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Internalization of Huma Betang Cultural Values through Narrative Counseling for Elementary Education Students



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Abstrak

Masyarakat suku Dayak di kota Palangka Raya telah menjadikan falsafah “Budaya Betang” sebagai nilai budaya yang mengatur kehidupan bersama masyarakat dengan pemahaman “dimana bumi dipijak, disitu langit dijunjung”. “Budaya Betang” ini juga memberikan makna bagi masyarakat suku Dayak untuk mampu menghargai adat yang berlaku di lingkungannya, sehingga diharapkan dapat menciptakan kondisi kota Palangka Raya yang aman dan damai tanpa adanya perpecahan, dan konflik. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan *hermeneutika gadamerian* untuk menafsirkan internalisasi nilai-nilai “Budaya Betang” melalui konseling *narrative*, baik yang bersifat simbolik, kebahasaan dan non kebahasaan bagi siswa pendidikan dasar di kota Palangka Raya. Penelitian ini menghasilkan temuan bahwa internalisasi nilai-nilai budaya “huma betang” melalui pendekatan konseling *narrative* bagi siswa pendidikan dasar di kota Palangka Raya terdiri nilai kejujuran, kebersamaan, kekeluargaan, gotong royong, dan toleransi. Internalisasi nilai-nilai budaya “huma betang” yang telah dilakukan oleh konselor bagi siswa pendidikan dasar di kota Palangka Raya telah mampu membantu siswa dalam mengalami perubahan terhadap pemahaman dan keterbukaan diri melalui penggunaan bahasa siswa ataupun tindakan yang mereka lakukan terhadap penyelesaian masalah yang dialaminya

Abstract

The Dayak people in the city of Palangka Raya have made the philosophy of “*huma betang*” culture as a cultural value that regulates life together with the community with the understanding “where the earth is set, the sky is upheld there”. This “*huma betang*” culture also gives meaning to the Dayak people to be able to respect the customs that apply in their environment, so that it is hoped that it can create a safe and peaceful condition in the city of Palangka Raya without division and conflict. This study uses a qualitative research method with a gadamerian hermeneutic approach to interpreting the internalization of the values of “*huma betang*” cultural through narrative counseling, both symbolic, linguistic and non-linguistic for basic education students in the city of Palangka Raya. This study resulted in the finding that the internalization of “*huma betang*” cultural values through a narrative counseling approach for primary education students in Palangka Raya city consists of values of honesty, togetherness, kinship, mutual cooperation, and tolerance. The internalization of “*huma betang*” cultural values that have been carried out by counselors for basic education students in the city of Palangka Raya has been able to help students experience changes in self-understanding and openness through the use of students’ language or the actions they take to solve the problems they experience.



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INTRODUCTION

Character education is an education of character and manners in which there are aspects of knowledge, aspects of feelings and aspects of behavior or actions (Suryana, 2016), that reflect the noble values of the nation's culture, namely the value of love for God and truth, a sense of responsibility, discipline, independence, honesty as well as trust, respect and courtesy, have compassion, concern and cooperation, self-confidence, creative, never give up, justice, kindness and humility, and tolerance and love peace (Puspitasari, 2016). The development of character values in the education process in Indonesia is inseparable from the development of local cultural values that are adopted and used as the way of life of the Indonesian people (Yunus, 2013). So that the development of culture-based education begins to continue to be developed, this can be seen from the many wisdoms of local cultural values which are the values of national character that are implemented in the daily life of students (Utami & Fadhli, 2020).

Palangka Raya City is the capital city of Central Kalimantan Province which is inhabited by Dayak people and has very thick cultural values as a philosophy of life, control and order (Labolo et al., 2018), as well as a regulator of behavior and character of the people of Palangka Raya city in their lives (Raihani, 2014). The cultural values of the Dayak tribe that are implemented in the people of Palangka Raya city tell about how the origin of humans was created and the formation of this universe (Misrita & Elbaar, 2019; Sendayu & Sunaryo, 2020), which is symbolized by "*batang garing*" (tree of life) and "*huma betang*" (big house). In addition, the cultural values of the Dayak tribe in the people of Palangka Raya city come from the belief in "*kaharingan*" (Gelgel & Utama, 2018; Zulfauzan, 2018), which is a belief that believes in all forms of objects and creatures that have "*gana*" (spirit) and strongly believes that there is only one God that must be believed namely "*ranying hatala langit*", which is God who created all the contents of this universe.

