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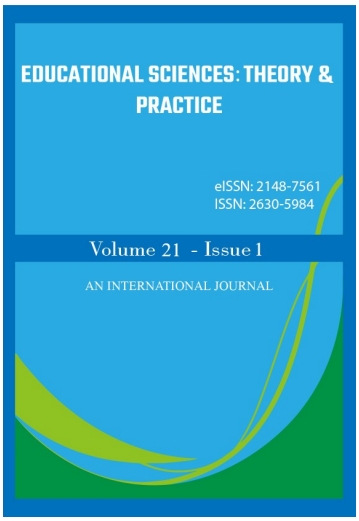

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Article

Internalization of Huma Betang in Cultural Counselling: Learning Perspective

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Abstract

This study was inspired by the wisdom and philosophy of the Central Kalimantan Dayak tribe named Huma Betang philosophy. The Betang philosophy symbolizes the journey of nobleness and self-wisdom of the Dayak people. It transcends the boundaries of collective awareness about unity within the diversity to internalize cultural values. This study attempted to identify the philosophical values of Huma Betang from a cross-cultural counseling perspective, and to understand the internalization of Huma Betang philosophy in students and its implementation in their behavior. The study used participatory qualitative methods, statistical quantitative techniques and purposive sampling. The data was collected through observation, interviews, and documentation for qualitative analysis and pre-test and posttest method for quantitative analysis. The results of this study revealed four values of Huma Betang's philosophy in the cross-cultural counseling context namely, namely, Hapahari, Handep, Belom Bahadat, and Hapakatkula. It was also known that the values of Huma Betang philosophy can be internalized through transformation, transactions, and trans-internalization, three principles to be practiced by students. The study recommends implementing Huma Betang's philosophical values actually in students' behavior, to develop as a sense of unity and continuity, cooperation, and mutual respect. It is also suggested to instill the values of Huma Betang philosophy as permanent element in the process of education and learning in schools and colleges.

Keywords

Internalization • Huma Betang philosophy • cross-cultural counseling • Indonesia

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Introduction

Cultural values and products are the results of local wisdom, which are assets of nations that value the nobility of self-identity (Toharudin & Kurniawan, 2017). Globalization and technological developments impact existing local cultures and threaten their preservation and originality (Pieterse, 2019). Huma Betang, a colloquial term, means "big house" is inhabited by people from different religions who maintain harmony and peace (Apandie & Daniel Ar, 2019; Zainuddin, 2012). The tradition has been followed since the existence of one single Betang house in Dayak tribe in Central Kalimantan (Zainuddin, 2012). The philosophy of high tolerance and cooperation has been the norm of this tribe and a cultural attitude of this community to show mutual respect to others.

Huma Betang also symbolizes cultural and noble values, commonly referred to as 'local wisdom' and is used as a shared place for the community (Aenurofik & Gunawan, 2019). The current status of Huma Betang in the Dayak community shows a psychological tendency towards obsolescence in everyday life (Susanti et al., 2017). The pattern of contemporary life and the individualistic spirit of independent living encourage children to abandon this sublime product of cultural origin (Bamba, 2017). Some of the younger generations, who are also students, pursue higher education by accepting scientific and technological development (Martín-Gutiérrez, Mora, Añorbe-Díaz, & González-Marrero, 2017). Thus, under the influence of technology and globalization, they show reluctance to adapt to the values of local wisdom (Albantani & Madkur, 2018; Bahri, Kusumawati, & Nuraini, 2017; Setiawan, Innatesari, Sabtiawan, & Sudarmin, 2017). This exacerbates the identity of the next generation, which has resulted in Betang gradually losing its meaning and significance. Huma Betang has also been accepted as a macro concept of social and cultural development that integrates elements of mutual support, symbolized as a Big House or a place for a religiously and culturally plural society to live in (Suprayitno, Triyani, & Pratiwi, 2019). Living together with other members of the group in a large house with numerous roomsand under the tribal leadership known as Bakas Lewu symbolizes togetherness of the community (Karliani, Lion & Sakman, 2018).

Huma Betang as one of the icons of Dayak culture must be continuously maintained and developed to explore and preserve the values and philosophies it represents (Anis & Arisanty, 2017). It is a pearl that should be explored, used with responsibility and preserved as inheritance of the Dayak culture for the next generation (Windiarti, Prabowo, Qamaruzzaman, & Sam'ani, 2018). Betang must be saved from the process of marginalization and cultural extinction associated with the widely prevalent effects of globalization (Potter, 2008; Kopar, 2018; Hadi & Muhammad, 2019; Mogano & Mokoele, 2019; Chico et al., 2019; Atik & Erkan Atik, 2019; Hove & Troskie, 2019; Ay & Zeynep, 2019; Galatti et al., 2019). Cultural observers are required to weaken the tendency for cultural degradation and to save Dayak cultural values from extinction (Haeruddin, Johan, Hairah, & Budiman, 2017). Such a concern can utilize public space wisely and intelligently to publicize cultural values through various regional, national, and international media and forums (Ngidang, 1993).

