

Religious and Cultural Relations (Cross-Cultural Counseling)

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Abstract

Humans as social beings (zoon politicon) in everyday life cannot be separated from religious and cultural elements, because the nature of humans is religious beings (homo religious). In addition, humans are also born as cultured human beings, but in the process of running a life, of course, problems will arise that arise in religion and culture, so an interfaith and cultural counseling process is needed. This research applies a qualitative approach using descriptive methods. The result of this scientific work is that religion and culture can influence each other. Religion influences cultural systems as well as the practices of life. On the contrary, culture can also influence religion. The behavior of Indonesian society is very diverse in implementing religious and cultural values in everyday life. Religion is a cultural system consisting of values that unite society and provide identity for the individual. In this case, religion through ceremonies imposes values on each individual and forms organic solidarity. They always seek to divide and refer in various ways to conflict in religious life. If we do not have the power of belief and faith, it will be easily influenced so that problems arise in ourselves and with others and can even spread to the community. This is the challenge for counselors in helping to overcome various kinds of problems experienced by individuals and groups. Culture has elements that include patterns of behavior, ideas and values, including religious values. Therefore, counselors should place their clients' religious values in a cross-cultural perspective. This means that in the process of counseling he must know some information about the life of the client. Information about certain religious values, as it is an important part of the counselor's preparation to understand the client's self in the counseling process.

Keywords: religion, culture, counseling

1. Introduction

Muslims in Indonesia are not a monolithic group, but there is a plurality in various traditions, understandings, and religious practices that are expressions of the Islamic faith they believe in. Religious understanding encourages the emergence of religious movements or becomes a certain religious group that distinguishes itself from other groups of understanding. CsOs or community organizations can appear to bring aspirations of religious understanding, religious activities, social and economic activities, as well as certain politics (Haryanto, 2015).

In this life we definitely need a religion. Because with religion, our lives will be in order both in the physical and spiritual aspects. As religious human beings we must live and practice the teachings of our respective religions. Therefore, religion can be used as a foundation, handle and guidance to do and behave in the face of all life's problems. Geertz says that revelation forms a cyclological structure in man that shapes his view of life, which becomes the means by which individuals or groups of individuals direct their behavior. Revelation also produces not only immaterial culture, but also in the form of sound art, carving, and buildings (Jali, 2016).

Humans as social beings (zoon politicon) in everyday life cannot be separated from religious and cultural elements, because the nature of humans is religious beings (homo religious). In addition, humans are also born as cultured human beings, but in the process of running a life, of course, problems will arise that arise in religion and culture, so an interfaith and cultural counseling process is needed (Azmi, 2016).

In self-acculturation, it can be different from what has been embraced by the surrounding community, but often an individual also dismisses behavior according to what is often raised by the society in which he is located. Religion and

culture have their own independence even though the two are interrelated. However, in understanding the reality of life there are times when there is a gap between religion and culture. Human beings are often confronted by a reality that they perceive as a problem that cannot be solved by itself. So that counselors are the right target for humans to be used as a reference for solving problems (Rahmat, 2021).

From the explanation above, it can be concluded that a religion-driven culture arises from the process of human interaction with the book which is believed to be the result of the creative power of adherents of a religion, but is conditioned by the context of the perpetrator's life, namely geographical factors, culture, and some objective conditions. So it requires a counselor and counseling in social life.

2. Research Methods

This research applies a qualitative approach using descriptive methods. According to Sugiyono, descriptive research is a study conducted to examine independent variables, and does not compare with other variables. The descriptive method is used to be able to clearly describe the constructs of religious and cultural relations that refer to cross-cultural counseling. The description of the data in this study refers to the concept of religion and culture in general. Then it is associated with the reality that exists in society. This research data was obtained through documentation of books and scientific journals that discuss religion and culture which refers to cross-cultural counseling.

