BUKTI KORESPONDENSI

Lampiran	:	Peer review proses korespondensi Publikasi Jurnal Ilmiah Internasional Bereputasi
Nama Jurnal	:	Educational Sciences: Theory and Practice, 21(1), 112-130
Index	:	Terindeks pada database internasional bereputasi dan berfaktor dampak (SCOPUS : Q2)
Judul Aetikel	:	Internalization of Huma Betang in Cultural Counselling: Learning Perspective

No	Item	Tanggal	Halaman
1	Register akun jurnal	22 Juli 2020	1
2	Submission article and acknowledgement of submission (Manuscript)	22 Juli 2020	2
3	Review Process (Revisions)	02 Oktober 2020	3
4	Submission acceptance (Notifications) Manuscript	21 Desember 2020	63
5	Acceptance of manuscript (LoA)	06 Januari 2021	64
6	Article Published	17 Januari 2021	65

1. Register akun jurnal

2. Submission article

3. Review Process (Revisions)

Reviwer

Reviwer 1

This paper has been revised two times. Progress of improvements is limited. Please consider to make substantial revision on the third round since major revisions are still required.

Internalization of *Huma Betang* in Cultural Counselling: Learning Perspective--6090

Abstract: <mark>This abstract should have this structure: Purposes, Methods, Results, conclusion ranging from 200-300 words</mark>.

Huma Betang is essentially a form of local wisdom of the Dayak tribe in Central Kalimantan, Indonesia. Its existence transcends the boundaries of collective consciousness, towards unity in diversity. As a wisdom that was born from the inner space of the Dayak community, the *Huma Betang* is not merely a monument and ornament but also a spirit of nobility and self-wisdom from a long journey of people from the Dayak tribe in Central Kalimantan. Globalization has had a strong impact on local cultures by threatening their preservation and originality. Without attention from stakeholders and the community, *Betang* will eventually become extinct. This study was conducted to investigate the internalization of the values of the Dayak community and revitalization the *Huma Betang* philosophy in the context of cross-cultural counseling and learning through formal education. The process of internalization of the *Betang Huma* philosophy was divided into three stages. Twenty-six students of guidance and counseling study programs from the background of the Dayak tribe of Central Kalimantan participated in the study. The results showed that the students were able to carry out the internalization process during learning activities at all stages of internalization: the transformation, transaction, and the trans-internalization stages. This research is expected to be a significant contribution to education and learning efforts directed at instilling the values of local wisdom.

Keywords: internalization, Huma Betang, cultural counseling

Introduction

Cultural values and products are the results of local wisdom, which are true assets of nations that value the nobility of self-identity (Toharudin&Kurniawan, 2017). Globalization and technological developments continue to have a strong impact on existing local cultures and threaten their preservation and originality (Pieterse, 2019).Huma Betang" is a colloquial term called "big house" which is inhabited by many people with various religions and beliefs in it, but the inhabitants remain

harmonious and peaceful side by side (Apandie and Daniel Ar, 2019; Zainuddin, 2012). Such an atmosphere has been seen for a long time since the existence of a betang house which is a traditional house and a typical Dayak tribe in Central Kalimantan (Zainuddin, 2012). In that philosophy there is a high tolerance, full of mutual cooperation. This tolerance is a cultural attitude developed in community development to show mutual respect and respect for the activities carried out by others.

Huma Betang, as a physical product of culture and noble values, is the original 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 independence encourage the behavior of every child born in the next generation to abandon this sublime product of cultural origin (Bamba, 2017). Some of the younger generations who are also students try to achieve a higher level of education by accepting scientific and technological development (Martín-Gutiérrez, Mora, Añorbe-Díaz, & González-Marrero, 2017). However, a reluctance to understand the values of local wisdom is increasing under the influence of technology and globalization (Laurens, 2018). This condition is ultimately exacerbated by the fading of the identity of the next generation, which results in *Betang* being empty of meaning and original role remnants of buildings.

Huma Betang is a macro concept of development that integrates the sharing of elements that support each other in the implementation of development, symbolized by a Big House as a place to live in a religiously and culturally plural society (Suprayitno, Triyani, &Pratiwi, 2019). Life together with other members of the group in a large longhouse with numerous rooms symbolizes the togetherness of the community through the leadership of a tribal chief, known as BakasLewu (Karliani, Lion&Sakman, 2018). The existence of *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 and used with responsibility for the preservation and inheritance of Dayak culture for the next generations (Noortyani, 2018). This must become a common concern so that *Betang* is saved from the process of marginalization and cultural extinction associated with the widely prevalent effects of globalization (Potter, 2008). Cultural observers are required to weaken the tendency for cultural degradation and to save *Dayak* cultural values from extinction (Peluso& Harwell, 2001). More than that, this concern can utilize public space wisely and intelligently to publicize cultural values through various regional, national, and international media and forums (Ngidang, 1993).

The extinction of culture and cultural identity values will occur as long as the culture is open to the inclusion of other values outside Dayak society (Crevello, 2004). *Betang*, when it does not get the attention and escort properly and maximally from all stakeholders and the community who have the indigenous wisdom of the local culture, will eventually experience a crisis of identity and cultural extinction itself (Halim, 2015). As a cultural product, *Huma Betang* is the embodiment of the main philosophy of life that supports the wisdom of the Dayak community (Sutrisno, Hardiman, Pandelaki,& Susi, 2019).

The supporting pillars of the *Betang* are honesty, equality, togetherness, customary law, and national law that support the principle of life. "*BelomBahadat,*" which is used to indicate the life that upholds civilization and politeness, and "*BelomPenyangHinjeSimpe*" which denotes values of peaceful co-existence, equality, tolerance, and civility are the main terms associated with *Huma Betang* (Rahmawati, Kumbara, &Suda, 2018). A study by Abubakar (2016) revealed that these values are inseparable from Dayak culture. The strength of these four components represents the core values of *Betang.* The fostering of these values in the lives of young people is needed to preserve their existence. Cross-cultural counseling can be applied to the learning process in several subjects such as personality psychology, communication science, citizenship education, and other social sciences (Chiboola&Munsaka, 2018; Brooker, 2015; Montgomery & Owen-Pugh, 2018).

Based on the results of initial observations and interviews with students from the Central Kalimantan Dayak tribe, it appeared that most of them did not understand the noble values of the *HumaBetang*. Hence the internalization of these values is needed to preserve their existence (Fauzi, 2017). Internalization is an active and collective realization process of awareness that is able to push for optimal anchoring of the *Betang* philosophy as the ultimate goal in revitalizing local culture in responding to the challenges of the times and maintaining the identity of the Dayak generation in the future (Hanif, Hartono, &Wibowo, 2019). This study aims to explore the process of internalization of the values of local wisdom *Huma Betang* in Central Kalimantan by students of the Guidance and Counseling study program at the MuhammadiyahPalangkaraya University. Various forms of lectures were used as interventions to facilitate the internalization process.

[you do not have an argument what aspects of huma betang is relevant to counseling and how huma betang-based counseling should be applied is not defined yet. Theories on this point is not strong to place your background and gaps you will answer]

Based on the results of initial observations and interviews with students from the Central Kalimantan Dayak ethnic group, it appeared that most of them did not understand the noble values of Huma Betang, it was necessary to internalize them as a process of instilling these noble values to the students. [how?]

6

The internalization process is an active and collective realization process of awareness that is ultimately able to push for optimal anchoring of the Betang philosophy as the ultimate goal of revitalizing local culture in responding to the challenges of the times and maintaining the identity crisis of the Dayak generation later on through transcultural counseling learning. in the Guidance and Counseling study program students.

Internalization of the Huma Betang philosophy needs to be done to students as candidates for professional counseling. Internalization is intended to provide a nurturant effect in learning cross-cultural counseling. The intended nurturant effect is that students are able to recognize, understand, train and sharpen the philosophy of Huma Betang in the lecture setting, in addition to the main goal of obtaining cognitive results in accordance with the material contained in the Lecture Program Unit (SAP). Ryan and Krathwohl (1965: 88) mention "internalization refers to the inner growth that occurs as the individual becomes aware of and than adopts attitudes, principles, codes, and sanctions which become inherent in forming value judgments and in guiding his conduct".

Internalization of the Huma Betang philosophy is a way to introduce conceptually and practice in practice so that in the end the Huma Betang philosophy will become a character and part of a student, then students can implement it in their daily lives when he will practice counseling or as a school counselor. Through cross-cultural counseling it is expected that students as prospective professional counselors are sensitive and responsive to the diversity and differences in culture, customs, habits and order of tolerance values and mutual respect between client groups with other client groups, and between counselors themselves and their clients .

Counselors must be aware of the implications of cultural diversity embodied in the Huma Betang philosophy of the counseling process. With the counseling service itself, it makes the client involved with Huma Betang culture and the problems experienced by the client related to Huma Betang culture, and ultimately the alleviation of the client's problems needs to be related to the relevant cultural elements. This was done that the majority of students (middle and high schools) in Central Kalimantan were Dayaks. [so what happens?]

The right learning strategy used to help internalize the Huma Betang philosophy is a Cooperative Learning strategy, which is a learning strategy that is expected to be able to emphasize changes in attitudes or behaviors in a group in an effort to achieve common goals. The technique used from the Cooperative Learning Strategy is Student Teams-Achievement Divisions (STAD). STAD is one of the simplest types of cooperative learning. According to Slavin (2000) in STAD students are placed in learning groups consisting of four people who are mixed according to the level of performance, gender, and ethnicity.

Thus, the urgency of the study of this research lies in the discussion that students as prospective counselors in a professional manner must prioritize multicultural values in accordance with local culture when conducting counseling, namely how to position Dayak culture with the philosophy of Huma Betang, not using the perspective of western counseling theory which is not in accordance with the multicultural principle of the counselor itself. Counselor education in universities only focuses on aspects of personality values based on the perspective of 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 also contain several elements of weakness (Riswanto et al., 2016).

In an effort to explore the process of instilling the values of Huma Betang local wisdom in Central Kalimantan to students of the Guidance and Counseling study program at Muhammadiyah University Palangkaraya can be done in the form of learning through cross-cultural counseling courses, so that it will have an impact on students as prospective school counselors having the ideal person on the basis of a strong multicultural awareness.

Research Questions

Make in an interrogative sentences

Based on this background, this research problem can be formulated as follows:

(1) Huma Betang's philosophical values are internalized within students of the Guidance and Counseling study program at Muhammadiyah University in Palangkaraya;

(2) the process of internalizing Huma Betang's philosophical values in the Guidance and Counseling study program students at Muhammadiyah University Palangkaraya; and

(3) the values of Huma Betang's philosophy have been actualized in the behavior of the Guidance and Counseling study program students at Muhammadiyah University Palangkaraya through daily life.

This study aims to: (1) identify the values of the Huma Betang philosophy internalized in the Guidance and Counseling study program students at the Muhammadiyah University of Palangkaraya; (2) knowing the process of internalizing Huma Betang's philosophical values in the Guidance and

Counseling study program students at Muhammadiyah University Palangkaraya; and (3) identify Huma Betang philosophy values that have been actualized in the behavior of the Guidance and Counseling study program students at Muhammadiyah University Palangkaraya through daily life.

<p align="center">**<mark>Review of Literature</mark>**</p>

Internalization of *Huma Betang* in Cultural Counselling: Learning Perspective

Your most focus should be counseling theories and its development model in cultural perspectives and you will argue that huma betang is the option. So, make a review on the counseling in education then specify how the counseling is relevant to huma betang.

Cultural Concepts

Culture is born ofan accumulation of consciousness based on knowledge, trust, and morals, which are the premise for human behavior (Richerson et al., 2016). Taylor (Ahmadi, 2013) made culturea legal basis for the customs of certain regions and as a moral standard for those who adhere to it. Soekanto (2012) defined culture as a process of habituation that is regularly applied. Culture can also be tangible assets that interact with the community in everyday life (Herr, 1989). The whole culture can be seen as a set of values inherent in ideas that are actualized in real action (Rosjidan, 1995). In addition, Dewantara (1977) considered culture a result of the benefits that are useful for achieving safety and happiness in human life. All that is produced by the community is in the form of true noble values, wisdom, and nobleness of the copyright (Soemardajan&Sumardi, 1964). According to Herskovits (1938), the power of the society depends on the product that is used for everyday purpose and subsequent generations who use the results of cultural values themselves in the form of social, moral, and religious values. The existence of culture in the form of noble values is ultimately needed to preserve the existence of the community. Interactions should have standard values based on morals, philosophies, and noble life patterns, which are created as guidelines for daily life (Rahmawati et al., 2018). Lee and Sirch(as cited in Soedarmadji, 2007) pointed to this as a way for the community to determine its course in solving the problems they face.

Huma Betang

For the people in Central Kalimantan in the early period, *Huma Betang*was a representation of life and safety. *Huma Betang*, in previous years, was not only a place to live but also a fortress and a cultural center (Karliani et al., 2018; Lounela, 2019). The shape and structure of the *Betang Huma*

building generally resemble a tall and elongated stilt house (Rahmawati et al., 2018). It stands on land between 3–5 meters from the ground and has a length up to 150 meters and width up to 30 meters.

Huma Betang or betang house has a length of 30-150 meters, width of 10-30 meters, and a height of 3-5 meters. The building uses high-quality ironwood, can stand up to hundreds of years and is anti-termite (Suwarno, 2017). Spacious room in the Betang Huma although most do not have a partition but have their respective functions in accordance with the customary system adopted by the Dayak community (Langub, 2012).

The construction of *Betang* is associated with various aspects of life in Central Kalimantan. First, it is designed to withstand the overflowing rainwater that hits the community because of the proximity of their homes to the Kahayan river basin. Second, it is intended to guarantee security and protection from two possible dangers: enemy assault, known as *Asang* or *Kayau*, and attacks by wild animals. Third, the floods and the threat of *Kayau* are another reason for the existence of the *Betang* house itself. Indeed, *Huma Betang* was built as a shelter for dozens or even hundreds of family members who live in one place and build a community with the hope of forming a society with the values of togetherness, cooperation, and a safe and peaceful life.