The people of Palangka Raya city are one of the cities in Central Kalimantan Province which have a lot of cultural diversity, and this can be seen from the many different Dayak tribes who inhabit the city of Palangka Raya (Hartati et al., 2019). The characteristics of the Dayak tribe are not only visible on differences in

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ethnicity, religion and race, but also from the language and customs between Daya tribes in the city of Palangka Raya (Schiller, 2007). Even so, the differences between Dayak tribes have made the people of Palangka Raya city prone to experiencing problems and conflicts, however, the Dayak people in the city of Palangka Raya have tried to maintain harmony and peace by making the cultural value "*huma betang*" as a philosophy of life and ethnic identity. Dayak in the city of Palangka Raya in acting, behaving and having good manners, and obeying the prevailing community laws in the city of Palangka Raya.

The values of "*huma betang*" in the people of Palangka Raya city are cultural values symbolized by a traditional building or traditional house for the people of Central Kalimantan, especially the Dayak tribe in the form of a large, elongated stilt house building in which many families live (Rahmawati et al., 2018). The values of "*huma betang*" are very full of the cultural values of the Dayak tribe as an order of values and life guidelines for the people of Palangka Raya, including traditional buildings that can be occupied by many families with one leader of the head of "*betang*" who are able to live in harmony, peace, mutual cooperation, respect for togetherness, uphold honesty and tolerance (Karlani et al., 2018). The cultural values of "*huma betang*" which have become the life guidelines for the people of Palangka Raya city are very appropriate if they are applied in everyday life to the people of Palangka Raya city which aim to create a society that is safe, peaceful, respect honesty, tolerance and maintains harmony between people. ethnicity, religion, and race in the city of Palangka Raya (Octaviani, 2018).

The historical experience of the Dayak tribe has made the cultural philosophy of "Huma Betang" as a cultural value that regulates life with the people of Palangka Raya city with a view where the earth is stepped, where the sky is upheld (Rahmawati et al., 2018). The meaning of this understanding is that the people of Palangka Raya city must be able to respect the customs that apply in the area of the indigenous community concerned, so that a safe and peaceful community condition can be created without the funds of divisions, problems and conflicts (Octaviani, 2018). Based on the results of the need assessment conducted by researchers in several elementary education schools in Palangka Raya city, it shows that there is

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a significant need in the personal-social field, especially in terms of the ability to develop and implement character education values in basic education students, as well as the ability to communicate what what students want, feel, and think in others. Thus elementary education students really need very intensive handling of students' personal social problems.

In schooling settings in order to help solve problems faced by elementary education students, one of the activities that can be carried out by school counselors is to provide counseling to basic education students. Based on the results of research on the implementation of counseling conducted by Sexton et al. (1997), it is reported that counseling with children and adolescents is as effective as counseling with adults. In addition, research conducted by Walker et al. (2010), counseling is also effective for children in elementary education.

In realizing professional counseling services in elementary schools, counselors are expected to have the ability to be skilled, master, and apply certain strategies effectively and efficiently which of course also pay attention to the context and personality of students (Luddin, 2010). In other words, an effective and efficient time is needed, especially when the counselor conducts special interventions through counseling with certain approaches (Arifin, 2013). The impact of a shortage of time and several procedures on a counseling approach certainly creates the impression that the counseling is unprofessional. Therefore, to conduct individual counseling of students, counselors should look for approaches that are more effective and efficient (Charlesworth & Jackson, 2004).

Postmodern counseling approaches are chosen as answers to lifestyle and changes in social situations that tend to be simple in dealing with life problems that have meanings, language that is creating, social and accepting (Adi, 2013). In addition, the postmodern counseling approach is conceptualized that reality or truth can be constructed by the individual or social group (Setiawan, 2018). The narrative counseling approach is a counseling approach that is postmodern in style. If further studied, this narrative counseling approach is included in the category of brief therapy, which is a specific approach or a different model from other theory and

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practice, but is more representative of time limited counseling, understanding the context of the problem and concentration. for the future (Fadilah, 2015).

Based on the description above, this research wants to explore more deeply about the internalization of cultural values of “*huma betang*” through the process of implementing narrative counseling, with the hope of finding local cultural values of the people of Palangka Raya city that can contribute to personal development and independence. social basic education students through the narrative counseling process, so as to create awareness for basic education students to realize ethics of cultural tolerance in respecting cultural differences through multi-cultural counseling with narrative counseling techniques.

