



<http://ijec.ejournal.id>

## INDONESIAN JOURNAL OF EDUCATIONAL COUNSELING

ISSN 2541-2779 (print) || ISSN 2541-2787 (online)

UNIVERSITAS MATHLA'UL ANWAR BANTEN



Conceptual/ Theoretical Article

# Philosophical Perspective of The Community Counseling Services to Facilitate Adolescents' Development in Indonesia: A Systemic Review

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### Article History

Received: 22.07.2025  
Received in revised form:  
29.07.2025  
Accepted: 31.07.2025  
Available online: 31.07.2025

### ABSTRACT

PHILOSOPHICAL PERSPECTIVE OF THE COMMUNITY COUNSELING SERVICES TO FACILITATE ADOLESCENTS' DEVELOPMENT IN INDONESIA: A SYSTEMIC REVIEW. Guidance and counseling have ontological, epistemological, and axiological foundations that are the basis for the implementation of services both in schools and outside schools. As one of the services in guidance and counseling, community counseling services cannot be separated from the underlying philosophical perspective, primarily to facilitate adolescents' development. This research aims to analyze the philosophical standpoint of community counselling implementation to promote the development of adolescents in Indonesia. The research method used is a systematic literature review. The data collection technique was carried out by searching for articles on Google Scholar, Scopus, and PubMed using the keywords "community counselling" and "adolescent" in English and Indonesian. The data analysis techniques used the Preferred Reporting Items for Systematic Reviews and Meta-analyses (PRISMA) model and resulted in 12 of 247 research articles that could be analyzed. The results of the analysis show that community counselling to facilitate adolescent development has not been widely implemented in Indonesia. There is a distinctive philosophical basis in all the articles analyzed. From an ontological perspective, community counseling tends to target marginalized groups such as former drug addicts, children with special needs, and older people. Meanwhile, an epistemological perspective shows that knowledge and truth in community counseling are constructed through various subjective observations and experiences. In several articles, integrating religion and culture shows that community counseling services have an axiological basis and a strong multicultural spirit. Further research is expected to explore each philosophical basis in community counseling services more deeply

KEYWORDS: Psikologi pendidikan, kearifan lokal, karakter, budaya, pembelajaran kontekstual.

DOI: 10.30653/001.202592.544



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## INTRODUCTION

Every field of science has a philosophical foundation that underlies the development and application of its knowledge. Guidance and counseling have ontological, epistemological, and axiological foundations that form the basis for the implementation of services both in schools and outside of school (Howard, 2000). Ontology is a branch of philosophy that studies the object of study, the nature of reality, or what exists. Umzah et al (2024) stated that ontology in guidance and counseling discusses the nature of humans as individuals. Meanwhile, epistemology is a field of philosophy that studies the nature, sources, and validity of knowledge. Epistemology in guidance and counseling is related to how knowledge is obtained and the truth and certainty of that knowledge. Axiology is one of the philosophical foundations in guidance and counseling that examines values, norms, and culture in knowledge development. Axiology discusses values and norms in the development and application of science. The study of this philosophical foundation is rarely discussed, even though it is essential to determine the nature of the guidance and counseling services being implemented.

Every service in guidance and counseling cannot be separated from this philosophical foundation, including community counseling services for adolescents. Lewis et al (2011) defined community counseling as a broad approach to helping people that emphasizes multicultural understanding and social justice. It recognizes that a person's surroundings heavily influence their behavior. Therefore, community counselors use strategies to foster the well-being of their clients and the communities that support them.

One of the roles of community counsellors is to facilitate adolescent development. Adolescence is a transition period from childhood to adulthood (Santrock, 2011). Papalia & Odds (2009) revealed that adolescence begins at the age of 12-13 years and ends at the age of 19-20 years. Currently, the determination of the early age of adolescence has undergone a shift. The World Health Organization (WHO) defines adolescents as aged 10-19. Adolescence is a significant period of human life. At this time, adolescents begin to learn about how to live in society and as adults. Teenagers need to understand the behaviour and attitudes of adults and leave behind the behaviours and attitudes that existed in childhood. In contrast, the research result by García-pool et al. (2019) showed that adolescents usually have problems with personal, social, and mental health and interactions in the community. Adolescence is a vulnerable period for individuals because, at this time, there are physical and emotional changes and new interests (Hurlock, 2006).