The fear of extinction of culture or its indigenous cultural identity remains as long as the culture is open to the inclusion or penetration of other values from outside the Dayak society (Crevello, 2004). As a cultural product, Huma Betang is a strong embodiment of the philosophy of life that supports the wisdom of the Dayak community (Sutrisno, Hardiman, Pandelaki, & Susi, 2019; Manamela & Molapo, 2019; McFarlane et al., 2018). The supporting pillars of the Betang are honesty, equality, togetherness, customary law, and national law that supports the principle of life. "Belom Bahadat," which means life that upholds civilization and politeness, and "Belom Penyang Hinje Simpe," which denotes values of peaceful co-existence, equality, tolerance, and civility are two main terms associated with Huma Betang (Rahmawati, Kumbara, & Suda, 2018). A study revealed that these values are inseparable from Dayak culture (Pelu and Tarantang, 2018). The strength of these components represents the core values of Betang. Fostering these values in young

people through cultural methods is required to preserve their existence. Cross-cultural counseling is one such method which can be applied to the learning process in subjects such as personality psychology, communication science, citizenship education, and other social sciences (Chiboola & Munsaka, 2018; Brooker, 2015; Montgomery & Owen-Pugh, 2018).

A study was carried out to identify internalization methods in Central Kalimantan Dayak tribe. Based on observations and interviews with students, it appeared that most of them did not understand the noble values of Huma Betang. Hence, the internalization of these values is a long-felt need to preserve the Betang philosophy. Internalization can be an active and collective realization process of awareness that can push for optimal anchoring of the Betang philosophy as the ultimate goal in revitalizing local culture in response to the challenges of the times and maintaining the identity of the Dayak generation in the future (Haridison & Sandi, 2019). Another study with the students of the Guidance and Counseling study program from Dayak ethnic group in Central Kalimantan also gave similar results, showing that a majority did not understand the values of Huma Betang. This asserts the need to internalize the Betang philosophy and initiate a process of instilling its noble values among students. The study recommended students as prospective counselors who must professionally prioritize multicultural values appropriate to the local culture when counseling (Widen, 2017).

The Huma Betang philosophy has four aspects - togetherness, honesty, equality, and tolerance. These multicultural philosophical values can serve as a guideline for counselors who can counsel based on these four aspects. Togetherness will work to develop the team potential and group dynamics among students; honesty will encourage them to be honest and ethical while sharing their problems; equality will motivate them to possess humanistic values and assess individuals without discriminating them on the basis of their social status; tolerance will teach them to respect different religions, ethnicities, and races. Thus, a counselor must develop multicultural awareness and a strong understanding of the local culture of Huma Betang so as to counsel effectively. If the counselor does not uphold the values of Huma Betang philosophy, the counseling will not be effective. Gair (2012), and Rahmi & Suriata (2019) state that effective counseling depends on the quality of the relationship between client and counselor. Its relation to cross-cultural counseling depends on how a counselor from a different background can break away from cultural biases, and appreciates cultural diversity, and adopts responsive cultural skills and equalizes perception while solving problems.

The counselor will face clients belonging to different demographic and socio-cultural backgrounds, with varying behavioral tendencies. According to a few studies, Arredondo-Dowd & Gonsalves (1980), Vera and Speight (2003), and Pedersen (1991) there are factors that significantly influence the cross-cultural counseling process, for instance, (a) demographic conditions, which include gender and age, (b) status variables such as education, politics, and economics, as well as ethnographic variables such as religion, customs, and value systems. These differences lead to conflict, suspicion, or other negative feelings, which is natural or human. If such feelings surface while counseling, it may obstruct counseling. The internalization process should therefore be an active and collective realization process of awareness that will push for optimal anchoring of the Betang philosophy to revitalize local culture amidst the challenges of the times and maintaining the identity crisis of the Dayak generation through transcultural counseling in the Guidance and Counseling study program.

Internalization should provide a nurturing effect on cross-cultural counseling. Such a nurturing effect would help students recognize, understand, train, and sharpen the philosophy of Huma Betang, in addition to the main goal of obtaining cognitive results. Ryan and Krathwohl (1965) mention "internalization refers to the inner growth that occurs as the individual becomes aware of and then adopts attitudes, principles, codes, and sanctions which become inherent in

forming value judgments and in guiding his conduct." The aim of the internalization of the Huma Betang philosophy is that, in the end, it becomes a character and the students can implement it in their daily lives as a counselor or a school counselor. Through cross-cultural counseling, it is expected that students as prospective professional counselors are sensitive and responsive to cultural diversity, customs, habits, tolerance, and mutual respect among client groups and between counselors and their clients. Last, but not the least, awareness of the implications of cultural diversity embodied in Huma Betang philosophy of the counseling process is also important. With the counseling service, the client can get involved with Huma Betang culture and the problems of clients related to this culture.

Zhao and Stone-Sabali (2020) emphasized that multicultural contextual learning seeks to empower students to respect people of different cultures, providing opportunities to work with people or groups of different ethnic backgrounds (Sapirin, 2020). Levinson (2007), in his article entitled “Common Schools and Multicultural Education”, states that public schools and multicultural education must strengthen each other and serve each other.

It is learnt that cross-cultural counseling learning is being implemented in Guidance and Counseling study program at Universitas Muhammadiyah Palangkaraya (UMP). The university is using Huma Betang philosophy material to build up a comprehensive process of instilling social justice, equality and the existence of mutual respect and respect among students, regardless of ethnic differences, religion, language, and social status. Students as prospective counselors should learn to acknowledge the reality of pluralism in society. There is an urgent need to conduct a research study to find out how students as prospective counselors must prioritize multicultural values following local culture, namely, how to position Dayak culture with the philosophy of Huma Betang, without using Western counseling theory which does not follow the multicultural principle of the counselor itself. The department of counselor education in universities mostly focuses on values based on the Western theories, especially the United States, and it can be scientifically studied that not all Western counseling theories are well absorbed by counselors because these theories contain several weak elements (Lee, 2003).

