

Artikel Rampes

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2 Rampes: Unveiling the Ideal Counselor Traits in the Sanghyang Siksakandang Karesian Manuscript

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ABSTRACT

This study aims to describe the ideal characteristics of a counselor based on the values contained in the *Sanghyang Siksakandang Karesian* (SSK) manuscript. A hermeneutic approach was employed to interpret the meaning of the text from the perspective of guidance and counseling grounded in local wisdom. The findings indicate that the concept of Rampes, mentioned 24 times in the manuscript, serves as the foundation for shaping a counselor's professional, moral, and integrative character. This concept comprises three dimensions: (1) Bakti, which reflects religious awareness as a creature of God as well as a commitment to ethical behavior; (2) Wastu Siwong, a combination of knowledge, skills, and ethics that fosters integrity and professional competence; and (3) Pangimbuh ning Twah, encompassing social and personal competencies that support success in family and community relationships. These three dimensions are interrelated and form a holistic Rampes counselor profile. By internalizing these dimensions, counselors are expected to provide guidance services that are effective, empathetic, and aligned with local cultural values. These findings contribute to the development of guidance and counseling sciences based on local wisdom and strengthen the relevance of culturally grounded approaches in professional counseling practice.

Keywords: Rampes counselor, Sanghyang Siksakandang Karesian, Hermeneutics, Local wisdom

1. Introduction

Guidance and counseling is a discipline that has increasingly evolved and is becoming essential for society. In the educational context, guidance and counseling constitute an integral component that not only plays a role in assisting learners to address various academic and psychological challenges but also contributes to shaping their character

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and readiness for social life (Dahlan, 1988; Kartadinata, 2011). As a professional service, guidance and counseling must be grounded in robust foundations derived from research and in-depth scholarly inquiry to ensure optimal benefits for a wide range of stakeholders, including students, practitioners, economists, academics, and policymakers (Lubis, 2012).

Over time, guidance and counseling have expanded beyond the micro-level focus on individuals, groups, and families, extending into macro-level engagements with communities and broader society. This development has been driven by the need to understand clients' problems more comprehensively, taking into account the social, cultural, and political contexts that contribute to those problems (Arifin & Zaini, 2014). Consequently, research in the field requires an interdisciplinary approach, integrating insights from theology, philosophy, the arts, and other social sciences.

In practice, guidance and counseling involve reciprocal interactions between counselor and client, wherein the counselor serves as a facilitator helping clients achieve specific values and goals in their lives (Williamson, 1958). The effectiveness of such services strongly depends on the counselor's personal qualities, which encompass aspects of personality, insight, skills, and the values they uphold (Fuad, 2009). Therefore, it is important to explore the factors that shape a counselor's personal qualities so as to provide guidance that aligns with clients' needs and their value systems.

As an applied science, guidance and counseling must also consider local wisdom in its practice. Several scholars have proposed that local cultural values should be integrated into guidance and counseling practices. One culturally grounded approach that can be applied in the Indonesian context is to draw upon values embedded in ancient manuscripts preserved across the archipelago. One such manuscript with relevant significance is the *Sanghyang Siksakandang Karesian* (SSK).

In Indonesia, local wisdom serves as a valuable source of norms and values that can enrich understandings of counselors' personal qualities. Each region possesses cultural traditions and values that can inform the development of educators' and counselors' character. Among these, the *Sanghyang Siksakandang Karesian*, an ancient Sundanese manuscript, offers profound philosophical insights on life, morality, and social ethics.

The *Sanghyang Siksakandang Karesian* was first written in 1440 Saka or 1518 CE and is currently preserved in the National Library of Indonesia under catalog numbers Kropak 624 and 630 (Danasasmita, Ayatrohaedi, & Darsa, 1987). The manuscript comprises thirty palm-leaf folios containing teachings on religious life, morality, social welfare, the arts, and various other aspects of Sundanese society in the past. It has been transcribed and translated into modern Sundanese by Atja and Danasasmita (1981), and subsequently into Indonesian by Hamzah (2002).