Adolescents are vulnerable to identity crises and psychological problems (Kakkad et al., 2014). Self-harm, smoking, suicide, substance abuse, eating disorders, sexual behaviour disorders, bullying, and excessive use of the internet & games are some of the psychological problems experienced by adolescents in the last five years (Refanthira & Hasanah, 2020). Problems in adolescents can be caused by internal factors that come from themselves and external factors that come from the environment. Moghaddam et al. (2016) explain that changes in the surrounding environment can affect and are also influenced by internal changes of the adolescent. These external influences include social values and norms, roles, responsibilities, relationships with other people, and adolescent expectations of their social environment.

This statement follows the opinion of Lewis et al. (2011), which suggests that individuals are influenced by the environment that can support or hinder their development. Adolescents are developing self-identity and relationships with peers in the social environment through direct interaction or social media (Shapiro & Margolin, 2014).

These characteristics can be a double-edged sword. The environment can support or hinder adolescent development, depending on the treatment and values contained in the environment. If the values and behaviour of others in the environment are positive, it can support adolescent development. Leme et al. (2015) show that social skills such as empathy, self-control, politeness, social resources, practical approach, and social support from friends and family support adolescents' psychological well-being.

The social environment dramatically influences the lifestyle of teenagers. Social and environmental factors, especially parents, peers, teachers, and mass media, play an essential role in the development and formation of individuals. If the environment around adolescents is an environment that has opposing values and behaviour, then adolescent development can be hampered. García et al. (2018) found that adolescents from indulgent families tend to have low self-esteem and social values. An example of an environment that also hinders adolescent development is an environment that considers smoking, drinking, consuming drugs normally, bullying, stigmatizing, or labelling and discriminating against certain people in the environment. Gullotta et al. (2015) argue that peers who provide pressure and rejection, neighbours who commit violence, discriminate, and consume alcohol, and social media and electronic media that are used negatively can hinder individual development. An unhealthy family environment, characterized by physical and verbal violence, poor communication, rejection, and harsh discipline, can also lead to problematic adolescent behaviour (Ara, 2015).

Community counsellors need to develop a healthy and supportive environment for adolescent development. The condition follows the opinion of Lewis et al. (2011) that community counsellors must carry out individual and community empowerment because these two things are interrelated. The peer environment at school and outside of school is very influential on adolescent development. Bemak & Hanna (1998) suggest that one of the roles of counsellors in the 21st century is to develop interdependence between a person and others in the group, creating a sense of empathy, attachment, and good social relationships. The statement follows the explanation of Lewis et al. (2011) that in the community counselling model, counsellors foster a specific behaviour by developing programs designed to promote the welfare of the target population.

Tricket et al. (2011) suggest that the problems experienced by individuals are not only individual choices but are a product of social structures and individual interactions with society. The condition causes community counsellors to need to conduct individual and community development related to supporting adolescent development. Counsellors must develop strategies to simultaneously build community participation and personal, organizational, and community competencies towards a problem (Ohmer & Korr, 2006). Community counsellors can implement various strategies to support adolescent development through environmental development.

The role of community counsellors in Indonesia is rarely discussed, and neither is the philosophical perspective of community counselling services. Since it was first launched in 1963, the development of counselling in Indonesia has been mainly carried out in the formal sector, namely in primary, secondary, and higher education institutions (Sare et al., 2020). However, despite decades of *de jure* recognition, the guidance and counseling profession still faces an identity crisis, perceived as school police, often overlooked, and frequently misunderstood by the public (Prabawa & Antika, 2015). Guidance and counseling teachers are generally perceived as individuals tasked with punishing and enforcing discipline on students. This condition has led to a lack of public trust in guidance and counseling teachers. This situation creates an identity crisis within the guidance and counseling profession, especially for guidance and counseling teachers

who do not have a linear educational background. Many guidance and counseling teachers ultimately maintain their identity as school police. This situation further adds to the challenges of implementing guidance and counseling services in schools.

Amidst the limitations and challenges of implementing guidance and counseling in schools, the guidance and counseling profession is starting to expand beyond the school realm. In 1996, statements emerged that counselling could be conducted in community settings (Gunawan & Wahab, 2015). This condition is the opposite of the origin of the development of BK science in America, where guidance and counseling began outside of school and then developed in schools. However, the research results by Astuti (2020) show that the implementation of community counselling outside of school, especially in the social environment, has not been carried out optimally.