Aims and Research Questions

This study aims to:

- Identify the values of Huma Betang philosophy internalized in the students of Guidance and Counseling study program at UMP;
- Understand the process of internalizing Huma Betang's philosophical values in students of the Guidance and Counseling study program at the university;
- Identify Huma Betang’s philosophy values in the behavior of students of the Guidance and Counseling study program at UMP.
- Examine the role played by counseling in the improvement of understanding and perception of students regarding Huma Betang’s philosophy values.

Based on these research objectives, the following questions are stated to study in this research:

- What are Huma Betang's philosophical values in the perspective of cross-cultural counseling?
- What is the process of internalizing the values of Huma Betang philosophy in the students of the Guidance and Counseling study program at the UMP?
- How are the values of Huma Betang philosophy implemented in actualizing the behavior of the Guidance and Counseling study program students at UMP?
- How does the counseling session improve the perception and understanding of Huma Betang philosophy in the students of the Guidance and Counseling study program at the UMP?

The rest of the study contains a literature review that covers a deep insight into the topic, description of research method, results, discussions of the findings, and conclusion/ recommendations based on the findings.

Literature Review

The Concept of Counseling

Counseling theory is a conceptualization or frame of reference to think about how the counseling process takes place. Counseling is essentially a process of assisting the application of psychological principles. Practically, in counseling activities, there is a relationship between two individuals, namely, between the counselor and the client (Suprajitno and Arisky (2019)). Sukardi (2018) concluded that counseling is a process of interaction between counselor and counselee both, directly and indirectly, to help counselees to reach their potential or solve their problems, where the interaction is a professional relationship to help client understand himself by making meaningful choices in everyday life.

Several counseling approaches can be used to easily determine the direction of the counseling process. These approaches include- Psychoanalysis, Humanistic Existential, Client-Centered, Behavioristic, Transactional Analysis, Gestalt, Rational Emotive Therapy, and Realistic (DiGiuseppe, Gorman, & Raptis, 2020; González-Ramírez et al., 2017; Plakun, 2020; Tudor, 2019). In its implementation, some use one approach or a single theory, while others use several approaches, by selecting the relevant parts, and then apply synthesis-analytic methods to analyze the case at hand. This approach is called Creative-Synthesis-Analytic approach (Wolf-Branigin & Leroy, 2004). Mwanza (2017) calls it Eclectic Approach, in which the counselor selects elements from various theories according to his needs. However, in fostering relationships with clients, counselors can use one of the main approaches in counseling, which is also known as the centered counseling approach or directive counseling approach. In this approach, counselors are more active than clients and act as directors for clients. Second is client-centered counseling or non-directive counseling. In this approach, the client is more active, and the counselor acts as a facilitator and reflector (mirror) for the client. Third, in selective (mixed) approach, the counselor can combine the two approaches depending on the situation.

Guidance and Counseling in Educational Settings

Education is a systematic approach to facilitate the growth and development of children and assist them in achieving optimal results. This can be achieved through guidance and counseling. The functions of guidance and counseling include understanding, preventive, development, curating, channeling, adjusting, repairing, and facilitating and maintaining students with a variety of its characteristics. To achieve educational goals, therefore, the presence of guidance and counseling services in schools is important. Educational systems or school must have three components - administration and supervision, by the school principal, teachers, employees (administration) and other parties involved in the school; the curricular, which is realized through the learning process of subjects; and student coaching, which means facilitating guidance services to students by paying attention to the possibilities and reality of problems (Hossain and Faisal (2013)).

Philosophy of Huma Betang

Huma Betang represents the existence of life and safety for the people in Central Kalimantan. Historically, Huma Betang was not only a place to live but also a fortress and a cultural center. The shape and structure of the Huma Betang building resembles a tall and elongated stilt house with a length of 30-150 meters, a width of 10-30 meters, and a height of 3-5 meters. It is built with high-quality ironwood, which can last hundreds of years and is anti-termite (Suwarno, 2017). Huma Betang has spacious rooms, although most do not have a partition but have their respective functions as per the customs of the Dayak community (Wardani, Sitindjak, & Nilasari, 2020; Wazir & Indriani, 2019). Physically, the architecture of the Betang house is built in a psychological state of mind within the Dayak community who tended to live openly and honestly. Generally, the upstream buildings face east and the downstream faces west (König, 2016; Muchamad, Dharoko, Ronald, & Ahimsa-Putra, 2012).

The philosophy of Huma Betang is not only confined to large and long houses with various architectures and furnishings, but there are several other things in it. This traditional house has been transformed into a lifestyle structure that teaches moral values. Huma Betang for Dayak Ngaju is more than just a place to stay. It is the center of social structure from the life of Dayak (Palangka, 2018; Sudarwanto, Hardiman, Suprapti, & Sardjono, 2018). Wilson (2009) mentions that HumaBetang treasures values shared by a group of people, namely, the Dayak tribe, and has guidelines or view of life for centuries. Therefore, it is essentially a form of local wisdom of the Dayak people of Central Kalimantan. Its existence transcends the boundaries of collective consciousness towards unity within the framework of unity in diversity. As wisdom is born from the inner space of the Dayak community, Huma Betang is not merely a monument but a spirit of nobleness and self-wisdom that the Dayak people of Central Kalimantan achieved through a long journey. Huma Betang philosophy, according to Apandie & Danial, (2017), also contains moral elements, customary law, and other abilities and habits that are obtained by a member of the community within the scope of the Dayak Tribe and the local wisdom. Pelu and Tarantang (2018)) and Suwarno (2017) emphasize that the essence of the Huma Betang philosophy in Dayaks's life is intermingled with its four elements which they adhered to namely, the value of honesty (b) the strength of togetherness in all lives when overcoming their problems so that the creation of a life of mutual help develops harmony and peace, as well as mutual respect and give religious freedom, (c) the attitude of sitting equally low and standing equally high in looking at someone in valuing his life, to create a sense of kinship, consensus, and life of people, and (d) respect for others regardless of their ownership.