Previous studies indicate that the SSK not only represents a value system within Sundanese society but also serves as a guide to living a harmonious and culturally rooted life. K.F. Holle, a Dutch researcher, identified the manuscript as early as 1867 as one of the three most important ancient Sundanese texts (Nurwansah, 2013). Its enduring presence affirms that Sundanese society has long possessed a strong value system that can be revitalized within contemporary educational and counseling contexts.

Ki Hadjar Dewantara emphasized that a sound educational system must be aligned with the culture and lived experience of its society (Dewantara, 1977). Educational practices anchored in local wisdom are more readily accepted and more effective in shaping learners' character in accordance with the nation's noble values. This perspective resonates with Harish (2011), who argued that education should cultivate social and cultural awareness to navigate the increasing complexity of contemporary life. Therefore, exploring the values embedded in the SSK manuscript holds significant potential to contribute to the development of culturally grounded guidance and counseling concepts.

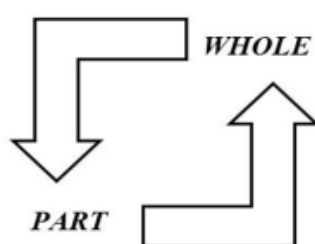


Fig. 1. Hermeneutic cycle.

A review of the existing literature reveals a persistent gap in studies that explicitly identify and articulate the specific values of the SSK that could be integrated into counseling practice. To date, no research has systematically formulated a model of counselors' personal qualities based on the teachings of the SSK. Earlier studies have largely focused on its historical, linguistic, or general value dimensions without examining its applied contribution to the counseling profession in Indonesia. This is the research gap that the present study seeks to address by offering a mapping of values and a model of counselor personal qualities grounded in Sundanese local wisdom as reflected in the SSK.

Accordingly, this study aims to examine the personal qualities of counselors based on the values contained in the *Sanghyang Siksakandang Karesian*. The findings are expected to contribute to the development of guidance and counseling grounded in local wisdom and to inform the formation of counselors who are not only professionally competent but also possess a deep understanding of the cultural and moral values relevant to Indonesian society.

2. Method

This study aims to examine the personal characteristics of counselors based on the values contained in the *Sanghyang Siksakandang Karesian* (SSK) manuscript. To achieve this objective, the research employs a hermeneutic approach within the perspective of guidance and counseling. Accordingly, the study falls within the category of indigenous guidance and counseling research. This approach emphasizes the importance of explicitly considering both the research context (familial, social, cultural, and ecological) and the content (meanings, values, and beliefs) in the design of the study (Kim et al., 2010).

Hermeneutics, in this context, is understood as a method for comprehending and interpreting texts, with particular attention to their historical and existential significance (Palmer, 2001; Rahardjo, 2010; Hidayat, 2011). The study draws upon the hermeneutic principles articulated by Hans-Georg Gadamer, especially the concepts of the hermeneutic circle and fusion of horizons, to explore the implicit meanings related to counselors' character (Gadamer, 2013).

To apply Gadamer's hermeneutic cycle (Fig. 1), the research began by identifying pre-understandings. The researcher reflected on the initial assumptions and prior knowledge held before engaging with the text, including academic background in guidance and counseling and assumptions regarding the ideal qualities of a counselor. Rather than being eliminated, these preconceptions served as a starting point for the process of interpreting the text.

The next step involved an initial reading of both the text and its context, that is, a comprehensive reading of the *Sanghyang Siksakandang Karesian* to understand its structure, historical background, and underlying cultural values. This holistic understanding formed the foundation for interpreting specific parts of the text.

Table 1. Data organization system.

Original Text	Translation	Code
Jaga rang dek luput ing na pancaga/n/ti, sangsara. Mulah carut mulah sarereh, mulah nyangcarutkeun maneh. Kalingana nyangcarutkeun maneh ma ngaranya: nu aya dipajar hanteu, nu hanteu dipajar waya, nu inya dipajar lain, nu lain dipajar inya.	Be vigilant to avoid the <i>pancagati</i> (the five moral failings) so as not to fall into suffering. Do not betray, do not deceive, and do not betray yourself. Betraying oneself means declaring what is false to be true and what is true to be false.	5:1

Note: Code 5:1 indicates that the data were identified on page 5, excerpt 1.