3. Results and Discussion

3.1 Religious and Cultural Relations

Many experts are defining about religion. Definitions are delivered from their respective points of view (point of view) which cannot be separated from social and cultural constructions. The term religion in Indonesian is interpreted equivalently to a foreign word: religion. According to one opinion, Aaron Nasution said the word is composed of two words namely a=no and gam=go, so religion means not going to stay in place, inherited from generation to generation. This shows one of the hereditary qualities of religion from one generation to another. Furthermore, there is another opinion that states that religion means text or scripture and religions do have scriptures as mana in sura Al- Baqoroh verse 4 which means: *"And those who have faith in the Book (Qur'an) that has been handed down to you and the Books that have been handed down before you, and they are convinced of the existence of (life) hereafter"*.

The above understanding describes as one of the functions of religion, namely the demands of life. Furthermore religion as a narrow language means law or law. In Arabic this word means to master, subdue, obey, debt, recompense, and habit. This content is in line with religion where there are regulations that are laws that must be obeyed by the adherents concerned. Religion overwhelms a person and makes him submit, obedient to god carrying out the teachings of religion. As for the word religion derived from latin, according to Harun Nasution the origin of the word religion is relegere which contains the meaning of collecting and reading understanding. This is in line with the mission of religion which contains a collection of ways of serving god accumulated in the scriptures. Another opinion defines relegere as binding religious teachings that have a binding nature for humans. From the many definitions above Harun Nasution can conclude that religion is as follows:

- 1) Recognition of the existence of a human relationship with the power of the ghaib that must be obeyed.
- 2) Recognition of the existence of a supernatural power that rules man.
- 3) Tying oneself to a form of life that contains recognition to a source outside of man that affects human actions.
- 4) Belief in a force that gives rise to a certain way of life.
- 5) A system of behavior that is based on the power of the ghaib.
- 6) Recognition is that there are obligations that are believed to be derived from a force of dignity.
- 7) The worship of the supernatural powers that arise from feeling weak and afraid of the mysterious forces found in the realm around humans.
- 8) The doctrine that God revealed to man through an apostle.

In addition to the definition put forward by Aaron Nasution, he also found that there are five aspects contained in religion:

- 1) The assal aspect of the proposal is that there are those that are derived from god such as religion samawi da nada which are based on human thought such as ardi religion or cultural religion.
- 2) The purpose aspect is to provide guidance for life to be happy in the afterlife.
- 3) Aspects of its scope are the belief in the power of the ghaib, the belief of man that his well-being in this world and his life is ignored depends on the existence of a good relationship with the power of the ghaib, an emotional response, and the existence of what is considered sacred.
- 4) The correctional aspect is that it is conveyed for generations from generation to generation.
- 5) The source aspect is scripture.

According to Harun Nasution, if one of the elements is not fulfilled then it is not a religion, but a limited understanding or tradition. Meanwhile, an understanding cannot be classified as a religion. Because it does not guarantee comfort for its adherents. Harun Nasution asserted that the peace promised in religion is one of the driving factors for man to believe in it and motivate human interest to carry out his teachings.

Religion is man's belief in his god while culture is the result of human thoughts and behavior. In the great dictionary of Indonesian by Poerwo Darminto culture is defined by mind, reason, while culture is the result of the activities and creation of human reason such as artistic beliefs, and customs.

Viewed from the point of view of Indonesian, culture comes from the language of thekerta "buddhayan" which is the plural form of buddhi with a mind or reason. Another opinion says that culture is a development of the compound word cultivation, which means daya and buddi. Therefore, they distinguish between culture and culture. Culture is the power of cultivation in the form of creation, character, and taste. Meanwhile, culture is the result of the creation of karsa and taste.

Culture according to Geertz is a network of meanings so that to analyze it cannot be done in the same way as in experimental science, but rather in an interpretive way. Another definition was put forward by R. Linton who posited that culture is a configuration of the behavior learned and the results of behavior, whose elements of formation are supported and passed on by certain members and society.

At first glance, these definitions seem different but in fact the principle is the same, that is, they both recognize the existence of human creation. Can the conclusion be drawn that culture is the fruit of human minds to achieve the perfection of life.