In general ethnography about Dayak specifically focuses on the longhouse, not only as a form of architecture but rather as something that is an embodiment of a structure of social relations typical of Dayaks (Maunati, 2004). According to Lebar that life in a long house (Betang) effectively displays the same function as a village (Maunati, 2004).

The architecture of the *Betang* house was based on psychological attitudes and traditions of the Dayak community of (period of origin), who had a tendency to live openly and honestly. This is the reason for the *Betang* house to have a simple and open form without a barrier. In most cases, the upstream buildings face east, and the downstream ones face west (Siun, 2001). Here are the other parts of the *Betang* house, with the whole house and every corner signifying meaning.

Table 1

BetangHouse with Every Corner Signifyingthe Meaning of the Whole House

Part of the *Huma Betang*	Intended Usage
Ros (sleeping room)	The building shaft where people socialize is in the middle of the building. These rooms are arranged in a row along with the Betang house. The

	location of the parents' bedroom is at the end of the water, and the youngest children's bedroom is downstream of the river. If this rule is violated, disaster will befall the whole house.
Sado	This is the busiest area because it is a place for all collective activities such as group gatherings, discussions on traditional issues, making clothes, and preparing food.
Kitchen	The kitchen is located at the end of the house to face the river and ensure the maintenance of sustenance.
Walls and poles	Walls are made of wood and ironwood boards that have ornamental motifs of the stem Crisp typical of Dayak life philosophy.
Henjot (stairs)	Made from Ulin wood. There are 3 stairs to enter the house.
Pante	Floors for drying rice and clothes and performance of traditional rituals, made from bamboo, areca nut parts, and round wood about 3 centimeters in diameter.
Porch	Hallway to the room, which accommodates the family after passing the entrance.
Jungkar	Additional space at the back of the family's room or roof, which is placed at or out of the stairs for each Ros and is aimed at avoiding disturbance to guests. There is ventilation at the roof connection, designed to be regulated by wood to prevent water ingress during rains.
Sedo	The courtyard of the traditional meeting. A place for weaving and pounding rice.
Padong	The room used for eating, meeting with guests, and gathering with other family members.
Rancak	A statue of an ancestral offering placed near the entrance. Laying the clever is preceded by a traditional ceremony.
Totem	A statue of adoration found at a home yard.

At present, the *Huma Betang* is increasingly difficult to find because of the incessant progress of modern housing development with individualistic tendencies. Young generations leave the *Betang* in masses, which become abandoned and decrepit. Authentic Betang houses still remain in

several places including in Buntoi Village, Kahayan HilirPulangPisau District, TumbangBukoi, and SeiPasah in Kapuas Regency.

Huma Betang Philosophy and Cross-Cultural Counseling

The philosophy of Huma Betang is not only seen from large and long houses with various architectures and furnishings, but many things that contain meaning in them. Huma betang exceeds the physical form of cultural heritage in the Dayak tribe view of life. This traditional house has been transformed from a lifestyle structure that teaches moral values. In a sense betang is more than just a place to unwind after work. Huma betang for Dayak Ngaju is more than just place to stay. Huma betang is the center of social structure from the life of Dayak (Laksono, 2006; Sangalang, Titi, & Darjosanjoto, 2011). Wilson (2009) mentions that Huma Betang contains values shared by a group of people, namely the Dayak tribe and has been a guideline or view of life for centuries.

Therefore, Huma Betang is essentially a form of local wisdom of the Dayak people of Central Kalimantan. Its existence transcends the boundaries of collective consciousness towards a unity within the framework of unity in diversity. As a wisdom born from the inner space of the Dayak community, huma betang is not merely a monument and ornament, but also as a spirit of nobleness and self-wisdom from a long journey of the Dayak people of Central Kalimantan.

The philosophy of huma betang also contains moral elements, customary law, and other abilities and habits obtained by a member of the community within the scope of the Dayak tribe and the local wisdom in it (Haviland, 1985). The patterns of behavior and ways in which Dayak people act or behave in the same manner are called normative structures called "design of living" (Soekanto, 2014).

Aside from being a nobleness born from an environment that was raised in a betang togetherness, this value is also dynamic and open from the age that comes in the present era. Nugrahaningsih (2013), Abubakar (2016), and Suwarno (2017) emphasized that the essence of the Huma Betang philosophy in their lives is inseparable from 4 (four) things namely; (a) the value of honesty in the life held by Dayaks, (b) the strength of togetherness in all lives when overcoming the problems they face, so that the creation of a life of mutual help helps, 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, so as to create a sense of kinship, consensus and life of people. and (d) respect for others regardless of their ownership.

Furthermore, Suwarno (2017) in his research also found several constructions of the value of Huma Betang cultural values of Dayak people:

a. Hapahari, Hapahari was explained by one of the residents of Betang Damang Batu as brotherhood and togetherness in life in Betang. Betang residents assume that fellow Betang residents are brothers who must be protected, assisted if there are difficulties. The term "the same keme, the same spirit, the same difficult" is a principle that life as fellow citizens betang equally bear, both joy and sorrow.

b. Handep. The wisdom of Betang Damang Batu which is very thick until now and has become a cultural heritage that never disappears is handep. According to one of the residents of Betang Damang Batu, the handep is a help, pandohop (help), and mutual mandohop (help).

c. Not yet Bahadat. Belom bahadat (civilized and ethical life) is understood by the Betang community as a rule or manners that governs shared life, which is to respect the customs that apply in the territory of the indigenous community concerned.

In this betang house every individual life in the household and society

governed by mutual agreement as outlined in customary law.

d. Hapakat Kula. 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 last century. Hapakat kula, according to him, has the same meaning with hatamuei lingu nalata, which is to know each other and exchange ideas and experiences. In society, Dayaks must prioritize deliberation and consensus.

By inhabiting the betang house and undergoing all the life processes in the place, the Dayak people show that they also have the instinct to always live together and side by side with other community members. They love peace in a harmonious community, so they try hard to maintain the tradition of this longhouse. This expectation is supported by the awareness of each individual to align their interests with the common interest. This awareness is based on the religio-magical mindset, which assumes that every citizen has the same value and position and life rights in the community.

The uniqueness of the values contained in the Huma Betang philosophy mentioned above, then it can be a barometer to recognize and understand the characteristics and personality backgrounds of students in the context of providing counseling services to students in schools, especially those with Dayak ethnic background. One form that must be learned and understood is the cultural background of students, this is done if there is a difference between counselor and student (client). Viewed from

a cultural perspective, Suci Prasasti states that the counseling situation is a "cultural encounter" between counselor and client. In counseling there is a learning process, transference and transference, and mutual assessment. Counselors need to have cultural sensitivity in order to understand and help clients according to their cultural context. Such counselors are counselors who are well aware that culturally, the individual has unique characteristics and into the counseling process he brings with them these characteristics.

While Adhiputra (2013), Sue and Sue (2003), Atkinson et al. (1989), and Leeet al. (2008) said that cross-cultural counseling is a counseling relationship involving counselors and clients who come from different cultural backgrounds, values and lifestyles, therefore the counseling process is very vulnerable by the occurrence of cultural biases (cultural biases) on the part of the counselor which resulted in ineffective counseling. In the implementation of cross-cultural counseling requires that counselors pay attention to aspects of the culture that is owned, this will affect the counseling process. In the Huma Betang philosophy as explained above, contained the meaning of values: honesty, mutual help, harmony and peace, a sense of togetherness, mutual respect, egalitarianism, kinship, consensus and living in a society and giving freedom in religion. These values are attitudes and the approach of the counselor in the implementation of counseling that must be held by the counselor when carrying out their duties. If the philosophy is applied and upheld by the counselor, the implementation of counseling will be effective, conversely if the counselor does not uphold the order of values contained in the Huma Betang philosophy, the implementation of counseling conducted by the counselor will not be effective. Geldard and Geldard (2001) and Dedi Supriadi (2001) states that effective counseling is dependent on the quality of the relationship between client and counselor, the relationship with cross-cultural counseling is how a counselor from a different background can break away from cultural biases, understand and can appreciate cultural diversity, and have culturally responsive skills and are finally able to equalize perception in solving a problem. Meanwhile Arredondo & Gonsalves (1980), Speight et al. (2003), and Pedersen (1991) states that other factors that significantly influence the cross-cultural counseling process are (a) demographic conditions which include gender, age of residence, (b) status variables such as education, politics and economics, as well as ethnographic variables such as religion, customs , and value systems.

In daily practice, the counselor will face clients who have different socio-cultural backgrounds. Thus, it would not be possible to be equated in its handling (Amti & Prayitno, 2004). These differences allow for conflict, mutual suspicion, or other negative feelings. Opposition, mutual suspicion or negative feelings towards those of different cultures are natural or human in nature. Because, individuals will always try to be able to maintain or preserve the values that have been held. If this arises in the implementation of counseling, it is possible to arise obstacles in counseling.

Based on the description above, in the implementation of counseling the counselor has the principle that the cultural values adopted by students (clients) are a necessity that appears in their behavior and that is a truth. They have confidence that what is considered true can be used as a role model in living their daily lives. From the cultural values that are believed to be true can be used to help solve problems that arise. In other words, they can solve the problems that arise in the community with the approach of cultural values that they profess. Likewise, in the implementation of cross-cultural counseling this principle must be held to assist students (clients) in solving all problems encountered.

Internalization of the *BetangHuma* 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 personality aspects (Chaplin, 2002). These values and aspects are obtained in the learning process that is bound to values and norms in society (Kalidjernih, 2010). Scott (1971) suggested that the formation of personality is due to the intense involvement of ideas, concepts, and actions in the realm of everyone's thinking. Therefore, throughout the course of their lives, people will experience learning to arrive at the ideal value that is believed and lived by as a guide. Through this long process of formation, everyone will produce personality, wisdom and create norms that are put into practice through exemplification by the involvement of role models (Rais, 2012). The concepts show 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 (Sekiwu& Botha, 2016).

The internalization process is associated with coaching and realized in three phases (Muhaimin, 1996). The transformation stage is an effort to instill an understanding of a positive value and to eliminate a student's negative value. This stage of cultural value internalization occurs within the social group of students, who acquire values during communication with older members of the community (Kamal, 2017). Teachers and lecturers, who transmit the value, live through the second stage of value internalization. At this point, the main efforts are oriented towardthe sustenance of the value. The final stage is trans-internalization, which is the mental and personality outreach to be directly involved in the atmosphere of the *Betang*lifestyle and in social conditions.

The internalization process can be ignited effectively when the stages are supported within the process of education and learning. The process of internalization as well as the revitalization of *Huma Betang*values and philosophy is carried out through several processes. First is informal education as a way of inheriting values and norms that are conveyed through the educational process in the life of family and society (Sutrop, 2015; Yigit, 2018; Ülavere&Veisson, 2015; Elhoshi et al., 2017).

The intensity of parents' continuous contribution to the learning of their children is a central feature of this educational process (Suhartini, 2016). Second is formal education in formal learning institutions based on regulations and carried out by professional educators in delivering 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, which is focused on the environment, in which young individuals live and mingle in social life. Social interactions are one of the most efficient forms of ethical values, norms, moral, spiritual, and aesthetic internalization.

Learning Cross-Cultural Counseling

"Multicultural" is a term used to describe a person's views on the variety of life in the world, cultural policies that emphasize acceptance of diversity, and various cultures that include dissimilar values, systems, habits, and politics (Nuzliah, 2016). As a professional educator, a counselor must be able to provide a clear and firm understanding of inculcating the values of local wisdom, such as the *Huma Betang*philosophy. *Huma Betang*is fundamentallyan embodiment of local wisdom for the Dayak people 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 (Reeves, 2018). In the context of guidance and counseling services, Bukhori (2001) states there are three important factorsto be considered in the guidance service today: support in learning techniques, supervision to recognize job opportunities and higher education, and help with the socio-cultural transformation to be the most crucial component of the work with young generations.

The advancement of communication technology results in the emergence of a multicultural society. Teaching cultural diversity contained in the philosophy of *Huma Betang*to students can be beneficial for the community. Studentship should prepare youngsters for future challenges that include cultural diversity as one of the most important components of social interaction. Koentjaraningrat(2009) stated that cultural values consist of concepts in the minds of the majority of the community about things they consider to be noble. The existing system of values in a society is used for orientation and reference in acting.

Learning *Huma Betang*philosophy as part of various classroom courses can be used for interaction and the understanding of one another. During such classes, students are able to learn compassion towards each other and the essential values of the Central Kalimantan Dayak community. According to the results of Schutz's study, based on the phenomenology theory, focus is needed on the structure of consciousness in order to communicate and gain a mutual understanding (Hilmi, 2015). Social interaction takes place through the interpretation and understanding of actions, both between individuals and groups.

Therefore, studying *Huma Betang*philosophy can contribute to the development of stronger awareness about diversity as one of the learning outcomes. In this context, wise counselors, according to Hanna (Ahmadi, 2013), must express empathy and cultural sensitivity and avoid approaches or skills that are automatic. Deep feelings, self-knowledge, self-awareness, learning from mistakes, tolerance, openness, self-transcendence, and readiness to understand the exact framework of the problem are necessary to ensure the internalization of Huma 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

It is better you divide your methods into sections

Design

Participants

Data and sources of data

Instruments

Data collection techniques

Data analysis techniques

The paradigm used in this study is qualitative with a phenomenological approach. The phenomenological approach was chosen with consideration of: (1) this research is related to the process of internalization and actualization of Huma Betang philosophy values, (2) the values of Huma Betang philosophy which have been successfully actualized in students' behavior, and (3) the object of this research are individual perceptions or views about the values of the Huma Betang philosophy that are internalized and the ways to internalize the values of the Huma Betang philosophy.