This process continued with an interpretive dialogue between the parts and the whole, whereby selected excerpts were read and analyzed in depth in relation to the manuscript's overall meaning. This process was iterative, following the principle of the hermeneutic circle, in which understanding of the parts informs the understanding of the whole, and vice versa.

Through this dialogical process, the researcher arrived at a fusion of horizons—the merging of the horizon of meaning inherent in the text as a product of classical Sundanese culture with the horizon of the researcher's present-day understanding in the field of guidance and counseling. This fusion generated new, contextually relevant insights.

To systematically organize the data, the study utilized the coding system developed by Patterson and Williams (2002). Each significant excerpt was assigned a numerical code (e.g., 5:1 indicating page 5, excerpt 1). These codes were then grouped into broader categories of meaning, which were subsequently developed into core themes addressing the focus of the research. This system enabled the interpretive process to proceed in an organized, transparent, and traceable manner.

Subsequently, the coding process evolved into categories of meaning and core themes through thematic analysis. As presented in Table 1, each coded excerpt, such as “5:1,” was interpreted to identify the underlying core value it conveyed. For example, excerpt 5:1 was categorized under honesty, which was then developed into the broader theme of moral integrity as the foundation of the counselor's character. This process involved comparing and grouping multiple excerpts with similar meanings to establish broader patterns of interpretation. In this way, the study addressed the central research question: What values shape the personal qualities of counselors according to the SSK?

To ensure the validity and credibility of the data, source triangulation was applied by comparing the results of text interpretation with philological literature, studies on Sundanese culture, and interviews with experts in philology and counseling. In addition, the researcher engaged in continuous discussions with experts through peer debriefing and member checking to obtain clarification and feedback on the analysis. All procedures were systematically documented through an audit trail, thereby enabling traceability and re-evaluation of the findings.

As primary data sources, the study employed the official transcriptions and translations compiled in *Sewaka Darma (Kropak 408)*, *Sanghyang Siksakandang Karesian (Kropak 630)*, *Amanat Galunggung (Kropak 632): Transkripsi dan Terjemahan*, prepared by Danasasmita, Ayatrohaedi, and Darsa (1987). This volume was selected as it represents the only complete and systematic version currently available.

Through this approach and analytical procedure, it is expected that the interpretation of the values contained in the SSK manuscript can be conducted systematically, reflectively, and contextually, thereby offering an authentic contribution to the development of guidance and counseling paradigms grounded in local wisdom.

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Table 2. Passages reflecting the aspect of Bakti (Religiosity) in the SSK.

Original Text	Translation	Code
<i>Sahinga ning guna kreta kena itu tangtu Hyang tangtu Dewata</i>	All things originate from Hyang and the deities.	20:4
<i>Sakala batara jagat basa ngretakeun bumi niskala. Basana: Brahma, Wisnu, Isora, Mahadewa, Siwah.</i>	The voice of the Lord of Time perfects the world. He says: Brahma, Vishnu, Isora, Mahadewa, Siwa.	20:5
<i>Bakti ka batara! Basana: Indra Yama, Baruna, Koera. Besawarma. Bakti ka batara! Basana: Kusika, Garga, Mestri, Purusa, Patanjala, bakti ka batara: sing para dewata kabeh pada bakti ka Batara Seda Niskala. Pahi manggihkeun si tuhu lawan preityaksa.</i>	Devotion to Batara (the Divine)! He says: Indra, Yama, Varuna, Kowara, Besawarma, be devoted to Batara! He says: Kusika, Garga, Mestri, Purusa, Patanjala, be devoted to Batara! Thus, all the deities are devoted to Batara Seda Niskala, who embodies Truth and Existence.	21:1

3. Result

This study aimed to explore the concept of *Rampes* in the *Sanghyang Siksakandang Kare-sian* (SSK) manuscript and its relevance to shaping the personal character of a counselor. This concept was analyzed through an interpretive approach to the SSK text and connected to theories of personality and professionalism in guidance and counseling. The findings indicate that *Rampes* reflects the ideal character of a counselor, encompassing religious commitment, wisdom in conduct (*wastu siwong*), and complementary social competencies (*Pangimbuah ning Twah*). These three aspects are elaborated in the following sections.