The fruits of human mind (culture) can be divided into two kinds:

- 1) Material culture (born), that is, culture that is in the form of material, for example: houses, buildings, weapons tools, machines, clothing etc.
- 2) Immaterial culture (spiritual=mental) i.e. culture, customs, language, science, etc.

Culture is a concept that arouses human interest. Culture can also be referred to as the order of knowledge, experience, beliefs, values, attitudes, meanings, space relationships, the concept of the universe, material objects acquired and owned by a large group of people that have been passed down from generation to generation through the efforts of individuals or groups. Culture is a whole system of ideas of human action and work in the life of society that is taught to be one's own by learning.

Religionists do not know religion as a culture. Religion was passed down by God to people for instruction for them in living life and life. God's teachings are not culture or religion is not culture, but the creation and teachings of the all-powerful and all-powerful god. However, there are also religions that are indeed human cultures, that is, those that only come from traditions that are hereditary and it is not clear who brought them, when and where they came down, the comparative science of religions instilled this teaching as a cultural religion.

Elements of religion and culture according to Leidht, Keller and Calhoun, religion consists of several main elements namely:

- 6) Religious belief, that is, a principle that is considered true without any doubt.
- 7) Religious symbol, that is, the religious identity of its people.
- 8) Religious practice, namely the vertical relationship between god and man and the horizontal relationship between religious people according to religious people.
- 9) Religious experience, which is the various forms of religious experience experienced by adherents personally.
- 10) Religious people, that is, adherents of each religion.

From the explanations of the definitions of culture and religion above, it is clear that religion and culture have a relationship. Indeed, religion and culture are two things that are very close in society. In fact, many misinterpret that religion and culture are a complete unity. In the actual rules, religion and culture have their own positions that cannot be unified because religions have a higher position than culture, but both have a close position in society.

Similarly, religious culture strongly emphasizes the meaning and significance of an action. Therefore, there is actually a very close relationship between religion and culture and it is even difficult to understand that the development of a culture is separated from the influence of religion. Although it cannot be confused, religion and culture influence each other. Religion affects belief systems and life practices, on the contrary, culture can also affect religion, especially in terms of how religion can be interpreted or how rituals should be practiced in Indonesian society, mutual influence between religion and culture is very pronounced, the practice of nulturation in religious ceremonies is almost common in a religion.

Religious and cultural relations do not damage each other, but rather support each other and influence each other. In addition, religion and culture are actually not in conflict so that in essence in the islamic style it actually embraces culture to convey the essence of its teachings. Because by embracing Islamic culture, it is more accepted in the community.

3.2 Cultural Differences In Islamic Perspectives

It must be admitted that there are indeed problems faced by muslims in distinguishing between religion and culture, between worship and muamalah, between religious and world affairs and sunnah and heresy. Culture is however part of human life, as a valuable thing and as a thing it does, and as a worthless thing so it must be shunned. The culture in this respect is similar to the God we have to approach. However, if we rashly view him as our neighbor then this attitude will

threaten our own sustainability. Human culture conquers nature but it can also damage nature. Nature and culture are 2 poles that need each other and give space to life for humans. A culture that is as widespread and increasing as it is found in science, tends to be harmful to the human being himself who created it.

Moving on from the discussion of culture, according to Drs. Hedi S.A Putra that religion is one of the elements of culture. To see man and his culture Islam does not look at it from one side only. Islam views that man has two important elements, namely the unssur of the soil and the element of spirit that Allah inflicts in his body. This is very clear in the word of God QS. As-Sajdah 7-9 which means: *"Who made all the things He created best and Who began the creation of man from the ground (7). Then He made his offspring of the despicable essence of water (semen) (8). Then He perfected and blew into his (body) his spirit (creation) and He made for you hearing, sight and heart; (but) you are very little grateful (9)."*

Islam teaches its people to always do charity and work, to always use the mind given by Allah to cultivate the nature of this world into something that is beneficial to the interests of mankind. Thus, islam has played a role as a human impetus for culture. And at one time it was Islam that laid down the rules, norms, and guidelines. At this point, it can probably be said that culture itself is derived from religion.

