine. So Allah SWT says in the Qur'an in document Al Isra verse 52.

And we send down from the Qur'an something that is an antidote and a mercy for those who believe, but for those who do wrong, the Qur'an is only a loss (Al-Isra, 17: 82).

The verse is explained in Jalalain's (Tafsir) commentary with the explanation that the holy book of the al-Qur'an who studies and reads it can make medicine or a clear path of guidance for someone who is lost. By reading the al-Qur'an and understanding its contents, people become calm and find a way out of whatever burden or task they carry. On the other hand, for the disbelievers, the al-Qur'an becomes something detrimental to reading or studying. Such a situation makes them lose their way (Al Maktabus Asyamilah, th).

The findings of the nine Rebo Wekasan tradition events with art performances before the COVID-19 period The Rebo Wekasan traditional event is a means of Islamic symbolism. The Rebo Wekasan traditional event is a means of empowering the people's economy (UKM/PKL). The Rebo Wekasan tradition is not a Hindu or Buddhist tradition.

Events in the Rebo Wekasan ritual: bazaar, art performances, distribution of Salamun water, reading the al-Qur'an bi nadhar, bil ghoib, recitation, and prayer. The event also aims to spread Islam, education, religious tourism, and economic empowerment of SMEs and street vendors. There are 70 contingents of art performances for seven days and seven nights. Is the event a Hindu-Buddhist tradition? According to him, not. During the time of COVID, the bazaar and performances will be canceled. The Rebo Wekasan event is held in Dzikr, Istighfar, etc. Read the al-Qur'an (Informant: R).

Reading the history of the spread of Islam in Indonesia, of course, it can be understood that the arrival of Islam to Indonesia was almost without conflict. The Indonesian people very easily accept Islam because Islam teaches a peaceful life between religions or those who differ in their beliefs. Indonesia has a wealth of cultural traditions, ethnic religions, and races. The symbols of Bhineka Tunggal Ika are the basis for establishing brotherhood in diversity. These differences can be born of differences in religion, madhab (group), ethnicity, race, or tradition. Such a slogan can unite the Indonesian nation. Words of wisdom can be understood as self-improvement; according to Blaise Pascal, pluralism that is not integrated will result in chaos. On the other hand, a unity that does not maintain plurality will give birth to tyrannical behavior (Al Amri & Haramaian, 1992).

Enriching views and readings about the Rebo Wekasan tradition, which falls in the month of Shafar, a month in Islam with the name hijrah. When examined, the days and months of a year are the same. No particular day or month is dangerous unless Allah's decree has created it. In their ignorance, the Arabs thought the month of Safar was terrible. This month is very unlucky. In such a situation, Arabs' plans for an activity that falls in that month will be postponed (Marwa, 2013).

The tenth findings of the Mejobo Village community believe that water from the Salamun well in the Mosque can be used as a therapeutic intermediary.

The story is that Salamun water, or water from the guardian's well, can be an intermediary for healing illness. People who have difficulty giving birth can utilize water to become smooth. A person works at a Suzuki dealer; his brother is sick from drinking the water and is cured (Informant: MH).

Another meaning of the Rebo Wekasan memorial ritual is the value of entertainment or tourism facilities. Such an activity happened during the Rebo Wekasan event in the Wonokromo Village commemoration. There are many visitors, and the children's entertainment available is also enjoyable, so many visitors are watching just for entertainment. In addition to entertainment, visiting the event that accompanies Rebo Wekasan in Wonokromo Village is also an event to get additional income for those who hold their wares from the surrounding community or people from outside. Thus, the activity to commemorate the Rebo Wekasan has multifunctionality (Damayanti & Assingkily, 2020).

The eleventh findings of the festive event of the Rebo Wekasan tradition when not during the Covid 19 period were carried out by the Kirab. Based on the documents that the researchers found, the Rebo Wekasan tradition event, which was held in the Japan Village, Mejobo District, Kudus Regency before the COVID-19 pandemic, was carried out as a lively event. The researchers found similar data documents in a news newspaper in Kudus. Moreover, at the Kirab event, there were works of art and agricultural harvests in the village.

The event is also held for adults and children. The event was also witnessed by many people from the village and sub-district, as well as other villagers. The event is part of a tourist event that interests the community around the village and the sub-district and district. When animating the event, community residents can also get the committee's market snacks.

A person's religious beliefs are beliefs that that person has to relate to God. A person's cognitive belief is a person's belief regarding the concept of an object. An example is an existence of God, right or wrong, an imagination. Other questions relate to how beliefs are measured, their stability and change, and the relationship between identity and behavior. These things also apply to a person's religious beliefs (Coleman et al., 2018).