The term *Rampes counselor* is introduced in this study to represent the ideal characteristics of a counselor derived and interpreted from the values embedded in the SSK. The word *Rampes* itself appears twenty-four times in the manuscript, indicating its significant meaning and the necessity for further analysis. In Sundanese culture, *Rampes* is often used as a response to the greeting *Sampurasun*. This greeting is typically followed by the phrase *ugia Rahayu Sagung Dumadi*, meaning “may blessings be upon all.” *Sampurasun* originates from the expression *sampura ning ingsun*, which can be translated as “may I be well,” while *Rampes* signifies “(already) well” (Hendriawan, 2013).

Danasasmita, Ayatrohaedi, and Darsa (1987), in their translation of the SSK manuscript, define *Rampes* as something perfect, good, beautiful, and harmonious. Drawing on these layered meanings, the present study defines *Rampes* as the personal qualities of an ideal and professional counselor in carrying out their duties. The interpretive process of these *Rampes* values provided deeper insight into exploring the various aspects that shape the *Rampes* persona. The results of this study were subsequently formulated into three main aspects: (1) *Bakti* (religious dimension), (2) *Wastu Siwong* (wisdom and ethical conduct), and (3) *Pangimbuah ning Twah* (complementary competencies to avoid failure in life).

The first aspect of counselors' personal qualities derived from the SSK is *Bakti*, referring to full awareness of one's existence as a creature of God (religiosity). As shown in Table 2, the manuscript underscores the human obligation to worship, serve, and devote oneself to the Divine.

The second characteristic concerns the concept of deeds and sin, or right and wrong, as two inseparable dimensions of human life. In Table 3, the SSK categorizes human behavior into three types: (1) *Janma wong*, humans in physical form whose conduct approaches that of animals (*janma triyak*) due to wrongdoing; (2) *Janma siwong*, individuals with good character but incomplete mastery of *sanghyang darma* (spiritual knowledge); and (3) *Wastu siwong*, those who embody good conduct, deep knowledge, and skill in understanding life's essence.

Table 3. Passages reflecting the aspect of good conduct in the SSK.

Original Text	Translation	Code
<i>Janma wong ma ngara(n)na: ruana janma kena ten hade yunina, Janma siwong ma. ngara(n)na: rampes yuni rampes bangsa kena acan nyaho di sanghyang darma. Wastu siwong ma ngara(n)na: nu teguh kanyaho, nyaho sanghyang darma, nyaho jero sanghyang ajnyana, ya wastu siwong ma ngara(n)na.</i>	<i>Janma wong</i> are humans in form who exhibit bad behavior. <i>Janma siwong</i> are those whose behavior is good but whose understanding of <i>sanghyang darma</i> (spiritual knowledge) is incomplete. <i>Wastu siwong</i> are those with firm knowledge, mastery of <i>sanghyang darma</i> , and insight into <i>sanghyang ajnyana</i> (the pursuit of wisdom). These are called <i>wastu siwong</i> .	27:5

Table 4. Passages reflecting the aspect of Pangimbu ning Twah in the SSK.

Original Text	Translation	Code
<i>Ini Pangimbu ning Twah pakeun mo tiwas kala manghurip, pakeun wastu di imah di maneh. Emet, imeut. rajeun, leukeun, pakapradana, morogol-rogol, purusa ning sa, widagda, hapitan. karawaleya, cangcingan, langsitan. Jaga rang ngajadikeun gaga-sawh, tihap ulah sangsara. Jaga rang nyieun kebo/a/n, tihap mulah ngu(n)deur ka huma beet sakalih, ka huma lega sakalih. Hamo ma beunang urang laku sadu. Cocooan ulah tihap meuli mulah tihap nukeur. Pakarang ulah tihap nginjeum.</i>	These are complementary behaviors to avoid failure in life and to secure well-being in the household: be cautious, thorough, diligent, persevering, confident, enthusiastic, patriotic, wise, courageous, generous, persistent, and skilled. We cultivate rice fields not to live in hardship. We build gardens so we do not have to ask others for vegetables due to incapacity. We raise livestock to avoid buying or trading for necessities. We keep household tools so we do not need to borrow them from others.	13:3

In Table 4, the third dimension of counselors' personal qualities highlights the understanding of *Pangimbu ning Twah*, which refers to complementary competencies essential for preventing failures in both family and social life.