METHODS

This study used a qualitative method using a type of Gadamerian hermeneutic approach, which is an approach used to interpret textbooks or text notes. The gadamerian hermeneutic approach in this study is used to interpret the “*huma betang*” cultural values in the process of implementing narrative counseling, whether symbolic, linguistic or non-linguistic (Gumilang, 2016). In this article, the writer tries to identify the meaning or internalize the meaning contained in the cultural values of “*huma betang*” in the process of internalizing the cultural values of “*huma betang*” through narrative counseling to obtain an overview of the character values of elementary education students in Palangka Raya City (Jannah & Ramli, 2019). In this narrative counseling, students are invited to be able to separate themselves from the dominant stories that have been internalized within them, and invite elementary education students to be able to rewrite new stories that come from their daily life experiences, so that the competence of basic education students in increasing character values by internalizing the cultural values of “*huma betang*” can be seen.

RESULT AND DISCUSSION

1. Actualization of “*Huma Betang*” Cultural Values in Basic Education Student Learning.

The cultural values of “*huma betang*” in the life of the people of Palangka Raya city, can be seen in the “*belum bahadat*” (cultured life) and the spirit of “*isen mulang*”. “*Belum bahadat*” is an interpretation of the daily life of the Dayak Ngaju tribe which teaches that everyone must live in civilization. The provision of “*belum bahadat*” applies to everyone, which is taught starting from children, adolescents, youth. “*Belum bahadat*” is also required of adults, both those who are rich or poor, and those who are of rank or ordinary citizens. The role of customs in the social order of life that has been taught to elementary education students, among others:

First, there are customs which teach that every student of elementary education is obliged to respect their parents, teachers, and others who are elders. Although it is not like what has been taught in Javanese or Banjarese people, the respect of elementary education students for their parents is not only showing respect through behavior, but also in soft language. Elementary education students have also been taught how to behave and speak politely as a sign of respect for their parents, teachers, and others who are older, and also elementary education students are not allowed to call parents, teachers, and other older people by the title name.

Second, customs have also taught every elementary education student to pay respect to those who are married and have children, and it will be more respectful to call them by names that are adjusted to the level of their status lineage. Customs have also taught elementary education students that men and women must respect each other. This is evidenced in “*tandak batang garing*”, where the language of the male sängen is called “*habatang garing, habaner garantung, habasung runjan*”, while women are called “*balimut bulau pasihai runjan*”. In addition, men are also obliged to respect, protect and maintain the dignity of women and their families. If men harass women through words, attitudes and

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actions, then they can be charged with a “*singer*” (fine) adjusted to the customary law in force in the city of Palangka Raya (Sendayu & Sunaryo, 2020).

Based on the role above, the cultural values “*huma betang*” taught to elementary education students in Palangka Raya city are values that have been around for a long time, but along with the many attacks from foreign cultures that do not necessarily have cultural values that are in accordance with the people of Palangka city. Raya began to be able to get rid of the cultural values of “*huma betang*”. The cultural values “*huma betang*” taught to elementary education students in Palangka Raya city contain at least four important values, namely: honesty, equality, togetherness and tolerance. These values are applied to learning for basic education students together to realize “*belum bahadat*” living behaviors. If all of these behaviors can be carried out properly, life will be actualized “*belum penang hinjai simpei*” in the daily life of basic education students, namely living side by side, in harmony and peace for the sake of the welfare of living together in the future.

The cultural values of “*huma betang*” which are taught to elementary education students have the following meanings: (1) the value of honesty and the value of tolerance contain the core values of the “*huma betang*” philosophy; (2) the value of tolerance and the value of honesty are the main and important values of the “*huma betang*” philosophy, which is symbolized as a large “*betang*” house in which there are various kinds of religions, tribes and races and different languages. Cultural values of “*huma betang*” teach basic education students to have tolerance, mutual respect, mutual motivation, mutual honesty and reminding each other in carrying out worship in accordance with their respective beliefs and beliefs, so that the picture of multireligious community life is bound by customary law (Wulansari, 2017; Zakaria et al., 2020), which is enforced in the city of Palangka Raya through unwritten rules and is well understood and correctly.

In the regional regulation of Central Kalimantan Province Number 16 of 2008, it has been explained that what is meant by the culture of “*huma betang*” is a living behavior that upholds the values of honesty, equality, togetherness and

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tolerance and obeying the law. The culture of “*huma betang*” as a socio-historical culture has local wisdom values which consist of: the value of equality among humans, brotherhood, kinship, *belum bahadat*, and *hapadat basara*. Cultural values of “*huma betang*” taught to elementary education students, at least teach elementary education students to know the historical meaning of life values as a reflection of past history that should be upheld as a guide for their future life, and also build awareness of elementary education students as future generations. The cultural values of “*huma betang*” can also be used by elementary school counselors through a multicultural counseling process. The counselor can apply cultural values “*huma betang*” to form multicultural competence in the counselor in carrying out his duties to help elementary education students in overcoming their problems, one of which is through the counseling process.