The current state of community counseling raises further questions about the nature of community counseling services in Indonesia. This need is exacerbated by the identity crisis within the guidance and counseling profession. This analysis is necessary because Indonesia has complex cultural diversity that requires intervention from community counselors. Still, the implementation of counseling in community settings has not been widely found in Indonesia. From a philosophical perspective, these cultural diversities can also affect the counseling services.

Furthermore, the theories and approaches used in counseling cannot be separated from a philosophical perspective (Habsy et al., 2023). Therefore, this article aims to determine the role of community counseling in developing a supportive environment in Indonesia, especially for adolescent development, 29 years after the discourse on its implementation. This study also aims to analyze the philosophical perspective in developing community counseling services in Indonesia.

## LITERATURE REVIEW

This article uses a systematic literature review research method. A systematic review is a research method that summarizes the results of primary research to present a more comprehensive and balanced fact (Siswanto, 2012). A systematic literature review is a type of research that reviews literature related to topics or research questions that are structured and specific (Gorman & Macintosh, 2012). A systematic literature review is carried out by formulating research questions, setting inclusion and exclusion criteria, selecting and accessing literature, assessing literature quality, analyzing, synthesizing, and disseminating research findings (Cronin et al., 2008). The systematic literature review in this research article was conducted to obtain an overview of community counselling in facilitating adolescent development in Indonesia by reviewing published research articles.

The data in this research article were collected through several databases, including Google Scholar, PubMed, and Scopus. The data collection used keywords in Indonesian and English, namely "Community Counseling", "Adolescents", and "Indonesia". The researchers obtained 200 articles that could be analyzed based on this search. Researchers selected articles by taking into account the inclusion and exclusion criteria. Articles that meet the inclusion and exclusion criteria will be used as data sources. The inclusion and exclusion criteria in this study are as follows:

1. Inclusion Criteria
  - a. Articles in the form of proceedings or research journal articles
  - b. Published during the years 2000-2025
  - c. Discuss community and youth counselling

## 2. Exclusion Criteria

- a. Articles in the form of undergraduate theses, master's theses, dissertations, books, or modules
- b. Articles do not have complete manuscripts

Data analysis in this systematic literature review was carried out using the Preferred Reporting Items for Systematic Reviews and Meta-analyses (PRISMA) model, as follows:

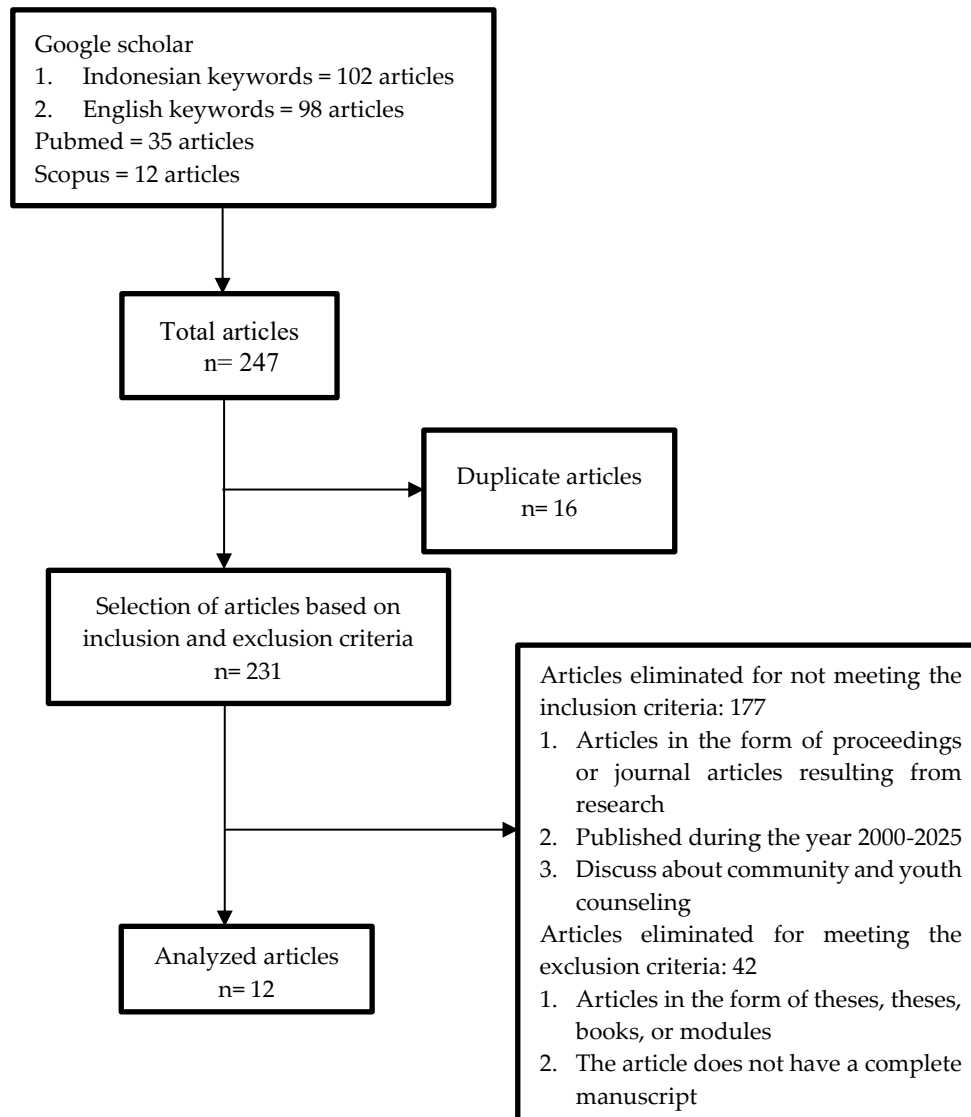


Figure 1. PRISMA Diagram

## DISCUSSION

Researchers have analyzed twelve articles that meet the criteria from all articles on community and adolescent counselling on Google Scholar, Scopus, and Pubmed. The results of the analysis of each article are as follows:

Table 1. Article Analysis Results

No.	Authors	Title	Method	Findings	Relevance to Philosophical Pillars
1.	Khusumadewi et al (2021).	Modification of Relaxation with Local Culture to Reduce Anxiety of Pencak Silat Athletes Facing the Championship	Experiment	<ol style="list-style-type: none"> <li>1. The group that received the modification of the relaxation strategy with cultural elements had a more significant decrease in anxiety levels than the control group.</li> <li>2. Combining cultural elements with counselling strategies can reduce athletes' anxiety in facing the championship.</li> </ol>	Combining cultural elements with counseling strategies is part of the ontological foundation of community counseling.
2.	Azizah, (2019)	N. Community-Based Counseling Services for Clients at Social Rehabilitation Center	Qualitative descriptive	<ol style="list-style-type: none"> <li>1. Community-based counselling services are carried out when the client is about to start rehabilitation, as well as individual or group counselling.</li> <li>2. Direct community services include ten activities in 12 meeting sessions.</li> <li>3. Indirect community services have five core activities: establishing orientation, strengthening the structure, emphasizing the role of each party involved, and ensuring the involvement of radio institutions and senior broadcasters.</li> <li>4. Activities in direct client services</li> </ol>	Counseling for marginalized communities reflects the application of an ontological perspective. Faith-Based Communities is a form of integration of religiosity and counseling, which is an application of the axiological foundation.

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				include individual counselling and remedial teaching by optimizing cognitive functions to bring up solutive behavioural choices.	
				5. Counsellors are implementing indirect client services advocates for members' opportunities to develop themselves in the community. Activities are integrated with therapeutic community (TC) activities facilitated by social workers and assisted by a counsellor.	
				6. Counselling services for clients, especially for foster children and older people, are based on problems found and explored through individual or group counselling facilitated by social workers and employees.	
3.	Anwar & Ningsih (2019).	Faith-Based Communities (FBCs) in Ecological Counseling (EC) to Promote Well-Being (WB) in the Millennial Era	Literature review	There is some evidence that religious communities can be essential collaborators in conveying the mission of morality and the mission of achieving psychological well-being in society. This finding for the counselling profession implies	This research targets youth as individuals whose potential needs to be developed. The objectives of this research demonstrate the application of ontological