4. Discussion

4.1. Understanding the concept of rampes

The concept of **Rampes in the Sanghyang Siksakandang Karesian (SSK) manuscript** embodies noble values that reflect perfection, goodness, and harmony in life. Within the context of the counseling profession, this concept provides a foundational framework for shaping the ideal character of counselors who not only possess professional skills but also uphold high moral integrity and spiritual awareness. The interpretative analysis of values in the SSK demonstrates that an ideal counselor must balance religious understanding, wisdom in action, and adequate social competence to deliver effective services to clients.

Rampes consists of three principal pillars: *Bakti*, *Wastu Siwong*, and *Pangimbu ning Twah*, which are dynamically and hierarchically interconnected. These three dimensions do not operate in isolation; rather, they form an integrated personality system. *Bakti* serves as the spiritual foundation underpinning all values and counselor behaviors. This pillar flows into *Wastu Siwong*, representing professional integrity, and manifests concretely in *Pangimbu ning Twah*, or the social competencies applied in practice. Consequently, understanding *Rampes* is not only structural but also causal.

4.2. Bakti: Devotion and obedience to god

The concept of *Bakti* holds a fundamental position in shaping a counselor's character. According to SSK passages 20:4, 20:5, and 21:1, God, referred to as *Batara Seda Niskala*,

is the supreme, invisible force who continuously observes and governs human behavior (Ekadjati, 1995). The text underscores the moral law of cause and effect in Sundanese ethics: good deeds yield goodness, while wrongful acts result in suffering (Nurazizah, 2016). Therefore, individuals are required to practice *Bakti*: complete devotion, reverence, and obedience to God as the highest expression of spiritual value.

More than a religious belief, *Bakti* constitutes both an ethical and existential foundation for counselors. Counselors guided by *Bakti* understand their role not merely as professionals but also as God's creatures entrusted with moral responsibility in every action. This religious orientation fosters sincerity in helping clients, promotes dedication, and upholds honesty and justice in professional services.

This view assumes that each individual possesses a religious instinct—an innate drive toward spiritual practice (Spink, 1963). Carl Jung similarly regarded religion as a fundamental psychological need (Jung, 2017), in contrast to earlier psychologists such as Freud, who labeled religion as a universal neurosis (Meyer, 1988) or an adversarial force (Lannert, 1991), and Ellis, who viewed it as a form of disturbance or psychic illusion (Quackenbos, Privette, & Klentz, 1986). Although some studies have suggested that religion may contribute to depression (Cadwallader, 1991), empirical evidence does not support claims that religion inherently causes mental illness (Bergin, 1989).

Aligned with developments in positive psychology, recent studies have shown that religiosity contributes to psychological well-being (Korkmaz, 2021), resilience, and the quality of interpersonal relationships (Worthington et al., 1996; Miller & Ewest, 2013). Consequently, modern psychological, religious, and spiritual studies are increasingly recognized as significant and constructive (Darajat, 1993; Lines, 2006; Nickles, 2011; Miller & Ewest, 2013; Hidayat, 2016; Linawati & Desiningrum, 2017; Novitasari & Nur, 2017; Novitasari, 2017).

Awareness of being a creature of God encourages counselors to cultivate humility and assume both spiritual and professional responsibility. In practice, this devotion inspires counselors to uphold the function of promoting goodness and preventing harm (*amar ma'ruf nahi munkar*), whether in client interactions or in maintaining the integrity of the counseling profession itself. This responsibility includes preserving professional dignity, adhering to ethical principles, and refraining from exploiting the counselor–client relationship for personal gain. *Bakti* thus acts as a moral anchor linking religious commitment and professional ethics.