2. Focus on Narrative Counseling Approach for Elementary Education Students

The narrative counseling approach that has been applied to elementary education students in the city of Palangka Raya is a postmodern counseling approach. If studied further, this narrative counseling approach is included in the category of brief therapy. This narrative counseling approach was first introduced by White and Epston, who are known as counselors who are able to develop approaches that are very different from the main stream of therapy. According to White and Epston, using narrative stories in short therapy. According to White and Epston, we live our lives with stories about ourselves that we have told others and others have told about us. In other words, it can be concluded that the individual constructs the meaning of life in an interpretive story.

The key concept in implementing the narrative counseling approach for basic education students in Palangka Raya city has been implemented by several experts, including Winslade and Monk (1999), Winslade, Crocket and Monk (1997), McKenzie and Monk (1997) and Freedman and Combs (1996). The key concept of the narrative counseling approach that has been carried out by several

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counselors for basic education students in the city of Palangka Raya can be described as follows:

First, the counselor asks each elementary education student to tell their most predominant life stories and experiences about their culture and family. *Second*, the counselor will get some narratives of stories that do not match between the dominant story and the actual life experiences of elementary education students, especially the narrative of their life stories that feel miserable and oppressed from their culture and their families. *Third*, after finishing telling the story, the counselor uses a narrative counseling approach to help these students, by externalizing the problems they face by seeing various stories that exist outside of themselves, so that later they can help students identify the results of sparkling moments, and help students to escape from the grip of the dominant story.

Fourth, the results of the sparkling moment and the main point of student problems, the counselor will use in taking a position as someone who “doesn't know” about any problems that are being faced by elementary education students, this aims to make students the most experts about his story or story and more experts how to change all his self-story. *Fifth*, at the time of the last session, elementary education students will be invited back by the counselor, to share their knowledge with other students, so that these students can benefit the future of basic education students themselves and other students. *Sixth*, the counselor uses a narrative counseling approach for elementary education students in the city of Palangka Raya, which aims to help elementary education students recall their stories and experiences to later apply new stories in their lives, and help students complete the life transition from children to adolescents.”

Basically, the focus of the narrative counseling approach that has been applied by the counselor is in accordance with that stated by Corey (2015), namely building a collaborative approach with basic education students through giving special attention to them by listening to their stories and experiences and using various questions as a way to invite students to facilitate their exploration. In addition, the counselor also avoids diagnosis and labelling students, accepts all descriptions that come from a problem they face, helps students map the

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effects of the problems they face in their daily lives, and helps students separate themselves from stories and experiences. which has been internalized, thus providing an open space for the creation of new life stories for these students.

Elementary education students go through life with stories and personal experiences that are conveyed to the counselor as well as stories other students are told about them. These stories and experiences shape the constructed reality and come from what students see, feel and do. Stories and experiences about his life will grow from conversations in social and cultural contexts. Students in getting counseling through the narrative approach do not have a role as hopeless victims of pathology, but students appear as enthusiastic figures and have clear stories and experiences to tell. These stories and experiences, not only transform students, but also make the counselor special to be a part of the process (Corey, 2015; Monk et al., 1997).

In addition, all counselors' efforts in using the narrative approach in Palangka Raya city have focused on being someone who is able to listen to all the stories and experiences of students, without the condition of blaming, but the counselor has given affirmation and appreciation to these students. Counselors have been able to encourage students to convey absolute decisions by not seeing the elements between good and bad in the situation they are facing. Counselors have also tried to help students find alternative possibilities for students to modify the stories and experiences they face, without dropping what they have felt from their stories and experiences. This is also in accordance with Corey (2015), that the counseling with the narrative approach given to students will be successful, if they are in three conditions, namely: students do not feel that they are being judged, students accept counselor input without any conditions, and students are given the opportunity by the counselor to tell stories and past experiences.

3. The Process of Internalizing "Huma Betang" Cultural Values through the Narrative Counseling Approach for Elementary Education Students

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In practice, counselors who have used a narrative counseling approach for basic education students in Palangka Raya city are always optimistic, emphasize respect for and acceptance of their students, respect their students' knowledge and are able to be good listeners of all the stories and experiences that students tell, without any disturbance. . When counselors hear the stories and experiences of their students, they are able to remember in detail by providing evidence of the students' competence in dealing with these problems.