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				that counsellors have ecological competencies that will help them develop a multicultural paradigm and a systemic intervention framework.	principles in guidance and counseling, namely that the target of services is developing individuals.
4.	Suryahadikusumah & Yustiana (2016).	Community Guidance And Counseling To Support Positive Youth Development	Participatory action research.	<p>1. The right community counselling program to support positive youth development was obtained after two cycles of action in each intervention focus.</p> <p>2. Direct community services include ten activities in 12 meeting sessions following the community situation.</p> <p>3. Indirect community services have five core activities: establishing orientation, strengthening the structure, emphasizing the role of each party involved, and ensuring the involvement of radio institutions and senior broadcasters.</p> <p>4. Activities in direct client services include individual counselling and remedial teaching by optimizing cognitive functions to bring up solutive behavioural choices.</p> <p>5. Counsellors are implementing</p>	<p>The development of the assessment model in this research aligns with the principle of epistemology, which discusses how knowledge is acquired. Counselors can gain understanding about clients through the developed assessment.</p>



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				indirect client services advocates for members' opportunities to develop themselves in the community.	
5.	Haryadi (2019)	Respectful-Based Assessment: A Model of Guidance and Counseling Assessment for Clients in the Community	Research and development (R&D)	<ol style="list-style-type: none"> <li>1. The respectful-based assessment Model is a developed model consisting of 3 solid components, namely: (1) Client Problem List Book; (2) Assessment Use Manual; and (3) Assessment Answer Sheet.</li> <li>2. This model has been tested for content validity through quantitative and qualitative assessments from 3 experts and four practitioners. The results of the quantitative validation test show that this model, on average, has an excellent level of usefulness, convenience, accuracy, and feasibility. Experts judged only a few aspects to be in the outstanding category.</li> <li>3. The qualitative test has identified several themes for improvement, such as the need for: (1) specification of the target community; (2) correction of the sentence editor; (3) name change; and</li> </ol>	With drug addicts undergoing rehabilitation as research subjects, it is clear that ontological principles are vigorously applied in this study.

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				(4) explanation of the respondent's requirements.	
6.	Haryadi et al (2020).	Psychological well-being of ex-drug addicted counselee in post-rehabilitation education	Quantitative descriptive	<ol style="list-style-type: none"> <li>1. The psychological well-being of former drug addicts in post-rehabilitation education is significantly greater than or equal to 80. This level of psychological well-being is classified as high, very different from the assumed level.</li> <li>2. The high score of psychological well-being is affected by the length of abstinence experienced by the counselee, the condition of the counselee who has undergone various post-rehabilitation education, the involvement of the counselee in the community and meaningful activities, the age factor, and demographic factors of the counselees.</li> </ol>	The selection of students experiencing gadget addiction reflects the ontological principles in implementing community counseling services.
7.	Wardhani (2018).	Student Gadget Addiction Behavior in the Perspective of Respectful Framework	Qualitative descriptive	<ol style="list-style-type: none"> <li>1. Counselee shows addiction by continuously playing games on the gadget because the counselee is afraid of being ridiculed by his brother and his friends. After all, they had previously been</li> </ol>	Counselor training is one way to acquire knowledge in guidance and counseling, which aligns with epistemological principles in philosophy.

				<p>ridiculed when they refused.</p> <p>2. Chronological/Development Challenges also influence the counselee's behaviour; the counselee is influenced by his brother and friends to play games.</p> <p>3. The factors influencing the counselee's gadget addiction behaviour are Family Background And History. The counselee's activities outside the home are minimal to parents, so the counselee releases loneliness by playing with gadgets.</p>
8.	Naqiyah (2015).	Community Counseling Training for Middle School Counselors	Experiment	<p>1. The pretest results on the trainees' ability averaged 5.7 and increased in the post-test with an average of 7.4.</p> <p>2. The treatment is given with a community counselling training model through lecture, reading papers, and discussion in the question and answer session.</p> <p>The development of counseling strategies in this research was carried out systematically and scientifically, following field conditions and literature studies. This reflects the epistemological principle in philosophy, where knowledge is obtained from various sources.</p>
9.	Hidayat et al (2017).	Career Guidance and	Research and	<p>1. The product of this R&amp;D research is</p> <p>Mental health literacy in</p>