Moreover, *Bakti* serves as a core motivational source shaping counselors' attitudes and behavior. Rather than remaining a private spiritual dimension, *Bakti* propels counselors to build professional relationships founded on honesty, empathy, and social responsibility. Counselors who internalize religious values are typically more sensitive to the suffering of others and more motivated to help sincerely. This has direct implications for establishing client trust and facilitating authentic psychological transformation.

Bakti thus becomes the spiritual and moral foundation sustaining professional integrity (*Wastu Siwong*) and drives social competence (*Pangimbuh ning Twah*). Without *Bakti*, integrity risks becoming directionless, and social competence remains superficial. By internalizing *Bakti*, counselors grow into professionals who are not only competent but also whole and dignified in their service.

4.3. *Wastu siwong: Integrity as a professional*

The *Wastu Siwong* pillar represents the culmination of moral integrity and professional competence. This term refers to a level of personal development that integrates profound knowledge, professional skill, noble character, devotion, and a coherent self-concept.

According to SSK 27:5, a *Wastu Siwong* is not merely someone with outwardly virtuous behavior but also one who possesses steadfast knowledge of ethical and spiritual principles as sources of wisdom.

In the counseling profession, this quality is expressed through ethical consistency, professional commitment, and the capacity to engage in reflective and responsible practice. Counselors who achieve this stage not only understand professional ethics conceptually but also embody them consistently in everyday work. This highlights that professional competence grows out of self-awareness, reflective experience, and firmly held spiritual values.

Wastu Siwong inherently depends on the foundational pillar of *Bakti*. Without deep spiritual grounding, professional integrity is vulnerable to personal interests, external pressures, or narrow career ambitions. Religious orientation and the awareness of being accountable to God strengthen a counselor's commitment to ethical standards, especially in the face of complex moral dilemmas. In other words, *Bakti* functions as the inner foundation sustaining the edifice of *Wastu Siwong* professionalism, ensuring fidelity to honesty, justice, and social responsibility.

Intellectual capital constitutes a central element of *Wastu Siwong*. Ulrich (1998) defined intellectual capital as the combination of knowledge, experience, and the capacity to generate value in professional contexts. Willis (2009) emphasized that counselors' intellectual capital encompasses personality, insight, counseling skills, and cultural understanding. However, what distinguishes the *Rampes* approach is that intellectual capital is not merely technical or cognitive but infused with noble and internalized spiritual values. Consequently, *Wastu Siwong* becomes the point of balance between professional competence and moral excellence, rather than merely the accumulation of academic knowledge.

Wastu Siwong also includes cultural intelligence. Counselors with strong integrity are better equipped to navigate cultural diversity, values, and clients' belief systems with empathy and inclusivity (Earley & Ang, 2003). This competence is particularly relevant in pluralistic societies, where counselors must understand clients' cultural identities without compromising professional values (Sanyata, 2006; Corey, 2018). Thus, *Wastu Siwong* not only ensures technical competence but also guarantees ethical sensitivity and the capacity to build equitable relationships with clients from diverse backgrounds.

Integrity as manifested in *Wastu Siwong* bridges spirituality (*Bakti*) and social competence (*Pangimbuh ning Twah*). Counselors with solid integrity more readily cultivate trust with clients, which is essential for successful counseling. Additionally, *Wastu Siwong* strengthens professional commitment, enabling counselors to maintain consistent service even under emotional strain. This is why *Wastu Siwong* is described as the stabilizing center of the entire *Rampes* character framework.

4.4. *Pangimbuh ning twah: Complementary for social competencies*

The third pillar, as described in SSK 13:3, emphasizes that *Pangimbuh ning Twah* is not only relevant to social relations but also serves as a practical ethical guide for daily life. The manuscript underscores that social competence and resilience are prerequisites for personal dignity, independence, and avoidance of dependency that erodes self-respect.

Pangimbuh ning Twah represents the tangible integration of matured religious (*Bakti*) and professional (*Wastu Siwong*) character. In counseling, this dimension manifests as the social and personal competencies necessary to build effective relationships with clients and the broader community.