The research subjects were students of the Guidance and Counseling study program at Muhamamdiyah University, Palangkaraya, who had a background in the indigenous Dayak tribes of Central Kalimantan, aged between 19 to 24 years as part of a generation born between 1996 and 2000 whose inheritance and internalization processes experienced a considerable cultural shift. strong due

17

to the development of contemporary technology that enters the lives of young people in the Dayak tribe of Central Kalimantan.

Determination of research subjects is done by purposive sampling. Purposive sampling technique is done by selecting a number of respondents adjusted to the purpose of the study. In the study of individual phenomenology that will be used as informants are those who can provide a good explanation. The informants in this study were students of the Guidance and Counseling study program.

The procedure of the research is carried out by referring to the stages of research using Grounded Theory where Grounded Theory is described as a theoretical discovery of data. Grounded Theory is a research process as a theory discovery through social research. Strauss & Corbin defines Grounded Theory as follows:

"Agroundedtheory is one thatis in- ductivelyderived fromthestudyofthe phenomenonit represents. That is,it is discovered,developed and provisionally verifiedthrough systematic datacollection andanalysisofdatapertainingto thatphenomenon. Therefore,datacollection,analysisandtheorystandinrecip-rocalrelationshiptooneanother(Egan, 2002)

While this research procedure uses five phases in developing theory. The five stages include: (1) conceptual development, (2) operationalization, (3) application, (4) confirmation or disconfirmation, and (5) continuous improvement and development. The five stages are described as Figure 1.
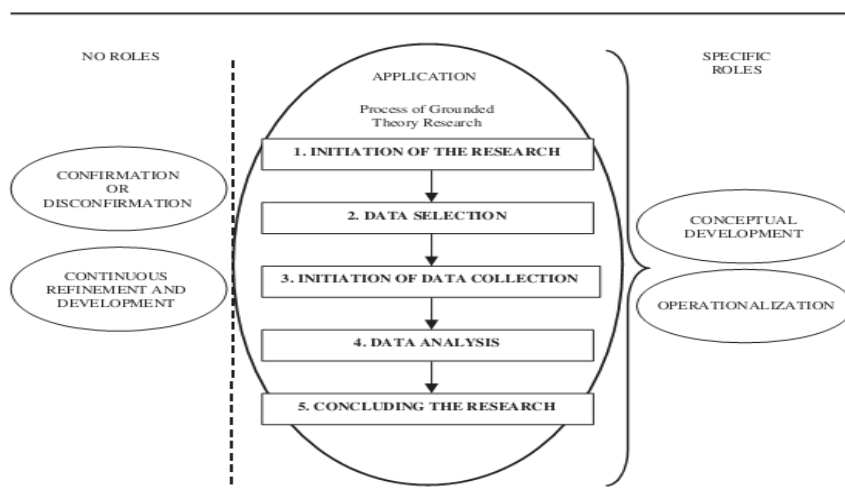
Figure 1.TheRoleof GroundedTheoryResearchinContext oftheGeneral Methodof
TheoryBuildingResearchinAppliedDisciplines (Egan, 2002)

Based on Figure 1, building a theory requires a Grounded Theory research process. In Figure 1 shown by the application stage. After going through the stages of the research process, then proceed with the stages of conceptual development or conceptualization that is by making concepts based on data that has been found. The next stage is the operationalization or development of hypotheses. The hypothesis is then tested by the Grounded Theory research stage as in previous studies. Through the process of testing a hypothesis will produce stages accepted or not accepted, if it is accepted then a theory will be built based on the findings that have been tested for the hypothesis, but if it has not been accepted, then continuous improvement and development is carried out.

To obtain data in this research conducted by techniques: non-participant observation, in-depth interviews, and documentation. Non-participant observation is carried out by the researcher in the research location to observe the activities of the observed actors. Observations were made on the culture that became the philosophy of Huma Betang. In-depth interviews were conducted with students. Interviews are conducted until a number of phenomena are needed. The documentation method is carried out by investigating written objects and values of local wisdom.

Data analysis technique refers to the steps of data analysis proposed by Egan (2002) as follows:

(1) the initial data encoding, in the form of naming, comparing, and scraping or recording for elaboration, (2) continuous application of coding in the event of a change in place or respondent, (3) comparing and revising the code, (4) examining the developing categories, (5) forming categories, (6) applying and modifying category data sets and their properties, (7) assessing the level of elaboration of categories and their attributes, (8) clarifying concepts developed, and (9) describing and explaining analytical reasons from the research process.

Results and Discussion

Results and discussion section is defined to answer your Research Questions. Please make sure that the order of results presentation match with your research questions. In case you have no research questions, please indicate that your results will describe certain points you plan to describe. Please start your section by mentioning your research objectives to make the text coherence.

Evidently, this results organization does not indicate data you obtained from interview and other research instrument and data collection techniques. For an in depth research applying qualitative approach, the results are short. You may demonstrate your results in terms of tables, diagram, and

narrative texts some of which are cited from the results of interview. Your analysis and synthesis to integrate the role of huma betang and counseling are not new but in very common insights.

If your results start from first, second, third stages, you should indicate in the abstract and research questions.

Make sure that your results presentation is in line with your RQ since the purposes of presenting Findings are to answer your RQ

The essence of culture is the collective consensus on an awareness of the existence of culture to interact in social life. However, its values and contents silt and degrade with changes due to technological development. The existence of culture forms a tandem with the progress and openness to information, which allows the threat of an extinction crisis as a necessity that cannot be avoided. The crisis of obsolescence is in line with the spirit of each individual to ensure cultural preservation. The threat of cultural extinction occurs due to the invasion of technology and its influence on the lifestyle of new generations. The era of the industrial revolution changed the environment and pace of life by providing more opportunities to use it. This impact eventually affectsany culture. These changes affect the life of Dayak society as well, which is based on the spirit of togetherness and warmth. Consequently, the noble values of *Huma Betang*havebecome less common among young members of the Dayak community.

Therefore, awareness about this can be created throughtwo steps: deepening and integrating. Deepening is the result of learning based on information received through a particular process, which is then stored in the memory. Integration is the creation of meaning that shows the ability to identify relationships between diverse ideas and concepts in one's religious life and between experience and personal senses.

First: The Transformation Stage of the *BetangHuma* Philosophy

The process of instilling the values of *Huma Betang* philosophy totackle the identity crisis of the younger generation of students at the University of MuhammadiyahPalangkaraya continues to be pursued from various lines and sectors. All activities are integrated into lecture material through learning activities as well as the formation of an academic atmosphere with a universal approach. The cultivation of the values of *Huma Betang* philosophy that include equality, togetherness, honesty, and tolerance is believed to shape the pattern of students' understanding of the importance of *Huma Betang* values and its application in daily life. These ideas were generated by the predecessors to preservethe local wisdom of the people of Central Kalimantan.

At this stage of transformation, researchers investigate the process through which students, the recipients, obtain value from the messages of lecturers. 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. From this, students can acquire a proper understanding of the essence of the philosophy of the *Huma Betang*, which is the main pattern of behavior of the Central Kalimantan *Dayak* community.

During the stage of the transformation 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 live in equality and balance. In addition, the *Betang*value of brotherhood and kinship, which unites all members of the community, is one of the main values imparted to students.

Second: Transaction Phase *Huma Betang* Value Philosophy

In this stage, researchers find an interaction between the message conveyer and its recipient. Students begin to critically respond to identity crises, which were experienced and discussed and are actually happening in their lives. This phase is dedicated to literacy, mutual understanding, and exchange between the lecturer and students. The new environment makes it difficult for youth to accept *Huma Betang* philosophy. Most students experience instability during this stage of internalization, due to a process of accepting *Huma Betang* as a set of values that can be applied in everyday life. Similarly, there are doubts about the abandonment of a globalized society that has denied their personality and character as the present generation (millennial). At least this phase of uncertainty is important, because it requires a maximum effort to overcome the process of bargaining for the value to be included in the personality of a student.

Recipients of *Huma Betang* value experience reluctance to these changes due to the psychological adaptation of modern values, which were acquired earlier to the philosophy of *Betang.* The self-actualization tendency needs to be supported by the environment and *Huma Betang* philosophy (D'Souza &Gurin, 2016; Bulut, 2018; Lee, 2019). Young people experience fewer difficulties in accepting new lifestyles, compared to older ones (Pelu, Fahmi, &Mufida, 2018). However, a failure to transmit *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: 1) guiding the noble values, 2) anchoring of the order values

and beliefs, 3) strengthening the identity, 4) negative moral deterrence, 5) the achievement of value, 6) embodiment of basic values in life, and 7) consolidation of self around values.

Third: Stage of Trans-internalization of *Betang Huma* Philosophy: Anchoring Mental Attitude and Personality

The final stage of trans-internalization in the cultivation of *Huma Betang* philosophy is anchoring of the strong identity in every student in the form of concrete attitudes that are implemented in daily life. In this process, lecture materials, understanding, and transfer of thoughts were not being gained by students in an appropriate way. Value transmitters rely on observation of the actual phenomena of the Dayak community today. 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 meetings with other members of the community, which is realized in *Huma Betang*.

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 the adoption of their values. It involves psychomotor and affective processes in addition to cognitive ones and intensifies the process of internalization (Rutledge, Cohen-Vogel, Osborne-Lampkin, & Roberts, 2015). Surviving*Betang*houses in PulangPisau and Kapuas districts can be visited during the field examination of the topic.

The final phase of the trans-internalization process 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. Cross-cultural counseling is one of the greatest movements of strength in counseling. Masturi (2019) cites Pedersen (1991) and Ive et al. (1993) about cross-cultural counseling being a "fourth force" in the counseling movement, together with the psychodynamic movement. Due to this, learning of cross-cultural counseling is associated with the *Huma Betang* philosophy, which contributes positively to the students' learning outcome in three stages: (1) the transformation phase, (2) the transaction stage, and (3) the trans-internalization stage (Suriadi, 2018). The cooperative learning strategy, which is employed in the cross-cultural counseling course, is based on peer-to-peer communication and regular cooperation in groups (Mei, Ju, &Mohd, 2017). In addition, achievement strategy, value analysis approach, and social analysis strategies are included in the process of education.

These approaches were chosen because they reflect the multicultural-based learning steps. Each of the functional learning strategies has different objectives. The concept of achievement strategy is used to facilitate students in conducting local cultural exploration activities, in this case, the *Huma Betang* lifestyle and its values. Due to the application of these approaches, students consider cultural concepts to be interesting and become capable of exploring the values of their ancestors.

Cooperative learning strategy is used to mark the development of the ability to learn together, support the socialization of the concepts and values from the local culture and its discussion with the learning community. In this way, students acquire respect for other cultures and tolerance to differences. They also learn to interact openly and honestly with friends and representatives of different ethnicities, religions, and cultures. Empathy and expertise in conflict management are also gained due to the application of cooperative forms of learning (Mahfud et al., 2015).

Conclusion and Recommendations

This conclusion does not conclude your findings. Make sure you are summarizing your results in line with RQ.

Cultural values are products of local wisdom, which are true assets of the nations that value the nobility of self-identity. The current state of *Huma Betang* indicates a psychological tendency for the Dayak community to be less attractive and to become obsolete in everyday life. The philosophy of *Huma Betang* was born from the local wisdom that the Dayak tribe maintained as philosophical values of equality, togetherness, honesty, and tolerance in differences. Education and learning are an effective way of internalization and revitalizing the humanistic values and human rights in the life of the Dayak people of Central Kalimantan. The learning process is carried out through cooperative learning strategies. Education is divided into gradual stages to optimally embed these values through the phases of transformation, transactions, and trans-internalization of the *Huma Betang* philosophy. The results showed that students were able to effectively conduct internalization during learning. The findings of this study are expected to contribute to preserving and instilling cultural values, which constitute local wisdom, through the process of education and learning in schools and colleges.

References --- Good and update

Abubakar, H.M. (2016). Huma betang dan aktualisasi nilai kearifan local dalam budaya dayak. *Jurnal Humanika, 1*(2). 259-294.

Aenurofik, A., & Gunawan, A. (2019). Empowering the saptawening coffee community bawang village, blado district, batang regency.*Islamic Studies Journal for Social Transformation*, 2(2), 95–105.DOI: https://doi.org/10.28918/isjoust.v2i2.1932

Ahmadi, A. (2013). *Psikologipendidikan*. Jakarta: RinekaCipta.

Anis, M. Z. A., &Arisanty, D. (2017). Relation between religion and social integration toward multicultural community of Dayak Halong. In*1st International Conference on Social Sciences Education – "Multicultural Transformation in Education, Social Sciences and Wetland Environment"(ICSSE 2017)*. Atlantis Press.

Arikunto, S. (2006). *ProsedurPenelitian: suatuPendekatanPraktek.* Jakarta: RinekaCipta.

Bamba, J. (2017). Institutdayakologi: The challenges of an information and advocacy centre of Dayak Culture in Kalimantan. In V. King, Z. Ibrahim&N. Hassan (Eds.),*Borneo studies in history, society and culture.* Asia in transition. Singapore: Springer. DOI: 10.1007/978-981-10-0672-2_15.

Brooker, A. L. (2015). Counselling within Inuit systems in Canada's North. *First Peoples Child & Family Review*, 10(2), 110-121. Retrieved from https://fpcfr.com/index.php/FPCFR/article/view/274

Bukhori, M. (2001). *Hubunganseksmenurut Islam*. Jakarta: BumiAksara.

Bulut, S. S. (2018). Obstacles to self-actualization of college students--the case of Gazi faculty of education. *Universal Journal of Educational Research, 6*(10), 2271–2279.

Chaplin,J. P. (*2002*). *Dictionary of psychology.* New York: Dell Publishing Co. Inc.