Counseling Program for Informal Education in Indonesia	Development (R&D).	<p>the Career Guidance and Counseling Program for informal education at the high school level. This program is different from formal education because it has distinct characteristics. This program is an outreach program that aims to develop and increase work will.</p> <p>2. This career guidance program is equipped with various methods and media that are aligned with classical guidance activities to run well. Based on expert judgment, the components involved in this program are included in the excellent category.</p> <p>3. This program also has appropriate learning methods and media to support teaching and learning activities to achieve the goals set. In addition, a well-structured assessment is also carried out so that the suitability of the objectives, methods, materials, and media can effectively support the availability of this career guidance program.</p>	digital information settings is a new theme that needs to be considered in community counseling, which aligns with the epistemological principles in philosophy.
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10	Pama et al (2023)	Community counseling strategies to improve mental health literacy.	Cross-sectional survey design	Respondent genuinely cared about mental health after being exposed to various vital information. However, there was a lack of understanding regarding the symptoms of mental disorders. There was also limited awareness regarding the function of professional services, with only 1.47% of respondents selecting to consult a professional counselor. In contrast, others preferred to seek advice from friends and families, or refused to seek counseling at all.	Researchers attempted to combine counseling containing Islamic values and Minang culture as a manifestation of the implementation of an axiological perspective.
11	Sukandar et al (2024)	Integrated Counseling Study Of Islamic Values And Minangkabau Culture: A Literature Review	Literature review	Integrated counseling regarding Islam and Minangkabau cultural values must be considered, considering that the Minangkabau people are influential in their Islamic and cultural values. By integrating cultural values into the counsellor's process, counsellors can better understand clients' backgrounds and help them find solutions that comply with the norms prevailing in their society.	People with disabilities are the research subjects, reflecting the axiological perspective of community counseling.
12.	Wijaya et al (2024)	The Role of Community Counseling in Improving Self-Esteem of People with Disabilities	Literature review	Community counseling based on social support and individual empowerment can improve self-esteem by providing an inclusive, supportive, and empowering environment. It also	Combining cultural elements with counseling strategies is part of the ontological foundation of community counseling.

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Based on the analysis results, it can be seen that community counselling has several roles in facilitating adolescent development in Indonesia. Some studies focus on developing strategies and approaches that can be used in community counselling. In contrast, other studies discuss the implementation and effectiveness of community counselling in overcoming various adolescent problems. Some articles also tried to integrate culture and religion into community counseling services. These three themes reflect adolescent community counseling services' ontological, epistemological, and axiological foundations.

**Marginalized Population as a Subject Served in The Ontological Perspective**

Based on the analysis of all the articles, it can be concluded that there is a unique philosophical basis for community counseling services. From an ontological perspective, community counseling has studied many marginalized individuals, such as former drug addicts, people with disabilities, and older people. This tendency can be seen from the subjects in the articles that focus on people who need to be empowered. We can see that some articles provide community counseling services to the marginalized Population. Azizah's (2019) research aims to determine community-based counselling services for clients at the Social Rehabilitation Center. This research was conducted in 2 places, namely the Social Rehabilitation Center for Drug Abuse Victims (BRSKP) "Satria" in Baturraden City and at the Social Service Institution for the Elderly (PPSLU) "Sudagaran" in Banyumas City.

The results showed that community-based counselling services for clients at the Drug Abuse Victims Social Rehabilitation Center (BRSKP) were carried out when the client was about to begin the rehabilitation process. Individual and group counselling are integrated into Therapeutic Community (TC) activities facilitated by social workers with the assistance of counsellors. Counselling services for foster children and older people at the Banyumas Social Service Institution (PPSLU) are based on problems found and explored through individual or group counselling facilitated by social workers and orphanage employees. The results of this study illustrate that community counselling can be implemented in special populations in the form of individual and group counselling.

Research conducted by Haryadi et al. (2020) also aims to determine the psychological well-being of former drug addicts who attend post-rehabilitation education. The results showed that former drug addicts had a higher level of well-being than expected. The condition can be improved since the drug addict has been following rehabilitation services for a relatively long time, thereby increasing his psychological well-being. Based on the results, it can be concluded that the intervention given in community counselling can positively affect the psychological well-being of drug addicts.

Research by Wijaya et al (2024) was also conducted on a specialized Population, namely people with disabilities. This research showed that community counseling based on social support and individual empowerment can improve self-esteem by providing an inclusive, supportive, and empowering environment for people with disabilities. It also

helps individuals overcome social stigma, strengthen support networks, and build self-confidence.

Community counseling believes that these individuals are humans who have the potential to develop and progress towards a better direction. This follows the opinion of Lewis et al (2011) that the targets of community counseling are marginalized people. These people need to be helped and empowered to achieve optimal development.