The indicators of *Pangimbuh ning Twah* (Table 5) in the SSK manuscript illustrate the integration of moral qualities, social competence, and professional skills that mutually

Table 5. Indicators of *Pangimbuh ning Twah*.

No.	Competency	Description
1	<i>Emet</i>	Valuing small details.
2	<i>Imeut</i>	Being meticulous and not acting hastily.
3	<i>Rajeun</i>	Creative and innovative.
4	<i>Leukeun</i>	Persistent and resilient.
5	<i>Pakapradana</i>	Self-confident and responsible.
6	<i>Morogol-rogol</i>	Enthusiastic and unafraid of challenges.
7	<i>Purusa ning sa</i>	Heroic spirit and commitment to justice.
8	<i>Widagda</i>	Wise and prudent in decision-making.
9	<i>Gapitan</i>	Willing to sacrifice for one's convictions.
10	<i>Karawaleya</i>	High empathy toward others.
11	<i>Cangcingan</i>	Agile and not easily discouraged.
12	<i>Langsitan</i>	Quick to recognize and seize opportunities.

reinforce each other. The dimension of perseverance and resilience is reflected in *leukeun*, which denotes persistence in overcoming obstacles, and in *morogol-rogol*, referring to high enthusiasm and courage in facing challenges. The qualities of thoroughness and prudence are evident in *imeut*, which emphasizes carefulness and the habit of not rushing, and in *widagda*, which represents wisdom in making important decisions. In relation to building interpersonal relationships, *karawaleya* serves as the foundation of deep empathy toward others, while *cangcingan* stimulates agility, steadfastness, and a disposition not easily discouraged in assisting clients.

Professional responsibility is embodied in *pakapradana*, which signifies self-confidence balanced with a high sense of responsibility, and in *purusa ning sa*, the commitment to justice and moral courage. The dimension of innovation and personal development is captured by *rajeun*, which conveys creativity and the capacity to innovate, and *langsitan*, referring to the ability to seize opportunities appropriately. Meanwhile, *emet* underscores the importance of attention to small details, which often forms the basis of sensitivity in reading the dynamics of counseling. Finally, *gapitan* affirms the courage to sacrifice for one's convictions and noble principles.

A counselor who possesses *Pangimbuh ning Twah* will grow into an adaptive and responsive professional who can sensitively perceive the emotional needs of clients. This competence shapes a counselor with strong character who is able to fulfill professional roles grounded in empathy, integrity, and a high degree of situational intelligence.

It is important to note that *Pangimbuh ning Twah* does not emerge spontaneously but rather results from the profound internalization of the spiritual values of *Bakti*, which cultivate inner integrity, as well as the professionalism of *Wastu Siwong*, which forms ethical proficiency. Therefore, *Pangimbuh ning Twah* can be understood as the natural outcome of nurturing more fundamental values.

4.5. Hierarchical relationships among the Ramples pillars

The development of the ideal counselor's character in *Sanghyang Siksakandang Karesian* progresses gradually, beginning with the spiritual dimension and culminating in social actualization. The relationship among *Bakti*, *Wastu Siwong*, and *Pangimbuh ning Twah* is both functional and hierarchical (Fig. 2). Spirituality becomes the source of commitment; commitment fosters the maturation of professional integrity; and integrity provides the foundation for the manifestation of social competence.

The first pillar, *Bakti*, constitutes a firm foundation underpinning the entire structure of character. *Bakti* generates a transcendental awareness that counseling is not merely a

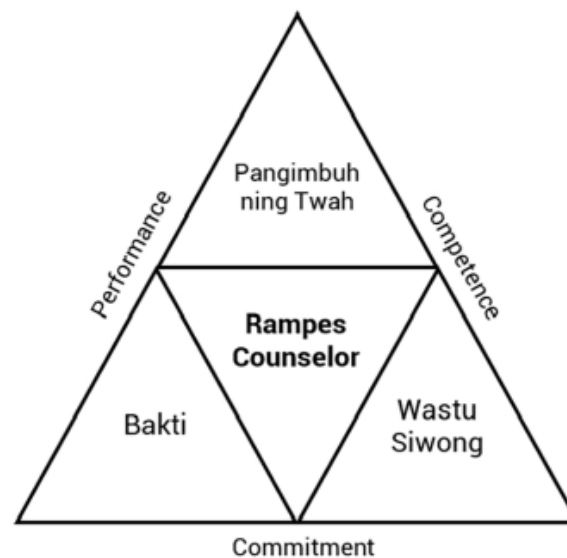


Fig. 2. The Rampes counselor character model.