Furthermore, in his research Suwarno (2017) found constructions of the importance of Huma Betang cultural values of the Dayak community in the following manner:

- Hapahari is explained by one of the residents of Betang Damang Batu as brotherhood and togetherness in life in Betang
- Handep is the wisdom of Betang Damang Batu that is very thick until now and has become a cultural heritage that never disappears.
- Belom Bahada(civilized and ethical life) is understood by the Betang community as a rule or code of conduct governing shared life, which is to respect the customs of the indigenous community concerned.
- Hapakat Kula (mutual consensus) is a characteristic of the lives of Betang residents. Holding a meeting for every activity that concerns a common interest is the tradition of Betang residents since the last century. Hapakat kula, according to him, has the same meaning as hatamueilingunalata, which is to know each other and exchange ideas and experiences.

Relevance of Counseling with the Huma Betang Philosophy

The uniqueness of the values contained in the philosophy of Huma Betang can be a barometer to recognize and understand the background characteristics and personality of students in the context of providing counseling services to students in schools, especially those with Dayak ethnic background. This is done if there is a difference between counselor and student (client). Viewed from a cultural perspective, multiple studies state that the counseling situation is a "cultural encounter" between counselor and client (Alzyoud, 2020; Nurohman and Prasasti, 2019; Chikwature & Oyedele, 2016). In counseling, there is a learning process, transference and mutual assessment. Counselors should have cultural sensitivity to understand and help clients according to their cultural context. Such counselors are aware of that fact that culturally, each individual has unique characteristics and during the counseling process the individuals bring these characteristics with them.

Cross-cultural counseling is a relationship involving counselors and clients who come from

different cultural backgrounds with different values and lifestyles (Basit, 2020; Atkinson et al.,1989; Lee, 2019). The counseling process is also vulnerable because of cultural biases on the part of the counselor, which often results in ineffective counseling. Implementation of cross-cultural counseling requires that counselors should pay attention to cultural aspects (Day-Vines, Ammah, Steen, & Arnold, 2018).

As explained in the previous section, these philosophical values are multicultural values that can further serve as guidelines for counselors and can be used as a foundation for self-identity. Thus, the counselor can counsel based on the values of Huma Betang philosophy. The philosophy upheld by the counselor can make counseling effective. Gair (2012) asserts that effective counseling depends on the quality of relationship between a client and a counselor. Its relation to cross-cultural counseling shows how a counselor from a different background can break away from cultural biases, understand and can appreciate cultural diversity, and have responsive cultural skills and equalize perception in solving a problem. Arredondo-Dowd & Gonsalves (1980), Vera and Speight (2003), and Pedersen (1991) have stated that demographic conditions and status variables such as education, politics, and economics, as well as ethnographic variables such as religion, customs, and value systems, significantly influence the cross-cultural counseling process. However, cultural counseling can be used to help solve problems.

The Development Model of Counseling in the Cultural Perspective of Huma Betang

Development of counseling in the perspective of Huma Betang culture needs to pay attention to the components of cultural distinctiveness. The diversity, customs, culture, language, socioeconomic, and cultural background should be considered so that the realization of the concept of guidance and counseling is focused on the orientation of cultural values that can make a harmonious community life. On the other hand, some people are too dependent on the fate and resort to self-submission and destiny without trying to live a planned life.

The counselors should ensure that guidance and counseling are in harmony with the local tradition and culture. It can be done through cultural sensitivity that allows a counselor to gain insight into a particular culture. It can be done by understanding the background, ethnicity, and belief system of the client; gathering the client's data through daily behavior; understanding and interpreting the culture of the client's origin; and designing counseling sessions with a focus on the social reality of the local community. The implication of developing a concept of guidance and counseling is the development of strategic tools for the benefit of group counseling and family counseling from a cross-cultural counseling perspective. The basic consideration, according to Griffiths (2013), is that the orientation of family and mutual cultural values is a conceptual foundation capital that can be used as a mediator to facilitate the continuity of cultural-minded counseling in individual counseling and group counseling. Thus, the development of this concept needs to be improved to build counseling sessions with Huma Betang cultural insight. The results of this study can be seen as a valuable conceptual contribution to the development of guidance and counseling grounded in local cultural values, namely, Huma Betang, which is universally applicable.