Chiboola, H., &Munsaka, S.M. (2016). Nature and role of traditional forms of counselling in Zambia: A case of Lusaka province. *British Journal of Guidance & Counselling. 46*(1). 79-90. DOI: https://doi.org/10.1080/03069885.2016.1187710

Crevello, S. (2004). Dayak land use systems and indigenous knowledge. *Journal of Human Ecology, 16*(1), 69–73.

Depdikbud, R.I. (1989). *Kamusbesarbahasa Indonesia*. Jakarta: BalaiPustaka.

Dewantara, K.H. (1977). *Ki HadjarDewantara*. Jogjakarta: MajelisLeluhur Taman Siswa.

D'Souza, J., &Gurin, M. (2016). The universal significance of Maslow's concept of self-actualization.*The Humanistic Psychologist*,*44*(2), 210.

Elhoshi, E. R. F., Embong, R., Bioumy, N., Abdullah, N. A., &Nawi, M. A. A. (2017). The role of teachers in infusing Islamic values and ethics. *International Journal of Academic Research in Business and Social Sciences, 7*(5), 426–436.

Fauzi, A. (2017). Internalization of religious values to grow student character in public school. In *Proceeding International Conference on Islamic Education (ICIED), 2*(1), pp. 12–20.

Halim, A. (2015). Cultural capital to establish spirit nationalism study of values local Dayak communities border region in Sub JagoiBabang, Bengkayang Regency, West Kalimantan Province. *Research on Humanities and Social Sciences, 5*(20), 9–15.

Hanif, M., Hartono, Y., &Wibowo, A. M. (2019). The internalization of dongkrek value to strengthen cultural resilience. *Research, Society and Development, 8*(9), 40891317.

Herr, E. (Ed.). (1989). *Counseling in a dynamic society: Opportunities and challenges.* American Association for Counseling and Development.

Herskovits, M. J. (1938). *Acculturation: The study of culture contact*. New York: Augustin.

Hilmi, M. Z. (2015). Nilai-nilaikearifan local dalamperilaku social anak-anakremaja di desasepitkecamatankeruakkabupaten Lombok timur. *Journal of Educational Social Studies*, *4*(1), 1–7.

Kalidjernih, F. K. (2010). *Kamus study kewarganegaraan, perspektifsosiologikal, danpolitikal*. Bandung: WidyaAksara.

Kamal, R. (2017). Internalization of moderate Islamic values in education. *Islamic Studies Journal for Social Transformation*,*1*(1), 67–80.

Karliani, E., Lion, E., &Sakman, S. (2018). Huma betang philosophy as the solidarity prototype and ethnic conflict prevention in Dayak communities of Central Kalimantan. In*Annual Civic Education Conference (ACEC 2018)*. Atlantis Press.

Koentjaraningrat. (2009).*Pengantarilmuantropoologi*. Jakarta: RinekaCipta.

Laurens, T. (2019). Local wisdom development in creating smart people with marine island character. In *Proceeding International Seminar on Education* (Vol. 2).

Lee, B. (2019). Existential habit: The role of value in praxis. *Symposion, 6*(1), 55–78.

Lounela, A. (2019). Morality, sharing and change among the ngaju people in Central Kalimantan.*Hunter Gatherer Research*,*3*(3), 515–536.

Mahfud, dkk. (2015). *Pendidikan agama Islam berbasismultietnik*. Yogyakarta: Deepublish.

Martín-Gutiérrez, J., Mora, C. E., Añorbe-Díaz, B., & González-Marrero, A. (2017). Virtual technologies trends in education.*EURASIA Journal of Mathematics Science and Technology Education*,*13*(2), 469–486.

Masturi. (2018). Counselor Encapsulation: SebuahTantangandalampelayanankonselinglintasbudaya. *JurnalKonseling, 1*(2).

Mei, S. Y., Ju, S. Y., &Mohd, A. B. (2017). Cooperative learning strategy in teaching arabic for non-native speakers.*European Journal of Social Science Education and Research*,*4*(6), 261–266.

Montgomery, L., & Owen-Pugh, V. (2018). Bereavement counselling in Uganda and Northern Ireland: A comparison. *British Journal of Guidance & Counselling, 46*(1), 91–103.

Muhaimin. (1996). *Srategibelajarmengajar*. Surabaya: Citra Media.

Nartani, C. I., Wardani, K., &Praheto, B. E. (2019). The internalization model of "Tri-n" teaching principle of tamansiswa in primary school teacher education department. In *Proceeding of PGSD UST International Conference on Education, 2*.

Ngidang, D. (1993). Media treatment of a land rights movement in Sarawak, East Malaysia. *Media Asia, 20*(2), 93–99.

Noortyani, R. (2018). Literary ecology of puterimayang myth as local cultural wisdom of Dayak maanyan society, Indonesia. *The Social Sciences*, *13*(6), 1120–1126.

Nuzliah. (2016). Counseling multikultural. *JurnalEdukasi, 2*(2), 201-2014.

Peluso, N.L, & Harwell, E. (2001). Territory, custom, and the cultural politics of ethnic war in west kalimantan, Indonesia. In Nancy, L.P., & Michael, W (Eds.). *Violent Environments*. Ithaca, NY: Cornell University Press.

Pelu, I. E. A. S., Fahmi, M. M., &Mufida, K. A. (2018). The internalization moral values mahasantri of IAIN Palangka Raya: Approach ethical behavior and religious. In*International Proceedings*(pp. 58–65).

Pieterse, J. N. (2019).*Globalization and culture: Global mélange*. Rowman& Littlefield Publishers.

Potter, L. (2008). Dayak resistance to oil palm plantations in west Kalimantan, Indonesia. In: *17th Biennial Conference of the Asian Studies Association of Australia* (pp. 1–3). Retrieved from https://pdfs.semanticscholar.org/0a27/1bb75f1684ea575cf24e3d29e24c06cc2636.pdf

Rahmawati, N. N., Kumbara, A., &Suda, I. K. (2018). Multiculturalism towards religious life in tewangtampang village: Moral education implementation based local wisdom. *International Journal of Linguistics, Literature and Culture, 4*(6), 63–71.

Rais, M. (2012). *Internalisasinilai integrase untukmenciptakankeharmonisanhubunganantaretnik.* (Unpublished dissertation). PPU UniversitasPendidikan Indonesia, Bandung.

Reeves, A. (2018). A partnership in progress: Bicultural relationships in the aotearoaNew Zealand counselling setting a critical systematic literature review. *New Zealand Journal of Counselling, 38*(2).

Richerson, P., Baldini, R., Bell, A., Demps, K., Frost, K., Hillis, V.,…&Zefferman, M. (2016). Cultural group selection plays an essential role in explaining human cooperation: A sketch of the evidence. *Behavioral and Brain Sciences,39*, E30. doi:10.1017/S0140525X1400106X

Rosjidan, M.A. (1995). *Modulpendekatan-pendekatankonselingkelompok*. Malang: IKIP Malang.

Rutledge, S. A., Cohen-Vogel, L., Osborne-Lampkin, L. T., & Roberts, R. L. (2015). Understanding effective high schools: Evidence for personalization for academic and social emotional learning. *American Educational Research Journal,52*(6), 1060–1092.

Scott, J. (1971). *Internalization of norms: A sociological theory of moral commitment*. Englewood Cliff, NJ: Prentice-Hall.

Sekiwu, D., & Botha, N. M. (2016). Exploring the patterns of values integration in denominational school discipline. *MIER Journal of Educational Studies, Trends and Practices, 3*(2), 130-153.

Siun. (2001). *Aktualisasi hukum adatgunamendukungotonomidaerah di Kalimantan tengah*. Palangkaraya: Sekretariat Daerah ProvinsiKalimatan Tengah.

Soedarmadji, B. (2007). Media BimbingandanKonseling. Retrieved from https://karyaboy.blogspot.com/2007/

Soekanto, S. (2012). *Sosiologisuatupengantar*. Jakarta: Rajawali Pers.

Soemardjan, S.,&Sumardi, S. (1964). *Setangkaibungasosiologi*. Jakarta: Lembaga FE-UI.

Suhartini, A. (2016). The internalization of Islamic values in pesantren. *JurnalPendidikan Islam. 2*(3), 429-444. DOI: http://dx.doi.org/10.15575/jpi.v2i3.827

Suprayitno, S., Triyani, T., &Pratiwi, P. F. P. (2019). Strategy on the national unity and politics agency (kesbangpol) in maintaining ethnicity and religious relations based on humabetang philosophy in central Kalimantan. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, 2*(4), 229–238.

Suriadi, S. (2018). Internalization of tasawuf values in learning fiqh at madrasah aliyah sambas kalimantan. *JurnalPendidikan Islam UIN SunanGunungDjati, 4*(2), 77–92.

Susanti, E., Damayanti, D. P., Ekasiwi, S. N. N., &Defiana, I. (2017). The effect of opening on building envelope toward daylight performance in betang house at central borneo.*IPTEK Journal of Proceedings Series,3*(3).

Sutrisno, H., Hardiman, G., Pandelaki, E. E., & Susi, T. (2019). Living in harmony: Acculturation of balinese and Dayak ngaju cultures in basarangjaya village, central kalimantan. *JurnalIlmiahPeuradeun, 7*(3), 401–412.

Sutrop, M. (2015). Can values be taught? The myth of value-free education. *Trames, 19(*2).

Taylor, E. B. (1987). *Primitive culture: Researches into the development of mythology, philosophy, religion, art, and custom.* New York: Henry Holt.

Taylor, S. E. (2006). *Health psychology* (6th ed.). Singapore: McGraw-Hill Book Company.

Toharudin, U., &Kurniawan, I. S. (2017). Values of local wisdom: A potential to develop an assessment and remedial.*International Journal of Evaluation and Research in Education,6*(1), 71–78.

Ülavere, P., &Veisson, M. (2015). Values and values education in Estonian preschool child care institutions. *Journal of Teacher Education for Sustainability, 17*(2), 108–124.

Yigit, M. (2018). Does higher education change value perceptions? *Journal of Culture and Values in Education, 1*(1), 1–8.

Reviwer 2

This paper already received corrections from author but there are still too many aspects that even make this paper downgrade. The length of 13,472 is not allowed, number of words of the abstract exceed. Specifically, descriptions in introduction, theory, and very specific in Methods section and Results and Discussion need thorough rewriting to make sure that the contents are accurate and the use of academic English is better.

Internalization of *Huma Betang* in Cultural Counselling: Learning Perspective---13,472

Abstract

This article contains the form of local wisdom of the Central Kalimantan Dayak tribe named Huma Betang. He is not merely a monument and ornament, but a spirit of nobleness and self-wisdom from a journey of the Dayak people. Its existence transcends the boundaries of collective awareness towards unity within the framework of unity in diversity, so that cultural values need to be internalized by conducting research that is reviewed from a cross-cultural counseling perspective. This study aims to: (1) identify Huma Betang philosophical values in the perspective of cross-cultural counseling; (2) knowing the process of internalizing Huma Betang philosophy values in students; and (3) knowing the implementation of Huma Betang philosophy values has been actualized in student behavior through daily life. The research method is qualitative with a participatory qualitative approach. The research subjects were carried out by purposive sampling. Collecting data through observation, interview, and documentation. While data analysis refers to the steps: collection, reduction, presentation, drawing conclusions and checking the validity of the data. The results of this study are (1) the values of Huma Betang philosophy in the perspective of cross-cultural counseling there are 4 (four) values of local wisdom, namely: brotherhood and togetherness in life, help and help each other, mutual respect for the prevailing customs, and prioritizing deliberations and consensus, (2) the process of internalizing Huma Betang philosophy values in students, there are 3 (three) stages, namely: the transformation stage, the transaction stage, and the trans internationalization stage. (3) the implementation of the values of Huma Betang philosophy has been actualized in student behavior in the form of growth and emergence of awareness in brotherhood, a sense of unity and responsibility, mutual assistance, cooperation, and mutual respect so that the formation of a sensitive and caring person towards others without looking; ethnicity, religion, culture, language, and educational background. Thus, students caninternalize the learning activities well. This research is expected to be a real contribution to education and learning efforts so that it can be effective in instilling the values of local wisdom.----338----------no more than 300

.

Keywords:internalization, Huma Betang, cultural counseling

Introduction

Cultural values and products are the results of local wisdom, which are true assets of nations that value the nobility of self-identity (Toharudin&Kurniawan, 2017). Globalization and technological developments continue to have a strong impact on existing local cultures and threaten their preservation and originality (Pieterse, 2019).Huma Betang" is a colloquial term called "big house" which is inhabited by many people with various religions and beliefs in it, but the inhabitants remain harmonious and peaceful side by side (Apandie and Daniel Ar, 2019; Zainuddin, 2012). Such an atmosphere has been seen for a long time since the existence of a betang house which is a traditional house and a typical Dayak tribe in Central Kalimantan (Zainuddin, 2012). In that philosophy, there is

high tolerance, full of cooperation. This tolerance is a cultural attitude developed in community development to show mutual respect and respect for the activities carried out by others.

Huma Betang, as a physical product of culture and noble values, is the original 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 independence encourage the behavior of every child born in the next generation to abandon this sublime product of cultural origin (Bamba, 2017). Some of the younger generations who are also students try to achieve a higher level of education by accepting scientific and technological development (Martín-Gutiérrez, Mora, Añorbe-Díaz, & González-Marrero, 2017). However, a reluctance to understand the values of local wisdom is increasing under the influence of technology and globalization (Laurens, 2018). This condition is ultimately exacerbated by the fading of the identity of the next generation, which results in *Betang* being empty of meaning and original role remnants of buildings.