Counselors are very focused on the capacity of their students to present students with creative and imaginative thoughts. The counselor also never assumes that what he already knows is more knowledge and experience about the life of his students. In practice, counselors always see students as active people who are able to convey the meaning of the stories and experiences they have faced so that later the process of change experienced by students can be facilitated by students themselves without excessive direction from the counselor. Based on this description, it can be understood that the counselor in internalizing the narrative counseling approach for basic education students is an activity to help students separate themselves from past stories and experiences that are internalized in themselves and invite students to rewrite stories and new experiences in the future.

The stages of the process of internalizing the cultural values of "huma betang" through a narrative counseling approach for elementary education students in the city of Palangka Raya, can be described briefly in the following description:

First, the counselor is able to collaborate with students who receive counseling, so that the implementation of problems is equally acceptable to both parties. Second, the counselor is able to symbolize the problems faced by students by incorporating the values of "*huma betang*" in the students, especially regarding honesty, togetherness, kinship, mutual cooperation, and tolerance. Third, the counselor examines more deeply how these problems can disturb, dominate, and discourage students. Fourth, the counselor invites the students to see the stories and experiences they have experienced from various perspectives

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by internalizing the cultural values of “*huma betang*” in each event. Fifth, counselors find times when students are not driven by their problems by looking for exceptions to the problems they face.

Sixth, counselors find historical evidence that encourages new views of students as people who are competent enough to get out of the pressure of the problems they face. Seventh, the counselor asks students to carry out various speculations from their future, and when students have been able to get out of stories and experiences that are saturated with their past problems, students will be asked by the counselor to make stories and experiences that are different from their previous lives, by internalizing the value of honesty, togetherness, kinship, mutual cooperation, and tolerance. Eighth, counselors become good listeners and communicators to understand new stories and experiences from students, so that students are able to arouse their enthusiasm to open new stories and experiences that are adapted to the cultural values of “*huma betang*”, especially about honesty, togetherness, kinship, mutual cooperation, and tolerance.”

The narrative counseling approach through cultural values “*huma betang*” carried out by counselors for basic education students in Palangka Raya city is in accordance with the concept put forward According to Monk et al. (1997) and Winslade & Monk (2006) that the conversations counseling with a narrative approach has formed an advancement for basic education students that contains changes in stories and experiences from a problem to an externalization of new problem descriptions; students are able to map the problems they face by internalizing the values of honesty, togetherness, mutual cooperation, kinship, and tolerance; The counselor has been able to listen to the strengths or abilities that exist in students through the problems they face based on their stories and experiences; and the counselor has been able to internalize the values of “*huma betang*” in students to create new stories and experiences and document some of the achievements that have been made.

Based on the description above, it can be understood that the process of internalizing the cultural values of “*huma betang*” through a narrative counseling approach for basic education students in the city of Palangka Raya has been

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implemented properly in accordance with the practice, technique, and procedure, and it is believed that cultural values “*huma betang*” has been able to remove students from old stories and experiences by building new stories and experiences for students by internalizing the values of honesty, togetherness, mutual cooperation, kinship, and tolerance. Because basically, the occurrence of problems in students originates from the internalization of bitter stories and experiences in the past, causing students to be less concerned about changes in their environment and sometimes acting outside of the cultural values that apply in their environment.

CONCLUSION

The results of this study resulted in the finding that *first*, the counselor's efforts in using a narrative approach in Palangka Raya City were focused on being someone who was able to listen to all the stories and experiences of students, without condemning blame, but the counselor had given affirmation and appreciation. these students. The counselor has been able to encourage students to convey absolute decisions by not seeing the good and bad elements in the situation they face. Counselors have also tried to help students find alternative possibilities for students to modify the stories and experiences they face, without removing what they feel from their stories and experiences. This is also in accordance with Corey (2015), that counseling with a narrative approach given to students will be successful, if it is in three conditions, namely: students do not feel judged, students receive counselor input without any conditions, and students are given the opportunity by the counselor to tell stories. and past experiences. *Second*, the process the internalization of “*huma betang*” cultural values through a narrative counseling approach for primary education students in Palangka Raya city consists of values of honesty, togetherness, kinship, mutual cooperation, and tolerance. The internalization of “*huma betang*” cultural values that have been carried out by counselors for basic education students in the city of Palangka Raya has been able to help students experience changes in self-understanding and openness through the use of students language or the actions they take to solve the problems they

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experience.

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