The universal view asserts that the inclusive approach, also called "transcultural" counseling, should use an emic or insider's approach, a perspective that comes from within the culture, because it philosophically explains the characteristics, values, and techniques for working with specific populations that have dominant cultural differences (Fukuyama, 2001). It is believed, there is often a mismatch between counselors' assumptions and counselee groups about culture, even in their own culture. The counselee does not understand the fundamental cultural beliefs of the counselor, while the counselor fails to understand the cultural beliefs of the counselor. Both do not want to share their cultural beliefs. Therefore, in this model, culture is the center of attention. In counseling, therefore, discovering and understanding of counselors' and counselees' cultural roots

become important. In this way, they can evaluate themselves to have an understanding of the identity and uniqueness of their respective perspectives (Di Ceglie, 2018; Karagöz & Uysal, 2020).

Internalization of the Huma Betang Philosophy

Internalization is defined as a process of understanding the in-depth meaning of values (Depdikbud, 1989) in the form of attitudes on moral and personal aspects (Chaplin, 2002). These values are obtained in the learning process that is bound to values and norms in society (Nurdin, 2015). Keeley (1973) suggested that the formation of personality is the result of intense involvement in ideas, concepts, and actions in the realm of everyone's thinking. It shows that the entire process of internalization is realized by the existence of sample characters that are role models and an embodiment of the noble philosophies of local wisdom (Rochberg-Halton, 1984).

The internalization process is associated with coaching and realized in three phases: transformation, internalization value, and trans-internalization phase (Garvey, Strokes, & Megginson, 2010; Kutzhanova, Lyons, & Lichtenstein, 2009; Natale & Diamante, 2005). The transformation stage is an effort to instill an understanding of a positive value and eliminate student's negative value. Teachers and lecturers, who transmit the values, live through the second stage of value internalization. At this point, efforts are oriented toward the sustenance of the value. The final stage is trans-internalization means direct involvement, both mentally and personally, in the Betang lifestyle and social conditions. The internalization process can be ignited effectively when these stages are supported within the process of education and learning.

The process of internalization, as well as the revitalization of HumaBetang values and philosophy, is achieved through several other processes. First is informal education as a way of inheriting values and norms through family and society (Sutrop, 2015; Yigit, 2018; Ülavere & Veisson, 2015; Elhoshi et al., 2017). Second is formal education, where professionals deliver messages in the form of the values of the essence of Huma Betang as local wisdom in Central Kalimantan. The third is non-formal education, an environment where young individuals live and mingle in social life. Social interactions are one of the most efficient ways of ethical values, norms, moral, spiritual, and aesthetic internalization.

Learning Cross-Cultural Counseling

The term Multicultural describes a person's view on the variety of life in the world, on cultural policies that emphasize acceptance of diversity and various cultures that include dissimilar values, systems, habits, and politics (Nuzliah, 2016). A counselor should provide a clear and firm understanding of the importance of inculcating the values of local wisdom, such as vested in the Huma Betang philosophy. Fundamentally, Huma Betang is an embodiment of local wisdom for the Dayak community in Central Kalimantan. It can be used to explain the meaning of togetherness in the frame of unity in diversity that goes beyond the limits of collective consciousness. The technological advancement in communication results in the emergence of a multicultural society. Teaching cultural diversity ingrained in the philosophy of Huma Betang to students can be beneficial for the community. It should prepare youngsters for future challenges that include cultural diversity as one of the most important components of social interaction.

According to the results of Schutz's study, based on the phenomenology theory, the focus should be on the structure of consciousness to communicate and gain a mutual understanding (Jesus et al., 2013). Social interaction takes place through the interpretation and understanding of actions, both between individuals and groups. Therefore, studying Huma Betang philosophy can contribute to understanding awareness about diversity. Deep feelings, self-knowledge, self-awareness, learning from mistakes, tolerance, openness, self-transcendence, and readiness to understand the exact framework of the problem are a few prerequisites to ensure the internalization of Dayak culture values and the development of cultural acceptance. In the context of cross-cultural counseling learning, the inclusion of Huma Betang values can result in a variety of learning strategies including

the cooperative one, which is expected to emphasize changes in attitudes or group behavior as an effort to achieve common goals.

Methods

Design

The study used a mixed method approach that involved a participatory qualitative approach where the researcher was directly involved with the research subjects and a quantitative study of the effectiveness of the counseling sessions by using a pretest and posttest comparison of score achieved by the students. This study aimed to understand the philosophical values of Huma Betang through cross-cultural counseling. The procedure of this research included the setting; involvement between research and participants; the process; and the evaluation.

Participants

The participants in this study were students from the original Dayak ethnic group in Central Kalimantan, aged between 19 and 24 years. The research sample was determined by purposive sampling. The students of the Guidance and Counseling study program were the source of information in this study. A total of 20 students were included in the collection of quantitative data in terms of pre and posttest.

Data and Sources of Data

The source of quantitative data in this study was the score that was achieved by the students in the pretest and the posttest that were conducted prior to their joining the counseling sessions and at the end of the counseling sessions to examine the effectiveness of the sessions as a whole. The sources of qualitative data were the documentation and other archives (Gill, Stewart, Treasure, & Chadwick, 2008; Polkinghorne, 2005; Sutton & Austin, 2015). This qualitative data comprised of primary data taken from the sources directly by researchers and collected by interviewing and observing the informants. There was also primary data on the culture and the Huma Betang philosophy collected through in-depth interviews with students. The secondary data was collected by investigating written records about values of local wisdom.

Instruments

In this study, the research instrument for the qualitative analysis was the researchers who monitored various data collection procedures like interviews. Such supporting instruments such as interview guidelines, field notes, and voice recorders were used for data collection. Besides, researchers also gathered information from the parties involved – Damang Adat, Mantir, prominent indigenous peoples, and customary house stakeholders at Huma Betang. For the quantitative analysis, a score sheet was prepared to record the scores of the pre and posttests as a research instrument. The tests were designed using the expertise of the previous studies with slight modifications to ensure validity and reliability of the question items.