Huma Betang is a macro concept of development that integrates the sharing of elements that support each other in the implementation of development, symbolized by a Big House as a place to live in a religiously and culturally plural society (Suprayitno, Triyani, &Pratiwi, 2019). Life together with other members of the group in a large longhouse with numerous rooms symbolizes the togetherness of the community through the leadership of a tribal chief, known as BakasLewu (Karliani, Lion&Sakman, 2018). The existence of *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 and used with responsibility for the preservation and inheritance of Dayak culture for the next generations (Noortyani, 2018). This must become a common concern so that *Betang* is saved from the process of marginalization and cultural extinction associated with the widely prevalent effects of globalization (Potter, 2008). Cultural observers are required to weaken the tendency for cultural degradation and to save *Dayak* cultural values from extinction (Peluso& Harwell, 2001). More than that, this concern can utilize public space wisely and intelligently to publicize cultural values through various regional, national, and international media and forums (Ngidang, 1993).

The extinction of culture and cultural identity values will occur as long as the culture is open to the inclusion of other values outside Dayak society (Crevello, 2004). *Betang*, when it does not get the attention and escort properly and maximally from all stakeholders and the community who have the indigenous wisdom of the local culture, will eventually experience a crisis of identity and cultural

extinction itself (Halim, 2015). As a cultural product, *Huma Betang* is the embodiment of the main philosophy of life that supports the wisdom of the Dayak community (Sutrisno, Hardiman, Pandelaki,& Susi, 2019).

The supporting pillars of the *Betang* are honesty, equality, togetherness, customary law, and national law that support the principle of life. "*BelomBahadat,*" which is used to indicate the life that upholds civilization and politeness, and "*BelomPenyangHinjeSimpe*" which denotes values of peaceful co-existence, equality, tolerance, and civility are the main terms associated with *Huma Betang* (Rahmawati, Kumbara, &Suda, 2018). A study by Abubakar (2016) revealed that these values are inseparable from Dayak culture. The strength of these four components represents the core values of *Betang*. The fostering of these values in the lives of young people is needed to preserve their existence. Cross-cultural counseling can be applied to the learning process in several subjects such as personality psychology, communication science, citizenship education, and other social sciences (Chiboola&Munsaka, 2018; Brooker, 2015; Montgomery & Owen-Pugh, 2018).

Based on the results of initial observations and interviews with students from the Central Kalimantan Dayak tribe, it appeared that most of them did not understand the noble values of the *HumaBetang*. Hence the internalization of these values is needed to preserve their existence (Fauzi, 2017). Internalization is 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 responding to the challenges of the times and maintaining the identity of the Dayak generation in the future (Hanif, Hartono, &Wibowo, 2019). This study aims to explore the process of internalization of the values of local wisdom *Huma Betang* in Central Kalimantan by students of the Guidance and Counseling study program at the MuhammadiyahPalangkaraya University. Various forms of lectures were used as interventions to facilitate the internalization process.

Based on the results of initial observations and interviews with the students of the Guidance and Counseling study program with the background of the Dayak ethnic group in Central Kalimantan, it appeared that most did not understand the noble values of the Huma betang, it was necessary to internalize as a process of instilling noble values to these students through a study. So students as prospective counselors must professionally prioritize multicultural values that are appropriate to the local culture when counseling.

The values of the Huma betang philosophy include 4 (four) aspects, namely (1) togetherness, (2) honesty, (3) equality, and (4) tolerance. These philosophical values are multicultural values that can further serve as a guideline for counselors in the implementation of counseling, can be used as a foundation for self-identity to give birth to a counselor's existence. Then the counselor can implement

counseling based on Huma Betang philosophy values that contain 4 (four) aspects, namely (1) the togetherness aspect, the counselor must be able to provide help, and work together in helping develop self-potential and problems faced by students, (2) aspects honesty, the counselor can express the problems of students, so students when expressing the problem are telling the truth, not lying, and displaying authenticity, (3) aspects of equality, counselors must have humanistic values, look at the whole individual without looking at the social status of students when providing assistance or conduct counseling, (4) aspects of tolerance, when in providing counseling services counselors must have an attitude of mutual respect between adherents of different religions, ethnicities, and races.

Thus a counselor must have a multicultural awareness accompanied by a strong understanding of local culture, namely the culture of Huma Betang. If the philosophy is applied and upheld by the counselor, the implementation of counseling will be effective, conversely, if the counselor does not uphold the order of values contained in the Huma Betang philosophy, the implementation of counseling by the counselor will not be effective. Geldard & Geldard (Rahmi & Suriata, 2019); Supriadi (2001) states that effective counseling is dependent on the quality of the relationship between client and counselor, its relation to cross-cultural counseling is 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 are finally able to equalize perception in solving a problem.

Meanwhile, Arredondo & Gonsalves (1980); Speight et al, (2003); Pedersen (1991) states that other factors that significantly influence the cross-cultural counseling process are (a) demographic conditions which include gender, age of residence, (b) status variables such as education, politics, and economics, as well as ethnographic variables such as religion, customs, and value systems. In daily practice, the counselor will face clients who have different socio-cultural backgrounds. Thus, according to Amti and Prayitno that it would not be possible to be equated in its handling (Zaduqisti & Zulfa, 2016). These differences allow for conflict, mutual suspicion, or other negative feelings. The opposition, mutual suspicion or negative feelings towards those of different cultures is natural or human. Because individuals will always try to be able to maintain or preserve the values that have been held. If this arises in the implementation of counseling, it is possible to arise obstacles in counseling.

The internalization process is an active and collective realization process of awareness that is ultimately able to push for optimal anchoring of the Betang philosophy as the ultimate goal of revitalizing local culture in responding to the challenges of the times and maintaining the identity crisis of the Dayak generation later on through transcultural counseling learning. in the Guidance and Counseling study program students.

Internalization of the Huma Betang philosophy needs to be done to students as candidates for professional counseling. Internalization is intended to provide a nurturant effect in learning cross-cultural counseling. The intended nurturant effect is that students can recognize, understand, train and sharpen the philosophy of Huma Betang in the lecture setting, in addition to the main goal of obtaining cognitive results following the material contained in the Lecture Program Unit (SAP). Ryan and Krathwohl (1965: 88) 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".

Internalization of the Huma Betang philosophy is a way to introduce conceptually and practice in practice so that in the end the Huma Betang philosophy will become a character and part of a student, then students can implement it in their daily lives when he will practice counseling or as a school counselor. Through cross-cultural counseling, it is expected that students as prospective professional counselors are sensitive and responsive to the diversity and differences in culture, customs, habits, and order of tolerance values and mutual respect between client groups with other client groups, and between counselors themselves and their clients.

Counselors must be aware of the implications of cultural diversity embodied in the Huma Betang philosophy of the counseling process. With the counseling service itself, it makes the client involved with Huma Betang culture and the problems experienced by the client related to Huma Betang culture, and ultimately the alleviation of the client's problems needs to be related to the relevant cultural elements. This was done that the majority of students (middle and high schools) in Central Kalimantan were Dayaks.

~~The right learning strategy used to help internalize the Huma Betang philosophy is a Cooperative Learning strategy, which is a learning strategy that is expected to be able to emphasize changes in attitudes or behaviors in a group to achieve common goals. The technique used from the Cooperative Learning Strategy is Student Teams Achievement Divisions (STAD). STAD is one of the simplest types of cooperative learning. According to Slavin (2000) in STAD students are placed in learning groups consisting of four people who are mixed according to the level of performance, gender, and ethnicity.~~

Based on this opinion, the implementation of cross-cultural counseling learning in Guidance and Counseling study program students at Muhammadiyah University Palangkaraya (MUP) with Huma Betang philosophy material is a comprehensive process in instilling a sense of social justice, equality and the existence of mutual respect and respect among others regardless of ethnic differences, religion, language, and other social statuses. so students as prospective counselors can accept the

reality of pluralism in society. Naim and Sauqi emphasized that through multicultural contextual learning, learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work with people or groups of people of different ethnic or racial backgrounds (Sapirin, 2020). Then Levinson (2007) in his article entitled Common Schools and Multicultural Education states that public schools and multicultural education must strengthen each other and even be needed to serve each other.

Thus, the urgency of the study of this research lies in the discussion that students as prospective counselors in a professional manner must prioritize multicultural values following local culture when conducting counseling, namely how to position Dayak culture with the philosophy of Huma Betang, not using the perspective of western counseling theory which is not following the multicultural principle of the counselor itself. Counselor education in universities only focuses on aspects of personality values based on the perspective of 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 also contain several elements of weakness (Riswanto et al., 2016).

To explore the process of instilling the values of Huma Betang local wisdom in Central Kalimantan to students of the Guidance and Counseling study program at MUP can be done in the form of learning through cross-cultural counseling courses so that it will have an impact on students as prospective school counselors having the ideal person based on a strong multicultural awareness.

Research Questions and Aims of the Study

The research questions of this study are:

1) what are Huma Betang's philosophical values in the perspective of cross-cultural counseling?

2) how is the process of internalizing the values of Huma Betang philosophy in the students of the Guidance and Counseling study program at the MUP?

3) how the implementation of the values of Huma Betang philosophy in actualizing the behavior of the Guidance and Counseling study program students at MUP through daily life?

This study aims to: (1) identify the values of the Huma Betang philosophy internalized in the Guidance and Counseling study program students at the Muhammadiyah University of Palangkaraya; (2) knowing the process of internalizing Huma Betang's philosophical values in the Guidance and Counseling study program students at Muhammadiyah University Palangkaraya; and (3) identify Huma

Betang philosophy values that have been actualized in the behavior of the Guidance and Counseling study program students at Muhammadiyah University Palangkaraya through daily life.

<mark>Consistency in the introduction is low. Needs improvement</mark>

Review of Literature

The Concept of Counseling

Counseling theory is a conceptualization or frame of reference for thinking about how the counseling process takes place. Counseling is essentially a process of assisting with the application of psychological principles. Practically in counseling activities, there will be a relationship between one individual and another, namely between the counselor and the client. Opinions from Prayitno and Amti (2015); Ginintasasi (2016); Mulyadi (2016); and Sukardi (2018) concluded that counseling is a process of interaction that occurs between counselor and counselee both, directly and indirectly, to help counselees to develop their potential or even solve the problems they experience, where the interaction is a relationship carried out professionally so that finally the client can understand himself by making meaningful choices in everyday life.

Apart from the above counseling theory, there are also several counseling approaches. With these various counseling approaches, they can be used to make it easier to determine the direction of the counseling process. In its implementation,some only use 1 (one) approach or a single theory, but some use several counseling approaches, of course by selecting the relevant parts, then synthesis-analytically applied to the case at hand. This approach is called Creative-Synthesis-Analytic (CSA). Allen E. Ivey (Willis, 2007) calls this approach the Electic Approach, which is to selectively select different parts of the theory according to the needs of the counselor.

In the implementation of counseling, there are several counseling approaches including approaches: Psychoanalysis, Humanistic Existential, Client-Centered, Behavioristic, Transactional Analysis, Gestalt, Rational Emotive Therapy, and Realistic. However, in fostering relationships with clients, counselors can use one of the main approaches in counseling, which is also known as (a) the centered counseling approach or directive counseling approach. In this approach, counselors are more active than clients and counselors act as directors for clients. (b) 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. (c) selective (mixed) approach; the counselor can combine the two approaches, depending on the ongoing counseling situation.

Guidance and Counseling in Educational Settings

Education is a conscious effort carried out systematically in helping children to achieve growth and development to achieve maturity as a whole. The purpose of education is to realize the optimal individual personality of students. This goal is to be achieved by guidance and counseling services. The presence of the guidance and counseling services to help solve all problems faced by students, this is following the function of guidance and counseling that are: understanding, preventive, development, curative, channeling, adjusting, repairing and facilitating and maintaining students with a variety of its characteristics (Fatchurahman and Solikin, 2018). To achieve these objectives, each educational activity should be carried out thoroughly and always directed to each student according to his character, not just instructional, to be able to achieve an optimal level of development.

To achieve educational goals as explained above, the presence of guidance and counseling services in each school is very important, which is to help each student develop optimally. Therefore in the education process at every level of education or school must have 3 (three) components or fields that support each other, as stated by Mortensen and Schmuller (Kasih, 2017); Tohirin (2015); Prayitno and Amti (2015), namely: (1) administration and supervision, which is realized in the form of administration and management and supervision by the school principal, teachers, employees (administration) and other parties involved in the school, (2) the curricular field, which is realized through the learning process of subjects, and (3) the field of student coaching, which is realized in the form of providing guidance services and other efforts to students by paying attention to the possibilities and reality of problems.

Philosophy of Huma Betang

Huma Betang for the people in Central Kalimantan in the early period is a representation of the existence of life as well as their safety. Huma Betang in the early period was not only a place to stay but also a fortress as well as a cultural center. The shape and structure of the Huma betang building structure generally resemble a tall and elongated stilt house. Huma Betang or betang house has a length of 30-150 meters, a width of 10-30 meters, and a height of 3-5 meters. The building uses high-quality ironwood, can stand up to hundreds of years and is anti-termite (Suwarno, 2017). Spacious room in the Huma betang although most do not have a partition but have their respective functions following the customary system adopted by the Dayak community (Langub, 2012).

In general ethnography about Dayak specifically focuses on the longhouse, not only as an architectural form but rather as something that is an embodiment of a structure of social relations typical of Dayaks (Maunati, 2004: 62). Physically, the architecture of the Betang house was built in a psychological state of mind within the Dayak community at that time who tended to live openly, honestly and as is. This is what ultimately makes the form of a very simple betang house open without a barrier. Generally, the upstream buildings face east and the downstream faces west (Siun. 2001).

The philosophy of Huma Betang is not only seen from large and longhouses with various architectures and furnishings but many things that contain meaning in them. Huma betang exceeds the physical form of cultural heritage in the Dayak tribe view of life. This traditional house has been transformed from a lifestyle structure that teaches moral values. In a sense, betang is more than just a place to unwind after work. "Huma betang for Dayak Ngaju is more than just a place to stay. Huma betang is the center of social structure from the life of Dayak "(Laksono, 2006; Sangalang, Titi, & Darjosanjoto, 2011). Wilson (2009) mentions that Huma Betang contains values shared by a group of people, namely the Dayak tribe and has been a guideline or view of life for centuries.