Reviewed from the religion of Islam where it is the prophet Muhammad who is an example in the implementation of culture as described in the Qur'an that how his brotherhood feels towards all mankind in a very high and earnest way is carried out.

The brotherhood of fellow believers in general is a brotherhood of affection to build a cultural joint. Similarly, the purpose of Islam is to organize and guide society towards a balanced life. Thus, Islam came not to destroy the culture that society had embraced, but at the same time it wanted humanity to be far away and avoid things that were not beneficial and brought madorot in its life, so that islam needed to straighten out and guide the culture that developed in society towards a culture that was civilized and advanced and elevated to the degree of humanity.

This kind of principle has actually animates the vision of the basic legislation of the State 32 although in practice and detail there are very striking differences. In the explanation of the constitution article 32, cultural efforts must go towards the advancement of customs, culture and unity by not rejecting new materials from foreign cultures that can develop or enrich the culture of one's own nation, as well as heighten the equality of humanity of the nation's culture.

From there islam has divided culture into three kinds:

- 11) Cultures that do not conflict with Islam, such as the large amount of dowry in marriage.
- 12) A culture whose elements are partially opposed to Islam the most obvious example is the jahiliyah tradition of performing the hajj in ways that are contrary to the religion of Islam.
- 13) A culture that is contrary to islam, an example of the 'Ngaben' culture carried out by the Balinese people.

Other opinions there are mentions of different cultures and religions:

- 1) Culture comes from man while religion is from God.
- 2) A culture is not necessarily suitable for all human beings whereas a coccok is for all nations.
- 3) A culture is not necessarily suitable in every age while Islam is suitable for the whole masses.
- 4) A culture is not necessarily suitable in every place while religion is suitable in every place.
- 5) A culture can be picky, we can forget, while our obligation to have faith and haram is rejected.

Culture is not a benchmark for considering someone to be misguided or not, whether or not someone is misguided whether they are done or not. Again, islam is not anti-cultural as long as it does not conflict with islamic principles, and culture is not at all the same as religion.

Religion is often understood as a cultural system whose level of effectiveness cannot be separated from culture. Islam as a religion its main source is the Qur'an and hadith in which it does not clearly explain culture in terminology. This is evident in the absence of cultural terms in the Quran which is in Arabic. Culture in Arabic is often referred to by the term *átmaqofah* which means culture is the same as the term *at ta'lim* a term that means civilization or education.

Islam as a religion and belief that came last, can easily be grounded and rooted in the souls of the majority of mankind in the world. Such an achievement cannot be achieved without the dialectic of anatara as a celestial religion (samawi religion) and a cultural religion in the world (local culture) from various aspects of human life. The dialectic pattern of islam with culture is a dialectical and elaborative reconstructive pattern. In Indonesia itself, many cultures that developed before such as wayang, nyekar, and so on have survived until now. So, Islam as a religion that has its own cultural elements does not necessarily erase the cultures that developed and took root before. But accommodating and collaborating with Islamic values as a teaching of mercy for all nature, the ideals that Islam develops in human life in particular and nature in general.

Then Islam also encourages to continue to develop in culture in any case in order to raise the dignity and dignity of the progress and development of human life in the world. Of course, this development leads to a positive, progressive thing. The Prophet Muhammad also expressly conveyed the mission of his treatise in the world as a cultural cultural scholar that had previously deviated from Islam. Of course, in good ways, wisdom, persuasive (mauidzah hasanah), and dialogical (wa jadilhum billati hiya ahsan).

Thus, the position of Islam as a religion that is part of the culture is functionally elastic, that is, it organizes or improves and controls a cultural culture that in principle deviates from Islamic values and is certainly detrimental to others without apologetic attitudes and even phobia towards a cultural culture that has developed before.