Data Analysis

The participatory analysis technique, which required researchers to be directly involved with research subjects in analyzing data, was used for qualitative analysis. The researchers concluded by verifying and testing both truth and validity and checking the validity of the data through the triangulation process. Moreover, simple statistical procedures were used to compare the pre and post test scores to do the quantitative analysis.

Results and discussion

Effectiveness of cross-cultural counseling regarding Huma Betang's philosophical values

The researchers had designed pre and posttests using the same scales of measurements so that the score can be measured correctly. The tests were conducted in a controlled environment and were regulated using two regulators and a checker was assigned that checked both set of tests. Table 1 presents the test scores for both the tests for each of the 20 students and the results show that the

score improved for each of the student after the counseling session that took place between the two tests.

Table 1. Score Summary of Tests

Student no.	Pre-test score	Posttest Score
1	15	25
2	18	22
3	19	23
4	17	21
5	20	20
6	20	22
7	18	22
8	19	23
9	11	19
10	12	18
11	19	21
12	18	24
13	14	20
14	13	19
15	20	21
16	19	22
17	11	15
18	10	19
19	17	21
20	18	21

Figure1 shows clearly that the test score improved for all of the students except for student 5, whose score remained the same before and after the sessions.

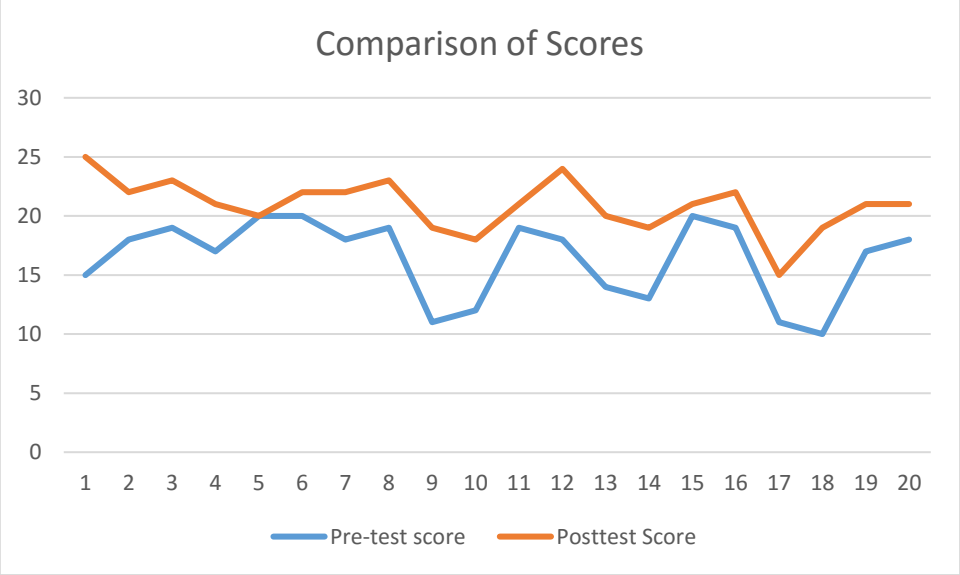

Figure 1. Comparison of Scores of Pre and Post Tests

Table 2 presents the average of score before and after the counseling session. The average improved by roughly 15% i.e. the pre-test score average was 54.6667 and posttest score average was 69.66667.

Table 2. Score Avrages

Pretest Score Average	54.66667
Post test Score Average	69.66667

Huma Betang's philosophical values in the perspective of cross-cultural counseling

The results of the study indicate that the younger generation is influenced by Western culture, which overpowers the local values and wisdom. This is a common problem in Indonesia and experienced by the people of Central Kalimantan as well who follow Huma Betang values. This is also observed in the students of UMP, seen as a barometer for the implementation Huma Betang philosophy.

The values of the Huma Betang philosophy are shown in Table 3:

Table 3. The values of the Huma Betang philosophy

Huma Betang Philosophy			
Hapahari	**Handep**	**Belom Bahadat**	**Hapakat Kula**
Hapahari means brotherhood and togetherness in life in Betang. For Betang residents, fellow residents are brothers who must be protected, assisted in times of crisis. The term "the same time, the same spirit, the same difficult" is a principle that life as fellow citizens equally bear, both joy and sorrow.	Handep is the wisdom of Betang Damang Batu, which is very thick to date, and has become a cultural heritage that never disappears. According to one of the residents of Betang Damang Batu, handep is a help, pandohop (help), and mutual mandorop (help).	Belom bahadat (civilized and ethical life) is understood by the Betang community as a rule or code of conduct governing shared life, which means respect the customs and it is applied in the concerned indigenous community. In the betang house, every individual sharing the house and community ids regulated through the mutual agreement as outlined in customary law.	Hapakat kula (mutual consensus) is a characteristic of the lives of Betang residents. According to the Betang residents, holding a meeting in every activity that concerns a common interest is the tradition of Betang residents since the last century. HHapakat Kulaapakat kula, according to him, has the same meaning as hatamuei lingu nalata, which is to know each other and exchange ideas and experiences. In society, Dayaks must prioritize deliberation and consensus (Suwarno, 2017).