Therefore, Huma Betang 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 born from the inner space of the Dayak community, huma betang is not merely a monument and ornament, but also as a spirit of nobleness and self-wisdom from a long journey of the Dayak people of Central Kalimantan.

Huma betang philosophy according to Haviland (Apandie & Danial, 2017). it 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 in it. The patterns of behavior and ways in which Dayak people act or behave in the same manner are called normative structures called "design of living" (Soekanto, 2014).

Apart from being a nobleness that was born from an environment that was raised in a betang togetherness, this value is also dynamic and open from the age that comes in the present era. Nugrahaningsih (2013); Abubakar (2016); Suwarno (2017) emphasized that the essence of the Huma Betang philosophy in their lives is inseparable from 4 (four) things namely; (a) the value of honesty in life adhered to by Dayaks, (b) the strength of togetherness in all lives when overcoming the problems they face so that the creation of a life of mutual help helps, 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, Suwarno (2017) in his research also found several constructions of the value of Huma Betang cultural values of the Dayak community:

- ==*Hapahari*==, Hapahari was explained by one of the residents of Betang Damang Batu as brotherhood and togetherness in life in Betang. Betang residents assume that fellow Betang residents are brothers who must be protected, assisted if there are difficulties. The term "the same time, the same spirit, the same difficult" is a principle that life as fellow citizens betang equally bear, both joy and sorrow.

- ==*Handep*==. The wisdom of Betang Damang Batu which is very thick until now and has become a cultural heritage that never disappears is handep. According to one of the residents of Betang Damang Batu, the handep is a help, pandohop (help), and mutual mandohop (help).

- Not yet Bahadat. Belom bahadat (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 that apply in the territory of the indigenous community concerned. In this betang house every individual life in the household and society governed by mutual agreement as outlined in customary law.

- Hapakat Kula. 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. Hapakat 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. By inhabiting the betang house and undergoing all the life processes in the place, the Dayak people show that they also have the instinct to always live together and side by side with other community members. They love peace in a harmonious community so they try hard to maintain the tradition of this longhouse. This expectation is supported by the awareness of each individual to align their interests with the common interest. This awareness is based on the religion-magical mindset, which assumes that every citizen has the same value and position and life rights in the community.

The 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, Suci Prasasti states that the counseling situation is a "cultural encounter" between counselor and client. In counseling, there is a learning process, transference and transference, and mutual assessment. Counselors need to have cultural sensitivity to understand and help clients according to their cultural context. Such counselors are counselors who are well aware that culturally, the individual has unique characteristics and into the counseling process he brings with them these characteristics. (http://ejournal.utp.ac.id/index.php/JIK/ article / download / 831/520520686).

While Adhiputra (2013), Sue and Sue (2003); Atkinson et al. (1989), and Lee, et al. (2008) said that cross-cultural counseling is a counseling relationship involving counselors and clients who come from different cultural backgrounds, values, and lifestyles, therefore the counseling process is very vulnerable by the occurrence of cultural biases (cultural biases) on the part of the counselor which resulted in ineffective counseling. In the implementation of cross-cultural counseling requires that counselors pay attention to aspects of the culture that is owned, this will affect the counseling process.

The philosophy of Huma Betang as explained above, contained the meaning of values: honesty, mutual help, harmony and peace, a sense of togetherness, mutual respect, egalitarianism, kinship, consensus and living in a society and giving freedom in religion. These values are attitudes and the approach of the counselor in the implementation of counseling that must be held by the counselor when carrying out their duties.

As explained in the previous section, these philosophical values are multicultural values which can further serve as guidelines for counselors in the implementation of counseling, can be used as a foundation for self-identity so that the birth of a counselor's existence exists. Then the counselor can implement counseling based on the values of Huma Betang philosophy which contains 4 (four) aspects, namely (1) the togetherness aspect, the counselor must be able to provide help, and work together in helping develop self-potential and problems faced by students, (2) aspects honesty, the counselor can express the problems of students, so students when expressing the problem are telling the truth, not lying, and displaying authenticity, (3) aspects of equality, counselors must have humanistic values, look at the whole individual without looking at the social status of students when providing assistance or conduct counseling, (4) aspects of tolerance, when in conducting counseling services counselors must have mutual respect between adherents of different religions, ethnicities, and races.

The philosophy is applied and upheld by the counselor so that the implementation of counseling is effective, conversely if the counselor does not uphold the order of values contained in the Huma Betang philosophy, the implementation of counseling by the counselor will not be effective. Geldard & Geldard (2001); Supriadi (2001) states that effective counseling is dependent on the quality of the relationship between client and counselor, its relation to cross-cultural counseling is 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 are finally able to equalize perception in solving a problem.

Meanwhile, Arredondo & Gonsalves (1980); Speight et al, (2003); Pedersen (1991) states that other factors that significantly influence the cross-cultural counseling process are (a) demographic conditions which include gender, age of residence, (b) status variables such as education, politics, and economics, as well as ethnographic variables such as religion, customs, and value systems.

In daily practice, the counselor will face clients who have different socio-cultural backgrounds. According to Amti & Prayitno, such matters would not be possible in handling (Zaduqisti & Zulfa, 2016). These differences allow for conflict, mutual suspicion, or other negative feelings. The opposition, mutual suspicion or negative feelings towards those of different cultures is natural or human. Because individuals will always try to be able to maintain or preserve the values that have been held. If this arises in the implementation of counseling, it is possible to arise obstacles in counseling.

The cultural values that are believed to be true can be used to help solve problems that arise. In other words, they can solve the problems that arise in the community with the approach of cultural values that they profess. Likewise in the implementation of cross-cultural counseling this principle must be held to assist students (clients) in solving all problems encountered.

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. This is given the diversity, customs, culture, language, socioeconomic, and cultural background so that the realization of the concept of guidance and counseling that is focused on the orientation of cultural values that can make a harmonious and harmonious community life. On the other hand, some people are too dependent on the fate that can give birth to an attitude of self-submission to their destiny, lose the spirit to try, live life as it is without planning.

In developing guidance and counseling, counselors are required to enrich their insights, become active and proactive individuals and develop counseling services based on an optimistic value foundation and have an enlightening outlook on life. To develop Huma Betang cultural insight counseling in the aspects of counseling application, it can be done by (1) extracting counselor and client knowledge based on his background with cultural traditions that become his life experience, (2) in the implementation of counseling it is necessary to dig up data personal client in the form of daily behavior, (3) client behavior is understood and interpreted in terms of understanding the culture of the client's origin, and (4) in the implementation of counseling should be designed with due regard to the social reality of the local community.

The orientation of cultural values in the philosophy of Huma Betang, having a family attitude in togetherness, cooperation (mutual help), consensus agreement to respect one another, full of honesty, harmony and peace, egalitarian, and civilized life and give freedom in religion, this is a consensus agreement to respect one another, full of honesty, harmony, and peace, egalitarian, and civilized life and mutual freedom in religion, this matter very prominent in the life of the Dayak people of Central Kalimantan. To have this attitude, it is still necessary to get used to being more independent in many ways and to be more courageous to be responsible for shortcomings and mistakes, without reducing the principle of kinship and the shifting mentality that relies on cooperation.

The implication for developing the whole concept of guidance and counseling is the development of strategic tools for the benefit of group counseling and family counseling in a cross-cultural counseling perspective. The basic consideration according to Koencaraningrat (Solikin, 2016) 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 with Huma Betang cultural insight. In the context of developing this guidance and counseling, interdisciplinary assessment is needed which is focused on a metaphysical perspective. The results of this study can be seen as a large and very valuable conceptual contribution, especially for the development of guidance and counseling that is grounded in local cultural values, namely Huma Betang which is universally applicable. Therefore a universal approach is needed. The universal view asserts that the inclusive approach is also called "transcultural" counseling that uses an emic approach; because it philosophically explains the characteristics, values, and techniques for working with specific populations that have dominant cultural differences (Fukuyama, 2001) Furthermore, the combination of the two approaches is explained by Ponterotto (Akhmadi, 2013) that cross-cultural counseling is a variety of relationships counseling involving participants from different ethnic or minority groups; or counseling relationships involving counselors and clients that are racially and

ethnically the same but have cultural differences due to other variables such as sex, sexual orientation, socio-economic factors, and age. From the description above, a cross-cultural counseling model is needed from the perspective of Huma Betang Culture. Palmer and Laungani (2008) proposed three cross-cultural counseling models, namely (1) culture-centered models, (2) integrative models, and (3) ethnomedical models. Of the three models that can be used is a culture centered model (Culture Center Model), arguing that eastern culture emphasizes communalism, emotionalism, determinism, and spiritualism. These concepts are not a dichotomous continuum. The submission of a culture-centered model is based on a framework of cultural counselor and counselee correspondence.

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, nor does the counselor understand the cultural beliefs of the counselor. Both tendencies do not understand and do not want to share their cultural beliefs. Therefore in this model culture is the center of attention. That is, the main focus of this model is a proper understanding of cultural values that have become beliefs and become individual behavior patterns. In this counseling, the discovery and understanding of counselors and counselees on cultural roots becomes very important. In this way, they can evaluate themselves so that an understanding of the identity and uniqueness of their respective perspectives (Palmer and Laungani, 2008).

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 personality aspects (Chaplin, 2002). These values and aspects are obtained in the learning process that is bound to values and norms in society (Kalidjernih, 2010). Scott (1971) suggested that the formation of personality is due to the intense involvement of ideas, concepts, and actions in the realm of everyone's thinking. Therefore, throughout their lives, people will experience learning to arrive at the ideal value that is believed and lived by as a guide. Through this long process of formation, everyone will produce personality, wisdom and create norms that are put into practice through exemplification by the involvement of role models (Rais, 2012). The concepts show 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 (Sekiwu& Botha, 2016).

The internalization process is associated with coaching and realized in three phases (Muhaimin, 1996). The transformation stage is an effort to instill an understanding of a positive value and to eliminate a student's negative value. This stage of cultural value internalization occurs within

the social group of students, who acquire values during communication with older members of the community (Kamal, 2017). Teachers and lecturers, who transmit the value, live through the second stage of value internalization. At this point, the main efforts are oriented toward the sustenance of the value. The final stage is trans-internalization, which is the mental and personality outreach to be directly involved in the atmosphere of the *Betang* lifestyle and social conditions.

The internalization process can be ignited effectively when the stages are supported within the process of education and learning. The process of internalization, as well as the revitalization of Huma Betang values and philosophy, is carried out through several processes. First is informal education as a way of inheriting values and norms that are conveyed through the educational process in the life of family and society (Sutrop, 2015; Yigit, 2018; Ülavere&Veisson, 2015; Elhoshi et al., 2017). The intensity of parents' continuous contribution to the learning of their children is a central feature of this educational process (Suhartini, 2016). Second is formal education informal learning institutions based on regulations and carried out by professional educators in delivering 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, which is focused on the environment, in which young individuals live and mingle in social life. Social interactions are one of the most efficient forms of ethical values, norms, moral, spiritual, and aesthetic internalization.

Learning Cross-Cultural Counseling

"Multicultural" is a term used to describe a person's views on the variety of life in the world, cultural policies that emphasize acceptance of diversity, and various cultures that include dissimilar values, systems, habits, and politics (Nuzliah, 2016). As a professional educator, a counselor must be able to provide a clear and firm understanding of inculcating the values of local wisdom, such as the *Huma Betang* philosophy. *Huma Betang* is fundamentally an embodiment of local wisdom for the Dayak people 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 (Reeves, 2018). In the context of guidance and counseling services, Bukhori (2001) states there are three important factors to be considered in the guidance service today: support in learning techniques, supervision to recognize job opportunities and higher education and help with the socio-cultural transformation to be the most crucial component of the work with young generations.

The advancement of communication technology results in the emergence of a multicultural society. Teaching cultural diversity contained in the philosophy of *Huma Betang* to students can be beneficial for the community. Studentship should prepare youngsters for future challenges that

include cultural diversity as one of the most important components of social interaction. Koentjaraningrat(2009) stated that cultural values consist of concepts in the minds of the majority of the community about things they consider to be noble. The existing system of values in a society is used for orientation and reference in acting.

Learning *Huma Betang*philosophy as part of various classroom courses can be used for interaction and the understanding of one another. During such classes, students can learn compassion towards each other and the essential values of the Central Kalimantan Dayak community. According to the results of Schutz's study, based on the phenomenology theory, the focus is needed on the structure of consciousness to communicate and gain a mutual understanding (Hilmi, 2015). Social interaction takes place through the interpretation and understanding of actions, both between individuals and groups.

Therefore, studying *Huma Betang*philosophy can contribute to the development of stronger awareness about diversity as one of the learning outcomes. In this context, wise counselors, according to Hanna (Ahmadi, 2013), must express empathy and cultural sensitivity and avoid approaches or skills that are automatic. Deep feelings, self-knowledge, self-awareness, learning from mistakes, tolerance, openness, self-transcendence, and readiness to understand the exact framework of the problem are necessary to ensure the internalization of Huma 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.

Writing style and consistency need improvements

Methods

Organization and contents of methods section are not accurate. Inconsistency appears and repetitive descriptions are frequently identified. Rewriting is subject to do.

Design

The design of this study uses a participatory qualitative approach where the researcher is also directly involved with the research subjects. This study aims to understand the phenomenon that will be studied about the philosophical values of Huma Betang through the perspective of cross-cultural counseling learning, so in-depth data are needed. Qualitative research is research that intends to understand the phenomena experienced by research subjects. The phenomenon is written by describing in the form of words and language by utilizing various natural methods (Moelong, 2017). The procedure of this research includes: (a) setting the setting, (b) involvement between research and participants, (c) the process and (d) 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 determination of research subjects is done by purposive sampling. In the study of individual phenomenology that will be used as informants are those who can provide a good explanation. The informants in this study were students of the Guidance and Counseling study program.