From this it can be concluded temporarily that Islam really values a culture that is embraced in a society because culture is indeed one of the parts, characteristics, and identities of a society that is difficult to separate. Islam also does not teach its people to abandon all the cultures of their ancestors and only do what the prophet Muhammad did. Any culture can be maintained as long as it does not conflict with Islamic law which includes:

- 1) It does not contain elements of shirk, infidels, and fasiq in any form.
- 2) It does not contain elements of violence and impossibility.
- 3) Does not violate all the rules that have been set out in the Qur'an and Hadith.

3.3 Implementation of Religious Values in Cross-Cultural Counseling

The behavior of Indonesian society is very diverse in implementing religious and cultural values in everyday life. How complex and profound in religious and cultural life that makes there are frequent conflicts between tribes, ethnic races, and even between religions. Not to mention the differences in beliefs that adhere to various kinds of traditions in religious life and their applications, so that they will be prone to conflict if tolerance between religious people is not developed.

Durkheim's theory in his book *The Elementary Forms of the Religious Value*, he sees the role of religion in a very integrative primitive society. Religion in primitive society is the growth of the idea of society. They create sacred objects that give the symbol of a community. Religion is a cultural system consisting of values that unite society and provide an identity for this. In this case, religion through ceremonies imposes values on each individual and forms organic solidarity. They always seek to divide and refer in various ways to conflict in religious life. If we do not have the power of belief and faith, it will be easily influenced so that problems arise in ourselves and with others and can even spread to the community. This is the challenge for counselors in helping to overcome various kinds of problems experienced by individuals and groups.

Information about religious and cultural values has not been directed is used as a consideration for counselors in providing assistance processes to clients. Between the counselor and the client is essentially a relationship between two different people. These differences are based on the different backgrounds of the two parties, which among others can come from the environment, age, religion, gender, socioeconomics, language, and others.

Basically, it is the culture that distinguishes a person from others (counselors-clients) which appears to be a difference in their values and affects their behavior. Culture has elements that include patterns of behavior, ideas, values, including religion so that it must be considered and known some information about the client's culture. Information about religious and cultural values is important to communicate as a preliminary consideration in conducting a counseling process to determine goals.

As an example of the influence of religious traditions on religious attitudes can be seen from the simplest. A Muslim who grew up in a devout and religious family environment shows a repulsive attitude when invited into a shrine, castle or church. On the contrary, his heart will be at peace when he sets his foot into the mosque. Similarly, adherents of catholic religions, Buddhists or others will experience similar things if invited to enter into places of worship of other religions.

Religion as a source of morals, ethics and formal rules serves to protect and preserve the truth and sanctity of human life. Trust has become an inherent part of human life. Even in today's modern era, many people are religious but still uphold certain beliefs that are part of the culture or traditions of their people. The emergence of beliefs is the nature of the process of life experience experienced by humans with regard to the nature of the surrounding environment. The limitations of science mastered foster behaviors based on man's resignation to the confines of the environment on which he depended.

Thus, belief is part of human culture. Culture contains meaning as a form of human behavior that is shown to meet the needs of life. People work to grow rice to obtain food, people perform special rituals before work in order to obtain salvation. What humans do is a form of culture. Something that results from this behavior is the form or result of human culture.

As for the religious ceremonial system, it catapults the concepts contained in the belief system. The ceremonial system is a form of doing from religion. The entire ceremonial system consists of various kinds of ceremonies that are daily and seasonal. Each religious ceremony consists of a combination of various elements of ceremonies, where one religion and another religion is not necessarily the same. The elements of the ceremony include: praying, prostration, sacrifice, offering, potential, artful sacred drama, complacency, complacency and so on.