Ontology is a branch of philosophy that examines the goals of a field of study. The goals of guidance and counseling are for human beings, while the goals of community counseling services are specifically marginalized individuals and special populations who need help developing their potential.

### **Development of Community Counseling Strategies from An Epistemological Perspective**

From an epistemological perspective, knowledge can be acquired through various methods. Knowledge acquisition in community counseling services can be implemented through various strategies. Several studies have attempted to develop strategies for implementing community counseling for adolescents. Pama et al (2023) conducted research in an online community to explore community counseling strategies to improve mental health literacy. The results showed that people in the online community mostly cared about mental health after being exposed to vital information. However, there was a lack of understanding regarding the symptoms of mental disorders. There was also limited awareness regarding the function of professional services, with only 1.47% of respondents selecting to consult a professional counselor. In contrast, others preferred to seek advice from friends and families, or refused to seek counseling at all. Another study that developed a community counseling model for adolescents was also carried out by Hidayat et al. (2018). They created a Career Guidance and Counseling program for youth pursuing informal high school education. The career guidance program has the characteristics of an outreach program that aims to develop and increase work will. The program is adapted to the characteristics of adolescents in informal education, which are different from those of adolescents in formal education.

Research carried out by Suryahadikusumah & Yustiana (2016) also aims to develop a model of community guidance and counselling to increase positive youth development for youth members of the school zone community, namely a community with interest in radio broadcasting at Radio SE 88.1 FM Bandung. The results show that the Community Counselling model, which can be implemented to develop positive adolescent youth development, is essential for direct and indirect community services. The model creates an environment responsive to the community's needs and directs client services, which are responsive services to help community members who experience problems. Indirect client services in the form of advocacy services, namely seeking support for changing members from families and communities, as well as system support in the form of support from the environment in the community for client development. The results of Trejos-herrera et al. (2018) show that social support is essential for adolescents, primarily when they don't have supported family relationships.

Another research that discusses the strategy for implementing community counselling was conducted by Haryadi et al. (2019). They developed the Respectful-Based Assessment model to assist counsellors in conducting community counselling assessments. The assessment consists of 3 integrated components: a client problem list book, an assessment use manual, and an answer sheet. Research that discusses respectful-

based assessment was also carried out by Wardhani (2018), which uses the respectful model framework to understand gadget addiction behaviour in adolescents. The results showed that gadget addiction behaviour in research subjects was influenced by trauma and other threats to one's sense of well-being. The subject felt traumatized and afraid to refuse an invitation to play games because previously, he had been ridiculed when he declined an invitation from his brother and sister friends to play games. The behaviour of gadget addiction is also influenced by Family Background and History, namely parents who limit teenagers to conduct activities outside the home so that teenagers try to get rid of loneliness by playing with gadgets. The condition follows Calvete et al. (2021) that the internet poses risks to adolescents, such as online grooming and cyberbullying. The freedoms and anonymity of the internet allow adolescents to be both perpetrators and victims of cyberbullying and online grooming. The role of a community counsellor is crucial to developing an excellent attitude and a positive environment for them.

The article shows that implementing community counselling to facilitate adolescent development focuses on formulating appropriate service models and strategies. The counsellor needs to implement adaptive programs that can reduce the needs and development of the community (Maya-Jariego & Holgado, 2021). The most widely used strategies are individual counselling, group counselling, and the respectful model as an assessment tool for clients. Some studies have developed a community counselling model for adolescents in informal education at the high school level and those who are members of specific communities. Only two articles discuss the effectiveness of community counselling services on adolescent development and the effectiveness of community counselling services on anxiety and psychological well-being in special populations. There is only 1 article that discusses improving counsellors' competence, namely, community counselling training for counsellors in secondary schools by Naqiyah (2015). This study aims to increase counsellors' understanding of community counselling in secondary schools. The results showed that the score of training participants increased from 5.7 in the pretest to 7.4 in the post-test. This increase in understanding scores occurred after participating in community counselling training through lectures, reading papers, and discussion sessions. The results of this study indicate that an understanding of community counselling needs not only to be possessed by out-of-school counsellors but also to be given to counsellors in secondary schools using the proper method.