technical interaction but an act of devotion to God and a profound ethical commitment. From this awareness emerges an internal motivation that drives the counselor to perform their professional duties sincerely, honestly, and responsibly. Without *Bakti*, professionalism tends to be reduced to an empty formality that easily collapses in the face of moral pressures, conflicts of interest, or the temptations of pragmatism.

The second pillar, *Wastu Siwong*, represents the transformation of religious orientation into tangible professional integrity. At this stage, spiritual values are actualized through mastery of knowledge, work ethics, intellectual proficiency, and emotional maturity. Individuals described as *Wastu Siwong* are those whose understanding is robust, who comprehend *sanghyang darma*, and who can internalize the deepest meaning of their role in service. *Wastu Siwong* encompasses not only technical competence but also a commitment to carrying out counseling functions responsibly. The process of forming this integrity demonstrates that professionalism within the Rampes framework is not an instant product but rather the fruit of the internalization of spiritual conviction and repeated practical experience.

The third pillar in the Rampes model is *Pangimbuh ning Twah*, which represents the concrete achievement of adaptive social competence and relational qualities. This competence includes empathy, perseverance, creativity, moral courage, and the ability to establish harmonious relationships with clients and the broader community. Dewi, Noor, and Alamsyah (2015) emphasize that individual commitment plays a significant role in building dynamic competence. Similarly, Ulrich (1998) refers to the combination of commitment and competence as intellectual capital, a construct of knowledge, skills, and beliefs that collectively determine performance quality. In the Rampes model, the *Wastu Siwong* personality constitutes a form of intellectual capital grounded in the religious values of *Bakti*, which directs its actualization into *Pangimbuh ning Twah*.

The competencies underlying *Wastu Siwong* are developed through the integration of conceptual knowledge, technical skills, personal character, and altruistic motives. When this internal commitment is strong, a counselor's capacity is assessed not only by professional aptitude but also by the sincerity of service that upholds human dignity. The combination of spiritual, ethical, and intellectual values becomes the driving force for advancing *Pangimbuh ning Twah*, so that social competence actualized in counseling relationships authentically reflects the wholeness of the Rampes character.

The Rampes model also offers a critical alternative to Western paradigms that tend to emphasize technical, individualistic, and secular aspects. In contrast, Rampes positions spirituality as the principal element that animates professionalism and social performance, conceptualizing counseling as a comprehensive practice that integrates purity of intention, mastery of competence, and social responsibility within a contextual and authentic framework of local wisdom.

5. Conclusion

2
This study reveals that the ideal characteristics of a counselor, from the perspective of the *Sanghyang Siksakandang Karesian* (SSK) manuscript, are embodied in the concept of *Rampes*. This concept serves as a value-based foundation for shaping an integrative counselor character that combines spirituality, professionalism, and social competence.

The main findings indicate that *Rampes*, which comprises three hierarchical pillars: *Bakti* (religious awareness as the foundation of commitment), *Wastu Siwong* (professional integrity grounded in knowledge and ethics), and *Pangimbuh ning Twah* (social competence as concrete manifestation) provides a comprehensive and contextual conceptual framework for defining a counselor profile that is not only technically oriented but also rooted in transcendental values and Sundanese local wisdom.

This model makes a significant contribution to enriching the discipline of guidance and counseling by offering an alternative paradigm that emphasizes spirituality as a source of ethical motivation, personal integrity, and harmonious social performance. As such, the model is relevant for application in multicultural contexts and in addressing the increasingly complex demands of contemporary guidance and counseling practice.

5 Author contributions

All authors have equal contributions to the paper. All the authors have read and approved the final manuscript.

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Data availability statement

The datasets generated during and/or analysed during the current study are available from the corresponding author on reasonable request.

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