The process of internalizing Huma Betang's philosophical values in the Guidance and Counseling study program at UMP

The process of investing in values requires a clear stage to have power for each individual who participates in this activity. The process of embedding these values is carried out in the students of UMP Guidance and Counseling Study Program through the Cross-Cultural Counseling course with Cooperative Learning strategies. This is done to become a cultured person with a comprehensive awareness of Dayak cultural wisdom to apply in daily life. The process of internalizing Huma Betang philosophical values in students are the focus of research and divided into three stages as follows:

Table 4. The process of internalizing Huma Betang philosophical values

Huma Betang Philosophy		
Transformation Stage of the	**Transaction Phase of Huma Betang Philosophy**	**Trans-internalization of Huma Betang**
At this stage of transformation, researchers investigate the process through which students, the recipients, obtain value from the message of lectures. The transfer of the main values of Huma Betang is obtained by students through listening, seeing, and reading from the material prepared by the instructors. The aim is that students acquire a proper understanding of the essence of the philosophy of the	At this stage, the researcher found an interaction between the message conveyer and its recipient. Students critically respond to identity crises by discussing their experiences. This phase is dedicated to literacy, mutual understanding, and exchange between the lecturer and students. It was found that the new environment makes it difficult for youth to accept Huma Betang philosophy. Most students experience instability	The final stage of trans-internalization in the cultivation of Huma Betang philosophy is the anchoring of the strong identity in every student in the form of concrete attitudes implemented in daily life. In this process, the students do not gain appropriately from lecture materials, understanding, and transfer of thoughts. Values transmitters rely on observation of the actual phenomena of the Dayak

Huma Betang, which is the main pattern of behavior of the Central Kalimantan Dayak community. During the transformation stage of the Betang philosophy as a part of the internalization process, students are directed to understand the most important parts of Huma Betang philosophy, namely the value of equality formed by the Dayak community. This value contributed to the development of the society that recognizes and tolerates cultures with a prominent social hierarchy. The environment of the Dayak tribe enhances the development of patience with other traditions that are of importance in a multicultural society. With this understanding, students gain the ability to practice equality and balance.	during the stage of internalization. Similarly, they expressed doubts about abandoning globalized society that refused to acknowledge them as part of the present generation. This phase of uncertainty is important because it requires maximum effort to overcome the process of bargaining for the value to be inculcated in the students. Recipients of Huma Betang are reluctant to these changes due to the psychological adaption of modern values, which they adapted before knowing the philosophy of Betang. However, failure to inculcate Huma Betang cultural values will result in their extinction. Therefore, in this phase, it is crucial to ensure internalization and acceptance of Huma Betang philosophy. The optimization is required for improving several processes – guiding the noble values, anchoring of the order values and beliefs, strengthening the identity, negative moral deterrence, the achievement of value, embodiment of basic values in life, and consolidation of self around values.	community. Due to the intensive development of the region and a variety of opportunities to own a house, most Dayak youngsters prefer a nuclear family lifestyle instead of togetherness and meeting with other members of the community. Direct interaction between the lecturer, the student, and the preserver of the noble values of local wisdom of the Dayak tribe of Central Kalimantan is the experience that contributes to the anchoring of the value within a personal value system. Invitation to see and mingle with the Dayak community in the nearby Betang inspires them to adopt their values. The final phase of the trans-internalization provides knowledge and understanding of values and contributes to the implementation of Huma Betang philosophy in the life of students. A value of diversity and tolerance to others is demonstrated by Betang philosophy. In this way, students can observe and personalize attitudes expressed by members of the Dayak community. These approaches were chosen because they reflect the multicultural-based learning steps. Each of the functional learning strategies has different objectives.

Implementation of Huma Betang's philosophical values in the actualization of the behavior of the Guidance and Counseling study program students at UMP through daily life

The implementation of Huma Betang's philosophical values is a further process of internalization, namely, the application of Huma Betang's philosophical values in daily behavior based on self-awareness and the behavior as part of the personality. Due to this, the values that have been successfully internalized are then applied in everyday life.

Based on observations and interviews, the manifestation of Huma Betang's philosophical values in the behavior of the Guidance and Counseling study program students at UMP through daily life is described in the form of quotes from various students.

Hapahari

An interviewee commented on the implementation of this value:

> Tiara: "... Yes, if friends are troubled, we sympathize and help them, give them the advice to solve the problems by eliminating each other's selfish attitude. For example, in doing study assignments given by lecturers, we establish relationships or communicate among fellow students, both with fellow Dayaks, also Javanese, Madurese, Bugis and other tribes including our seniors..... during the orientation of new students, we introduce ourselves and understand ourselves, instilling an attitude of being open, honest, and trusting each other, we also establish friendships with friends of different religions…"
>
> Silvanus: "We study here, not alone in facing various problems and that often; this is all our friends here because they have the same goal for college, so we share it, let alone we share a class, sometimes we discuss each other together so that our work and all problems will be solved."

This leads to conclude that a sense of togetherness emerged when students participated in activities and displayed mutual respect and elimination of their egos. This would give rise to brotherhood, a sense of unity and continuity, and finally, helpful in establishing social solidarity.

Handep

The implementation of this philosophical value was narrated as follows:

> Silvanus: "... We help when someone asks for help and needs help; anything if we can, regardless of where they come from; any ethnicity, any language, rich-poor.
>
> Tania; "..... but when we are not able to help, we apologize with subtle politeness.
>
> Tiara "...if on-campus activities are carried out together, for example, the activities of Hizbul Wathan (HW), doing study assignments, registration, we sometimes do it together, Real Work Lectures, Everything cooperates to help each other.
>
> Anita: "...Besides, pa, we also help friends not to violate rule or rules, so that we can advise and motivate each other."