Culture has elements that include patterns of behavior, ideas and values, including religious values. Therefore, counselors should place their clients' religious values in a cross-cultural perspective. This means that in the process of counseling he must know some information about the life of the client. Information about certain religious values, is an important part of the counselor's preparation to understand the client's self in the counseling process. And in setting counseling goals, counselors also need to understand their clients' views on mental health conditions. Bargin (1980) in his research found that 46% of respondents from mental health experts he surveyed agreed that the entire approach to life was based on his religion. In addition to this, the counselor must also have awareness of himself, including awareness of his prejudices. Self-awareness is followed by the formation of awareness of one's own culture, sensitivity to the existence of various races, sexism, and poverty in society. Awareness of the existence of individual differences, awareness of the existence of other cultural groups and their diversity, and finally the development of counseling techniques that allow the counselor to bridge the distance between himself, his person, and the counseling of different cultures.

The self-awareness that counselors must have includes:

- 1) Self-awareness to understand oneself before understanding others. Interpersonal and intra-personal dynamics should be considered an important component in the projection of beliefs of attitudes, opinions and values.

- 2) Testing of one's thoughts and feelings allows the counselor to understand better about the cultural charges carried.
- 3) Awareness of one's own culture, such as the process of naming a child is just one of many other examples of how cultural influences are evident and diverse.
- 4) Awareness of race, sexism and poverty are aspects of culture that must be understood about how a person perceives the effects both on oneself and others. Awareness of individual differences one of the biggest frameworks of the new counselor is over-analysing the things that special cultures learn.

According to research, religious differences between counselors and clients can actually increase effectiveness and counseling. On the contrary, although there is an equality of religious value between counselors and clients it is not yet a guarantee for counseling. However, this does not mean that a counselor must change his own values to be able to work effectively with his clients. But the counselor serves to reflect on the client's view of religious values.

The existence of differences in religious values between counselors and clients is the responsibility of the counselor to direct the values held by the clients he helps and place the values of different clients in a cross-cultural context. Counselors may be able to openly provide an explanation of the client's religious values as a common part of the counseling process. This issue is connected with religious values that always play a role in the problems raised by the client. The counselor must be careful in exploring the religious values of his client and in terms of accepting and understanding his client's problems. The openness of the client counselor can untangle the possibility of severe value conflicts and bringing a match to both and eliminate conflicts. Serious differences in values, must be unyielding and faced through open discussion, and if necessary he refers to the other counselor.

Religious elements should not be ignored in counseling, and instead be utilized to the greatest extent to achieve the success of guidance and counseling efforts, namely client happiness. In order to take advantage of religious elements in counseling, a counselor does not have to be a cleric or kyai first or change the atmosphere of counseling with religious proselytizing, the use of religion should be carried out reasonably not forced and still put the client as a free and entitled to make his own decisions. If counselors and clients differ in terms of religion, they should be given the minimum possible religious material and only elements that do not dispute one religion with one another. If the counselor and the client are religious, the use of religious elements is more intensive according to the stage of development of the counseling atmosphere. In the case of counselors and clients, the experience of faith and devotion according to their religion can be done as long as it is in accordance with the client's problems and desires to go through the counseling process. The benefits will be seen by the increase in faith and devotion that helps the client in solving his problems. So, for all of that, the counselor must be wise in applying religious elements in counseling, because that belief is very sensitive for a client.

4. Conclusion

Religion and culture can influence each other. Religion influences cultural systems as well as the practices of life. On the contrary, culture can also influence religion, especially in terms of how religion can be implemented and applied in everyday life. No religion is free from cultural influences, because in Indonesian society the mutual influence between religion and culture is very pronounced. The practice of inculturation in religious ceremonies is almost common in all religions.

Islam really values a culture that is embraced in a society because culture is indeed one of the parts, characteristics, and identities of a society that is difficult to separate. Islam does not teach its people to abandon all the cultures of their ancestors and only do what the prophet Muhammad did. Any culture can be maintained as long as it does not conflict with Islamic law. Culture has elements that include patterns of behavior, ideas, values, including religion so that it must be considered and known some information about the client's culture. Information about religious and cultural values is important to communicate as a preliminary consideration in conducting the counseling process to determine the goals of a counselor.

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