How many numbers, in what city, why they are selected, 19-24 years of age what are their sex distribution. Purposive sampling is based on a certain reasons that a condition occurs, what characteristics of participant do you think to approve your goal of selection

Data and Sources of Data

The main data sources in qualitative research are words, the rest are additional data such as documentation, and others (Moleong, 2017). In this study, researchers used two types of data sources, namely (1) primary data is data taken from data sources directly by researchers. This data can be retrieved through interviews and observations of research informants. Primary data to get direct information on the culture that is the philosophy of Huma Betang. In-depth interviews were conducted with students. Interviews are conducted until several phenomena are needed. (2) secondary data is data taken in the form of documentation by investigating written objects and values of local wisdom. [what kind of document, what kinds of philosophy that are proper to counseling through huma betang?]

Instruments

In this study instruments are needed to obtain valid data (Creswell, 2017). In this study, the research instrument is the researcher himself, who acts as a data collector and as an active instrument to collect data in the field using interview guidelines. In addition to researchers as the main instrument also uses supporting instruments to facilitate data collection such as using tools such as interview guidelines, field notes, and voice recorders. Besides, researchers also determine the research informants based on the focus of the problem by considering the parties can provide information and data needed in this study, namely the parties involved include; Damang Adat, Mantir, Prominent Indigenous Peoples and Customary House Stakeholders at Huma Betang.

5. Data Collection Techniques. (double description]

Data collection in this research was carried out by (1) Interview. This interview is a face-to-face interview, using open-ended questions, but there are limits and flow of conversation as well as interview guidelines. In this interview process researchers also used voice recorder tools that had been adjusted so as not to interfere with the netting process of the interview. The purpose of this interview is to obtain data from informants in the form of information on Huma Betang philosophy values. 2) Observation. Observation is a research activity in the context of collecting data following the research problem through the process of observation in the field which in this context is the values of local wisdom Huma Betang. Spradley said that the object of observation in qualitative research consisted of three components namely place, actor, and activities (Sugiyono, 2016), and (3) documentation. The documentation in question is all types of records or secondary data recording tools related to research problems such as photographs, books, literature, archives, or other documents following the focus of the problem in research.

Data Collection and Data Analysis [do you want to describe data collection or data analysis. Be specific and accurate]

The data analysis technique used is the participatory analysis technique, which is a technique that requires researchers to be directly involved with research subjects in analyzing data, with the following steps: (1) Data collection. Data collected include observations, interviews, and documentation. (2) Data reduction. Data reduction is the process of selection, focusing, simplification and abstraction of data (rough) that is in the field notes which are the notes of observations and interviews, including those made by other people found by researchers, such as official

documentation, etc. (Miles, et al., 2014). This process continued throughout the study. Data reduction is the part of the analysis that reinforces, shortens, focuses and discards unimportant things, and organizes the data in such a way that conclusions can be made. (3) Presentation of data. The presentation of data is a collection of structured information that gives the possibility of drawing conclusions and taking action. (4) Concluding. Concluding is done by the researcher through the data collected and then the conclusion is verified or tested for truth and validity. In processing data, researchers begin to search for meaning from the data that has been collected. Then the penitentiary seeks an explanation and then arranges certain patterns of relationships that are easily understood. (5) Checking the validity of the data. Data validity is done by the triangulation process. Triangulation technique is a data validity checking technique that utilizes something other than the data for checking purposes or as a comparison of the data itself (Moleong, 2017).

No information you delivered how huma betang and counseling are done. Specifically, how you analyze your data to answer your research question do not appear. The description is about theory of analysis

Results and Discussion

Organization and presentation of the results are low. Some are not the results of analysis that origins from data collected from the observation. Arguments indicate low base of the results of interview and documents the authors used as the main data sources in the methodology. Accuracy to answer RQ is not strong. Data presentation that vary from narrative, table and diagram are not used.

Based on research that has been conducted on students of the Guidance and Counseling study program at the University of Muhammadiyah Palangkaraya, the results are as follows: 1) what are the values of Huma Betang philosophy in the perspective of cross-cultural counseling; 2) what is the process of internalizing Huma Betang's philosophical values in the Guidance and Counseling study program students at Muhammadiyah University Palangkaraya, and 3) how the implementation of Huma Betang's philosophical values in the actualization of the behavior of the Guidance and Counseling study program students at Muhammadiyah University Palangkaraya through daily life. The results of the research are as follows:

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

Currently, the younger generation is confronted by the massive Western cultural values that unintentionally fade the values of local wisdom, and so far the education of counselors in tertiary

institutions only focuses on aspects of personality values based on western theoretical perspectives, especially the United States, and can be studied in a scientifically that not all western counseling theories can be absorbed properly by counselors because they also contain some elements of weakness. (Riswanto, et al. 2016). ---result should show the results of data analysis. Original from the data that no body else see. You should not cite the result of other researcher. As you obtained your data from interview and document, it should present the indepth analysis from interview that you can quite the interview and the original indication from Dayak's phylosopical values written in the main document]

This happened in various places in Indonesia, also experienced by the people of Central Kalimantan who have local wisdom values called Huma Betang. Even including among the students of the UMP University of Muhammadiyah Palangkaraya which is a barometer for the implementation of the values of the Huma betang philosophy in daily life. The values of the Huma betang philosophy are as follows:

1) Hapahari, Hapahari was explained by one of the residents of Betang Damang Batu as brotherhood and togetherness in life in Betang. Betang residents assume that fellow Betang residents are brothers who must be protected, assisted if there are difficulties. The term "the same time, the same spirit, the same difficult" is a principle that life as fellow citizens betang equally bear, both joy and sorrow.

2) Handep. The wisdom of Betang Damang Batu, which is very thick to date and has become a cultural heritage that never disappears, is the handep. According to one of the residents of Betang Damang Batu, the handep is a help, pandohop (help), and mutual mandohop (help).

3) Not yet Bahadat. Belom bahadat (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 that apply in the territory of the indigenous community concerned. In this betang house, every individual's life in the household and community is regulated through the mutual agreement as outlined in customary law.

4) Hapakat Kula. 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. Hapakat 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).

Make into a table

In the context of cross-cultural counseling, local wisdom in the form of values and philosophies is the result of cultivating individual nobility as the best way to protect and guard people's behavior so that they become good and in the corridor of norms, culture, and society. So the 4 (four) values of local wisdom Huma Betang philosophy is forming a private person of Central Kalimantan Dayak people who have the character, namely: brotherhood and togetherness in life, help and help each other, mutual respect, respect for the prevailing customs, and prioritize deliberation and consensus.

The process of internalizing Huma Betang's philosophical values in the Guidance and Counseling study program students at Muhammadiyah University, Palangkaraya

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 to students of the Palangkaraya UM Guidance and Counseling Study Program through the Cross-Cultural Counseling course with Cooperative Learning strategies, this is done to be able to become a cultured person with a comprehensive awareness of Dayak cultural wisdom to be applied in daily life. their day. The process of internalizing Huma Betang philosophical values in students who are the focus of research is divided into 3 (three) stages as follows:

First: The Transformation Stage of the *BetangHuma* Philosophy

The process of instilling the values of *Huma Betang* philosophy totackle the identity crisis of the younger generation of students at the University of MuhammadiyahPalangkaraya continues to be pursued from various lines and sectors. All activities are integrated into lecture material through learning activities as well as the formation of an academic atmosphere with a universal approach. The cultivation of the values of *Huma Betang* philosophy that include equality, togetherness, honesty, and tolerance is believed to shape the pattern of students' understanding of the importance of *Huma Betang* values and its application in daily life. These ideas were generated by the predecessors to preservethe local wisdom of the people of Central Kalimantan.

At this stage of transformation, researchers investigate the process through which students, the recipients, obtain value from the messages of lecturers. 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. From this, students can acquire a proper understanding of the essence of the philosophy of the *Huma Betang*, which is the main pattern of behavior of the Central Kalimantan *Dayak* community.

During the stage of the transformation 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 live in equality and balance. Besides, the *Betang*value of brotherhood and kinship, which unites all members of the community, is one of the main values imparted to students.

Second: Transaction Phase *Huma Betang* Value Philosophy

In this stage, researchers find an interaction between the message conveyer and its recipient. Students begin to critically respond to identity crises, which were experienced and discussed and are happening in their lives. This phase is dedicated to literacy, mutual understanding, and exchange between the lecturer and students. The new environment makes it difficult for youth to accept *Huma Betang* philosophy. Most students experience instability during this stage of internalization, due to a process of accepting *Huma Betang* as a set of values that can be applied in everyday life. Similarly, there are doubts about the abandonment of a globalized society that has denied their personality and character as the present generation (millennial). At least this phase of uncertainty is important because it requires a maximum effort to overcome the process of bargaining for the value to be included in the personality of a student.

Recipients of *Huma Betang* value experience reluctance to these changes due to the psychological adaptation of modern values, which were acquired earlier to the philosophy of *Betang*. The self-actualization tendency needs to be supported by the environment and *Huma Betang* philosophy (D'Souza &Gurin, 2016; Bulut, 2018; Lee, 2019). Young people experience fewer difficulties in accepting new lifestyles, compared to older ones (Pelu, Fahmi, &Mufida, 2018). However, a failure to transmit *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: 1) guiding the noble values, 2) anchoring of the order values

and beliefs, 3) strengthening the identity, 4) negative moral deterrence, 5) the achievement of value, 6) embodiment of basic values in life, and 7) consolidation of self around values.

Third: Stage of Trans-internalization of *Huma betang* Philosophy: Anchoring Mental Attitude and Personality

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 that are implemented in daily life. In this process, lecture materials, understanding, and transfer of thoughts were not being appropriately gained by students. Value transmitters rely on observation of the actual phenomena of the Dayak community today. 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 meetings with other members of the community, which is realized in *Huma Betang*.

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 the adoption of their values. It involves psychomotor and affective processes in addition to cognitive ones and intensifies the process of internalization (Rutledge, Cohen-Vogel, Osborne-Lampkin, & Roberts, 2015). Surviving*Betang*houses in PulangPisau and Kapuas districts can be visited during the field examination of the topic.

The final phase of the trans-internalization process 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. Cross-cultural counseling is one of the greatest movements of strength in counseling. Masturi (2019) cites Pedersen (1991) and Ive et al. (1993) about cross-cultural counseling being a "fourth force" in the counseling movement, together with the psychodynamic movement. Due to this, learning of cross-cultural counseling is associated with the *Huma Betang* philosophy, which contributes positively to the students' learning outcome in three stages: (1) the transformation phase, (2) the transaction stage, and (3) the trans-internalization stage (Suriadi, 2018). The cooperative learning strategy, which is employed in the cross-cultural counseling course, is based on peer-to-peer communication and regular cooperation in groups (Mei, Ju, &Mohd, 2017). Besides, achievement strategy, value analysis approach, and social analysis strategies are included in the process of education.

These approaches were chosen because theyreflect the multicultural-based learning steps. Each of the functional learning strategies has different objectives. The concept of achievement strategy is used to facilitate students in conducting local cultural exploration activities, in this case, the *Huma Betang* lifestyle and its values. Due to the application of these approaches, students consider cultural concepts to be interesting and become capable of exploring the values of their ancestors.

Cooperative learning strategy is used to mark the development of the ability to learn together, support the socialization of the concepts and values from the local culture and its discussion with the learning community. In this way, students acquire respect for other cultures and tolerance to differences. They also learn to interact openly and honestly with friends and representatives of different ethnicities, religions, and cultures. Empathy and expertise in conflict management are also gained due to the application of cooperative forms of learning (Mahfud et al., 2015).

Summarize into a table and support with one or two quotation from your interview

The implementation of Huma Betang's philosophical values in the actualization of the behavior of the Guidance and Counseling study program students at Muhammadiyah University in Palangkaraya 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 is part of his personality. Because of that, 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 Muhammadiyah University of Palangkaraya through daily life is described as follows:

Hapahari

Hapahari is one of the values of the Huma Betang philosophy which is interpreted as brotherhood and togetherness in life at Huma Betang. Those who inhabit the betang house assume that the fellow Betang residents are brothers who must be protected and helped if there are difficulties. The implementation of this value is based on interviews as follows:

> "... Yes, Dad, if there are friends who feel troubled, we sympathize and help them, give the advice to solve the problems of friends by eliminating each other's selfish attitudes. For example in doing study assignments given by lecturers, we also always establish relationships or communicate among fellow students both with fellow Dayaks, also Javanese, Madurese,

Bugis and other tribes including our senior seniors, we do not feel there who are rivaled or hurt (Interview with Tania, 04-15-2019).

.... if during the orientation of new students, we also introduce ourselves to each other and understand ourselves, instilling an attitude of being open, honest, and trusting each other, we also establish friendships with friends of different religions, scolds greetings and we are a boarding house (barracks) so we are like brothers; remind and advise one another (Interview with Tiara, 04-15-2019).

.... (Interview with Silvanus, 04-15-2019) said that 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.

From the results of interviews with some of the respondents above, it was concluded that the sense of togetherness would emerge in a condition when we were together in an activity that was jointly borne so that we realized or lacked mutual respect, mutual respect, mutual ego when different opinions arise from one another, it will foster and give rise to brotherhood, a sense of unity and continuity among each other, and finally, the nature of social solidarity arises.

Handep

Handep is one of the values of the Huma Betang philosophy which implies the existence of a helping attitude, pandohop (assistance), mutual mandohop (helping). The implementation of this philosophical value is based on interviews as follows:

"... We used to help when someone asks for help and needs help; anything if we can, regardless of where it came from; any ethnicity, any language, rich-poor (Interview with Silvanus), then Tania; say but when we have not been able to help what is asked, we reject it with subtle politeness (Interview with Tania, 04-16-2019).

.... we also pa, if on campus in activities carried out together, for example in the activities of Hizbul Wathan (HW), doing study assignments, carrying out registration we sometimes do it together, Real Work Lectures, Everything cooperates to help each other (Interview with Tiara, 04-16-2019). ....Besides, pa, we also help friends not to violate rules or rules, so that we can advise and motivate each other (Interview with Anita, 04-16-2019).