Based on the views of the above respondents, it was concluded that helping each other was the most important value that was instilled in everyone. This is closely related to human nature. The activities to help each other and work hand in hand contained values such as mutual respect, responsibility, politeness, and discipline, beneficial for everyone.

Belom Bahadat

The implementation of Belom Bahadat philosophical value was presented as follows:

> Anita: "..... in class, we always follow the rules; attend according to schedule and remain active, when the material that is not understood we ask politely, do not shout inside or outside the room, knock on the door and say hello before entering the room, and when meeting with the lecturer, greet.
>
> Tania "...outside the classroom, we exchange greetings and interact with our classmates and lecturers
>
> Silvanus: "… besides that we go to campus dressed neatly, not wearing excessive clothing including jewelry, according to the provisions of the campus."
>
> Tiara "... yeah yeah, our communication can also indirectly call, use short messages, and electronic messages to ask questions."

Based on the above responses from students, it was concluded that the politeness or courtesy is important. Politeness is the best behavior and the easiest way to be accepted in social life because the value of politeness comes from the existing social norm.

Hapakat Kula

The implementation of this philosophy was expressed by interviewees as follows:

> Yunita: "... Oh yes, sir, when I was in semester one, we agreed to choose class leaders when friends showed their candidature.
>
> Silvanus: "... then in determining the study group by our lecturers, they chose by mutual agreement."
>
> Tania "...but we were during the deliberation election of the President of the BEM University. Three big candidates, but after that, it was agreed one of them."
>
> Anita "...when asking for help from our lecturers regarding the implementation of KKN, sharing and how to complete study assignments, and many things when we need to and encounter difficulties, we mingle (with lecturers, students, administrative staff) and chatting in discussing it."

Based on the above responses, it was concluded that the attitude of deliberation and consensus inculcates values of mutual respect. It is widely present in individuals who are sensitive and caring, who can respect differences and deliberate before making decisions. This is important in building interactions so that harmony is created. Mutual respect is necessary for the interaction of

diverse societies, consisting of various ethnicities, religions, cultures, languages, and educational backgrounds.

This summarizes each of the four values representing the local wisdom of Huma Betang philosophy with all its characteristics. It is hoped that students who were respondents of this research, could implement these values in their lives, especially while on campus. The existence of an attitude of solidarity upholds the values of humanity and politeness, making the campus atmosphere more conducive. Putra et al. (2018) states that social solidarity is living together and helping each other and is a basic human need; if it is not implemented, humans will become extinct and collectivism will become the main prerequisite for the formation of social institutions, where individual humans will not able to live alone.

The role of cultural values, as seen in this case of Huma Betang philosophy, is very important because it can influence the attitudes and behavior of a person or group of people. Furthermore, the students, who participated in this study, consider that UMP, which is an Islamic campus with the motto 'The Green Islamic Campus' has become a model of Huma Betang values. The Islamic campus is an example of homogeneity consisting of various ethnicities, religions, languages, and nations, especially among students. Silvanus,. One of the interviewees, confessed: "We feel comfortable studying here (UMP) because despite the diversity of the students, we are all treated equally following campus rules and regulations. There is no discrimination, nothing is privileged, we think of it as a campus, as a multicultural campus."

Conclusion and Recommendations

This study found out that values of Huma Betang philosophy in a cross-cultural counseling perspective can be retained through counseling and practical experiences. Urbanization and globalization have harmed the values of this philosophy. However, the responses from the participants show a positive trend, and if channelized in the right manner, the philosophy, which is becoming extinct, can be restored. The results of this study can be summarized as follows:

All the four values of of Huma Betang's philosophy are visible in the cross-cultural counseling context. First, students agreed that they followed brotherhood and togetherness by helping each other, showing mutual respect for customs, and prioritizing deliberations and consensus. Second, it was also evident that students made efforts for internalization of values of Huma Betang philosophy in three stages - the transformation stage, the transaction stage, and the trans-internationalization stage. Third, the implementation of the values of Huma Betang philosophy in students' behavior was visible in the form of growth and emergence of awareness in brotherhood, a sense of unity and responsibility, mutual assistance and cooperation. While practicing these values, students displayed mutual respect, sensitivity and care for people without discriminating on the basis of ethnicity, religion, culture, language, and educational background. The results also revealed that the use of participatory counseling sessions led to improved results in terms of understanding the Huma Betang philosophy among the participants. Last, but not the least, the study revealed Huma Betang philosophy values existing in a cross-cultural counseling perspective with all its four local wisdom, namely, Hapahari, Handep, Belom Bahadat, and Hapakatkula. It was concluded that counseling sessions can improve the understanding of the students regarding the Huma Betang philosophy.

The following recommendations can be stated based on the results of the study. It is suggested that individual nobility should be cultivated among students which is the best way to protect and guard people's behavior to become good in norms, culture, and society. In the context of cross-cultural counseling, it is recommended to adhere to local wisdom of values and philosophies. The local wisdom values of Huma Betang philosophy such as equality, togetherness, honesty, and tolerance can be used as a life guide and should be instilled in every student through learning.

Efforts should be made to instill the values of Huma Betang philosophy continuously through the process of education and learning in schools and colleges.

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