The COVID-19 pandemic that has hit the world has also entered our country, Indonesia, which has become an extraordinary problem. Economic stability is disturbed because it's to maintain the health of its citizens. The spread of COVID-19 began in December 2019. The outbreak initially emerged in China's Wuhan. The emergence of the COVID-19 virus is of great concern to WHO. The agency provided information on January 30, 2020, that Covid 19 was a public health emergency. The incident gained international attention (Putri, 2020).

The findings of the twelve Rebo Wekasan tradition events are events to maintain the traditions of the Elders (ancestral ancestors). Based on the document data, the researchers found that many people usually attend the Rebo Wekasan formal event. This is also when the researcher participates in witnessing the event while making observations. For the event to run smoothly and safely, it was escorted by security from the Mejobo Sector Police, Banser (the Muslim youth organization name), and Mosque Youth. The security team was prepared to guard the Rebo Wekasan Tradition Carnival.

One of the goals of the recurring event commemorating Rebo Wekasan, which falls in the month of Shafar, the last Wednesday of the month, is An event is an event that the ancestors of their ancestors have carried out. Under such conditions, the event is an attempt to preserve the elders' traditions (ancestors) properly. To avoid missing the next generation of information and knowledge about it, preserving the event is a good endeavor.

Commemorating Rebo Wekasan is a tradition usually carried out by the ancestors. Therefore, such activities are appropriate for the next generation to be able to maintain and be able to take care of them. This activity was also carried out at the MQHS Al Kamaliyah Islamic Boarding School in Babakan Ciwaringin Cirebon. Activities carried out at the Islamic Boarding School are a tradition of good ancestors to be guarded and cared for (Nurjanah, 2017).

The findings of the thirteenth Rebo Wekasan traditional event are expected to increase residents' income. Based on the documents that the researchers found and the observations that the researchers made, before the Rebo Wekasan commemoration event, there was an art performance and a night market. Many night market events sell wares such as food items, clothes, children's toys, sandals, etc. The traders come from the surrounding area and from outside the area. The event was held seven days before the commemoration of the Rebo Wekasan event. Likewise, on the day of the carnival, there are still some selling their wares. The activity of holding merchandise to welcome the Rebo Wekasan event was carried out at night, so the event was called the "Night Market Event. Busy visitors from the surrounding environment and other villages to watch art performances and just shop tours will automatically increase residents' income by participating in trade.

The progress of tourism in Indonesia is increasing. Moreover, the alignment of each village to get income. One of them is to bring tourism to the village's potential. For example, in the Jepang village of Mejobo District, Kudus Regency, Rebo Wekasan tourism, and its carnival celebrations. The emergence of tourist villages cannot be separated from the role of tourism awareness groups (POKDARWIS) in each village.

Community participation programs to develop tourism are indeed very important. If produced, this can increase the community's economic income and welfare. Community participation is proven by the establishment of local, regional, national, or local tourist attractions. Furthermore, community participation in tourism development in each village is incorporated into a tourism awareness group called POKDARWIS (Karim et al., 2017).

4. CONCLUSION

The annual Rebo Wekasan ritual event is a local wisdom event in Indonesia. One of these events was in Jepang Village, Mejobo District, Kudus Regency. The village's Rebo Wekasan event is different from events in other areas. For example, the Rebo Wekasan ritual event in the Japanese Village, Mejobo District, Kudus Regency, is packed with Islamic values. But on the other hand, the event was also able to empower the economy of the

surrounding community or immigrants who participated in trading in the area where the Rebo Wekasan event was held.

The Rebo Wekasan ritual event held by the Jepang Village community, Mejobo District, Kudus Regency, is optimistic. The problem is that the community has a solid Islamic self-concept. Therefore, psychologically, the residents of the village community do not have the burden to organize by presenting the community in large numbers. The proof is that during the COVID-19 period, the Rebo Wekasan ritual was not held with art performances, night markets, or carnivals. Instead, the Rebo Wekasan ritual event was held by increasing the worship of dzikr and reading the al-Qur'an.

The belief in Salamun water can be used as therapy because the al-Qur'an has read the water with binadhar or bil ghoib. This situation makes Salamun water therapy. This condition is also because the community already has the belief that there are suggestions that have been healed through the intermediary of the water. Thus, people do not have faith solely because the water has extraordinary power; the power is from Allah SWT, who heals disease through the intermediary of Salamun water. Such a self-concept is part of the self-concept of the Jepang Village community, Mejobo District, Kudus Regency, in the perspective of Islamic psychology.

The self-concept of celebrating the Rebo Wekasan tradition is an activity in the category of positive psychology and the effect of counselling psychology. These activities can provide welfare to individuals or the surrounding community. This satisfaction provides its own satisfaction for the surrounding community. The problem is that these activities can bring economic benefits and entertainment, as well as maintain the religious traditions that their ancestors believed and carried out.

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