Based on the results of the analysis, it can be seen that the implementation of community counselling to facilitate adolescent development is still relatively low. These results indicate that not many articles examine the role of community counselling in teenage development in Indonesia, especially in the 21st century. In this century, counsellors have various challenges in facilitating client welfare (Bemak & Hanna, 1998). This condition is unfortunate because community counselling development to facilitate client development in America has been going on for quite a long time (Lewis et al., 2011).

Gunawan & Wahab (2015) stated that the development of counselling in Indonesia refers to the Western concept. Still, there is a lack of clarity of purpose in its early application, causing various challenges in the counselling profession. For 29 years, since it was first initiated so that counselling can be carried out in community settings, the implementation of community counselling to facilitate the development of adolescents in Indonesia is still limited. Counsellors in Indonesia need to increase their competence and contribution to implementing community counselling services in the community so that adolescent development can be properly facilitated.

The limitations of the development of community counseling can be understood from an epistemological perspective. Knowledge in community counseling still primarily



comes from Western concepts, making it quite challenging to apply in Indonesia, which has quite contrasting characteristics. In addition, the analysis of all articles also shows that knowledge about community counseling is generally still in the form of ideas or literature reviews. Only a little knowledge comes from experimental results, namely, only three articles; 4 articles come from quantitative and qualitative observations. In comparison, the other five articles still come from ideas or study results. This shows that knowledge in community counseling is still largely shaped by the experiences of each different counselor. This is under the opinion of Umzah et al (2024) that epistemologically, guidance and counseling are based on constructivism, which emphasizes the subjectivity and relativism of knowledge. This means that knowledge in guidance and counseling is built by the perceptions of each subject and can develop over time.

### **Integration of religious and cultural values in axiological perspective**

Axiology holds that knowledge cannot be separated from the values and culture that influence it. Knowledge is not neutral, but rather is influenced by the power and political situation surrounding it. Two studies try to combine religion and counseling. The study by Anwar & Ningsih (2019) aimed to discover how religious communities can function as an alternative to promote psychological well-being in the millennial era. Religious communities can be essential collaborators in conveying the moral mission and achieving psychological well-being in society. Sukandar et al (2024) also provide insight into integrating religion and culture in counseling services. The results showed that incorporating cultural values into the counseling process can help better understand clients' backgrounds and help them find solutions that comply with the norms prevailing in their society.

Meanwhile, from an axiological perspective, many values and norms emerge in developing community counseling services. Religion is proposed as a component that can be integrated into community counseling services, especially with adolescents as the target subjects. The results of research by Sartika et al (2024) show that religiosity in adolescents can reduce excessive worship of celebrities. Spirituality-based counseling services also contain a philosophical foundation, namely the philosophy of perennialism, which emphasizes human nature and life values as a guide to solving client problems (Siddik et al, 2024).

Some of the articles studied also discuss the effectiveness of community counselling in overcoming client problems. Research conducted by Khusumadewi et al. (2021) aims to determine the efficacy of relaxation modification techniques with local culture to reduce the anxiety of Pencak silat athletes in facing the championship. The results showed that the experimental group that received a modification of the relaxation strategy with cultural elements experienced a more significant reduction in anxiety levels than the control group. Based on these results, it can be concluded that implementing relaxation techniques by combining cultural elements in the community reduces anxiety in Pencak silat athletes.

In addition, the influence of cultural values on community counseling also follows Taharani's opinion (2020) that counseling services cannot be separated from the cultural aspects of the counselee. Cross-cultural counseling can be one option to facilitate the development of counselees. The results of Lestasi et al's (2025) study also showed that the counselor's understanding of local cultural values can influence the quality of counseling services.

## CONCLUSION

Community counseling is one of the guidance and counseling services that must be provided to facilitate adolescents' psychological well-being. However, its implementation is still not optimal in Indonesia. The principles of ontology, epistemology, and axiology have been applied in various community counseling services. From an ontological perspective, community counseling tends to target marginalized groups such as former drug addicts, people with disabilities, and older adults. Meanwhile, an epistemological perspective shows that knowledge and truth in community counseling are based on constructivism, when people perceive knowledge through subjective experiences. The idea of integrating religion and culture in several articles shows that community counseling services have an axiological basis with a strong multicultural spirit, the development and implementation of which are greatly influenced by societal values. This study has explored community counseling through the gateway of philosophy. Further research is expected to be able to combine all the philosophical perspectives in community counseling services, for example by testing the effectiveness of religious and local culture-based counseling models for special populations.

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