From the interview results of the respondents above, it was concluded that helping or helping each other is the most important value that needs to be instilled in everyone, this is closely related to human nature as social beings who cannot live alone and need others. In cooperation, for example, is an activity to help each other, work hand in hand to help one another, contained the values of other characters such as the value of mutual respect, the value of responsibility, the value of politeness, and the value of discipline, so that it is beneficial for and for others.

Belom Bahadat

Belom bahadat, is one of the values of Huma Betang philosophy which means that in this life is civilized and has ethics, meaning that in the Betuma Huma community as rules or manners that govern common life, namely respecting the customs that apply in the area of the indigenous community concerned. The implementation of this philosophical value is based on interviews as follows:

> ". we in attending lectures in class always follow the rules; enter according to schedule and be active, when there is the material that is not understood we ask with polite words, 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 greeting or greeting (Interview with Anita, 04-16-2019).
>
> .... outside the classroom we exchanged greetings and interacted with our classmates and lecturers (Interview with Tania, 04-16-2019) besides that we together went to campus dressed neatly and politely, not wearing excessive clothing including jewelry because according to the provisions of the campus (Interview with Silvanus, 04-16-2019).
>
> ...... yeah yeah, our communication can also indirectly call, use short messages, and electronic messages to ask questions ... (Interview with Tiara, 04-16-2019). From interviews conducted with some of the respondents above, it was concluded that the value of courtesy needs to be instilled in a person because courtesy is very important in life. Polite is the behavior or the easiest way to be accepted in social life because it is the value of politeness that comes from the rules that exist in a society.

Hapakat Kula

Hapakat kula, is one of the values of Huma Betang philosophy which means mutual consensus. In holding this deliberation on every activity that concerns a common interest is a tradition of betang residents since the past century. Therefore, in social life, the Dayaks must prioritize deliberation and consensus. The implementation of this philosophy is based on interviews as follows:

> ". Oh yes, sir, when I was in semester one yesterday, we were in direct agreement to choose class leaders when friends showed their candidates (Interview with Yunita, 04-16-2019),. ... then in determining the study group by our lecturers who choose by mutual agreement, (Interview with Silvanus, 04-16-2019),
>
> .... but we were during the deliberation election of the President of the BEM University. 3 (three) big candidates, but after that, it was agreed one of them (Interview with Tania, 04-16-2019).
>
> .... on the other hand, also 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 pa, we mingle (with lecturers, students, administrative staff) and chatting in discussing it (Interview with Anita, 04-16-2019).

From the results of the above interview, it was concluded that the attitude of deliberation and consensus is the inculcation of values of mutual respect for each person, aimed at forming individuals who are sensitive and care for others, can respect differences and always deliberate to make

decisions. This is important in building interactions so that harmony is created in a conducive atmosphere. Because of this mutual respect is very necessary for the interaction of diverse societies, consisting of various ethnicities, religions, cultures, languages and educational backgrounds.

From each of the 4 (four) values of the local wisdom of Huma Betang philosophy which has these characteristics, based on observations and interviews with students who are respondents of this research, they can implement them in their lives, especially learning from campus. The existence of an attitude of solidarity, please help, uphold the values of humanity and politeness make the campus atmosphere more conducive. Ibn Khaldun (Putra, et al., 2018) stated that social solidarity is living together and helping each other is a basic human need because if it is not implemented this type of human will become extinct and collectivism becomes the main prerequisite for the formation of social institutions, where individual humans will not able to live alone. While Zuchdi (2010) argues that in an atmosphere of life on campus or college, as a mirror of the academic community that upholds human values and politeness, students must respect themselves, others, and the academic environment in which they will interact in the process learning. Education does not only aim at developing science, but also shapes personality, independence, social skills, and character.

Thus the role of cultural values, in this case, the values of Huma Betang philosophy is very important and positive to be applied in people's lives, because it can influence the attitudes and behavior of a person or group of people. Hindaryatiningsih (2016); Pratiwi and Sunarso (2018) revealed that cultural values are very important and their role can be used as a set of beliefs, which can influence the attitudes and behavior of a person or group in his life, both in society and on campus. The role of culture is also able to form a positive academic climate seen from conducive student activities, increasingly innovative lecture activities, harmonious academic community relations, and the formation of democratic student attitudes.

Furthermore, the students who were respondents in this study considered that Universitas Muhammadiyah Palangkaraya (UMP) which is an Islamic campus with the motto: The Green Islamic Campus (Islamic campus with environmental insight) has become a model as Huma Betang (Interview with a group of respondents: Tania, Anita, Silvanus, and Tiara, 04-15-2019). Because on this campus even as an Islamic campus, but inside it is a homogeneity consisting of various ethnicities, religions, languages, and nations, especially among students,............we feel comfortable studying here (UMP) because with the diversity of the students, regardless of their origin, are all treated equally following campus rules and regulations, there is no discrimination, nothing is privileged,   think of it as a campus, as a multicultural campus (Interview with Silvanus, 15- 04-2019).

Conclusion and Recommendations

The results of this study are summarized as follows:

1. Huma Betang philosophy values in cross-cultural counseling perspective, there are 4 (four) values of local wisdom, namely: (a) Hapahari, which contains the values of brotherhood and togetherness in life, assume that fellow citizens are relatives who must be protected and assisted if there are difficulties and jointly bear, both joy and sorrow, (b) Handep, which contains the values of help-help and help each other help, (c) not yet, that contains moral values or ethics as a rule or manners governing shared life, respecting custom that prevails in the area of the indigenous community concerned, then regulated through the mutual agreement as outlined in customary law, (d) Hapakat kula, which is a symbol that each of the joint activities contains the values of consultation and consensus.

2. The process of internalizing the values of Huma Betang philosophy in students, there are 3 (three) stages, namely: (a) Transformation, in this transformation phase emphasizing the internalization process is directed to understanding the Huma Betang values pillar as a value of equality and balance so that the spirit of brotherhood becomes a unifier of all members of the community, (b) Transactions, the process of transactions that are internalized in the value of huma betang on students will not necessarily find a smooth path. In this phase, all values are crucial to be passed properly. At least the optimization must be carried out with several actions:namely the formation of noble values, anchoring the order of values and beliefs, strengthening self-identity, negative moral deterrence, seeking value achievement, the embodiment of basic values in life, and self-stabilization of values within oneself. (c) Transinternalisation, the end of this transinternalization process, students can implement the philosophical values of Huma Betang through lecture material, understanding, and transfer of thoughts so that a noble value can be demonstrated in everyday life in real life such as; live together in diversity.

3. The implementation of Huma Betang's philosophical values has been actualized in student behavior in the form of growth and emergence of awareness in a fraternity, a

sense of unity and continuity, mutual assistance, cooperation, and mutual respect, so that a sensitive and caring person can be formed without caring for others looked at; ethnicity, religion, culture, language, and educational background.

It is recommended as follows: In the context of cross-cultural counseling, local wisdom in the form of values and philosophies is the result of cultivating individual nobility as the best way to protect and guard people's behavior so that they become good and in the corridor of norms, culture, and society. Therefore the character of the local wisdom values of Huma Betang philosophy in the form of equality, togetherness, honesty, and tolerance in differences can be used as a life guide that is instilled in every student through learning. Efforts are made to instill the values of Huma Betang philosophy that is continuous through the process of education and learning in schools and colleges.

Reference

Abubakar, H.M. (2016). Huma betang dan aktualisasi nilai kearifan local dalam budaya dayak. *Jurnal Humanika, 1*(2). 259-294.

Aenurofik, A., & Gunawan, A. (2019). Empowering the saptawening coffee community bawang village, blado district, batang regency.*Islamic Studies Journal for Social Transformation*, 2(2), 95–105.DOI: https://doi.org/10.28918/isjoust.v2i2.1932

Ahmadi, A. (2013). *Psikologipendidikan*. Jakarta: RinekaCipta.

Anis, M. Z. A., &Arisanty, D. (2017). Relation between religion and social integration toward multicultural community of Dayak Halong. In*1st International Conference on Social Sciences Education – "Multicultural Transformation in Education, Social Sciences and Wetland Environment"(ICSSE 2017)*. Atlantis Press.

Arikunto, S. (2006). *ProsedurPenelitian: suatuPendekatanPraktek.* Jakarta: RinekaCipta.

Bamba, J. (2017). Institutdayakologi: The challenges of an information and advocacy centre of Dayak Culture in Kalimantan. In V. King, Z. Ibrahim&N. Hassan (Eds.),*Borneo studies in history, society and culture.* Asia in transition. Singapore: Springer. DOI: 10.1007/978-981-10-0672-2_15.

Brooker, A. L. (2015). Counselling within Inuit systems in Canada's North. *First Peoples Child & Family Review*, 10(2), 110-121. Retrieved from https://fpcfr.com/index.php/FPCFR/article/view/274

Bukhori, M. (2001). *Hubunganseksmenurut Islam*. Jakarta: BumiAksara.

Bulut, S. S. (2018). Obstacles to self-actualization of college students--the case of Gazi faculty of education. *Universal Journal of Educational Research, 6*(10), 2271–2279.

Chaplin,J. P. (*2002*). *Dictionary of psychology.* New York: Dell Publishing Co. Inc.

Chiboola, H., &Munsaka, S.M. (2016). Nature and role of traditional forms of counselling in Zambia: A case of Lusaka province. *British Journal of Guidance & Counselling. 46*(1). 79-90. DOI: https://doi.org/10.1080/03069885.2016.1187710

Crevello, S. (2004). Dayak land use systems and indigenous knowledge. *Journal of Human Ecology, 16*(1), 69–73.

Depdikbud, R.I. (1989). *Kamusbesarbahasa Indonesia*. Jakarta: BalaiPustaka.

Dewantara, K.H. (1977). *Ki HadjarDewantara*. Jogjakarta: MajelisLeluhur Taman Siswa.

D'Souza, J., &Gurin, M. (2016). The universal significance of Maslow's concept of self-actualization.*The Humanistic Psychologist*,*44*(2), 210.

Elhoshi, E. R. F., Embong, R., Bioumy, N., Abdullah, N. A., &Nawi, M. A. A. (2017). The role of teachers in infusing Islamic values and ethics. *International Journal of Academic Research in Business and Social Sciences, 7*(5), 426–436.

Fauzi, A. (2017). Internalization of religious values to grow student character in public school. In *Proceeding International Conference on Islamic Education (ICIED), 2*(1), pp. 12–20.

Halim, A. (2015). Cultural capital to establish spirit nationalism study of values local Dayak communities border region in Sub JagoiBabang, Bengkayang Regency, West Kalimantan Province. *Research on Humanities and Social Sciences, 5*(20), 9–15.

Hanif, M., Hartono, Y., &Wibowo, A. M. (2019). The internalization of dongkrek value to strengthen cultural resilience. *Research, Society and Development, 8*(9), 40891317.

Herr, E. (Ed.). (1989). *Counseling in a dynamic society: Opportunities and challenges.* American Association for Counseling and Development.

Herskovits, M. J. (1938). *Acculturation: The study of culture contact*. New York: Augustin.

Hilmi, M. Z. (2015). Nilai-nilaikearifan local dalamperilaku social anak-anakremaja di desasepitkecamatankeruakkabupaten Lombok timur. *Journal of Educational Social Studies*, *4*(1), 1–7.

Kalidjernih, F. K. (2010). *Kamus study kewarganegaraan, perspektifsosiologikal, danpolitikal*. Bandung: WidyaAksara.

Kamal, R. (2017). Internalization of moderate Islamic values in education. *Islamic Studies Journal for Social Transformation*,*1*(1), 67–80.

Karliani, E., Lion, E., &Sakman, S. (2018). Huma betang philosophy as the solidarity prototype and ethnic conflict prevention in Dayak communities of Central Kalimantan. In*Annual Civic Education Conference (ACEC 2018)*. Atlantis Press.

Koentjaraningrat. (2009).*Pengantarilmuantropoologi*. Jakarta: RinekaCipta.

Laurens, T. (2019). Local wisdom development in creating smart people with marine island character. In *Proceeding International Seminar on Education* (Vol. 2).

Lee, B. (2019). Existential habit: The role of value in praxis. *Symposion, 6*(1), 55–78.

Lounela, A. (2019). Morality, sharing and change among the ngaju people in Central Kalimantan.*Hunter Gatherer Research*,*3*(3), 515–536.

Mahfud, dkk. (2015). *Pendidikan agama Islam berbasismultietnik*. Yogyakarta: Deepublish.

Martín-Gutiérrez, J., Mora, C. E., Añorbe-Díaz, B., & González-Marrero, A. (2017). Virtual technologies trends in education.*EURASIA Journal of Mathematics Science and Technology Education*,*13*(2), 469–486.

Masturi. (2018). Counselor Encapsulation: SebuahTantangandalampelayanankonselinglintasbudaya. *JurnalKonseling, 1*(2).

Mei, S. Y., Ju, S. Y., &Mohd, A. B. (2017). Cooperative learning strategy in teaching arabic for non-native speakers.*European Journal of Social Science Education and Research*,*4*(6), 261–266.

Montgomery, L., & Owen-Pugh, V. (2018). Bereavement counselling in Uganda and Northern Ireland: A comparison. *British Journal of Guidance & Counselling, 46*(1), 91–103.

Muhaimin. (1996). *Srategibelajarmengajar*. Surabaya: Citra Media.

Nartani, C. I., Wardani, K., &Praheto, B. E. (2019). The internalization model of "Tri-n" teaching principle of tamansiswa in primary school teacher education department. In *Proceeding of PGSD UST International Conference on Education, 2*.

Ngidang, D. (1993). Media treatment of a land rights movement in Sarawak, East Malaysia. *Media Asia, 20*(2), 93–99.

Noortyani, R. (2018). Literary ecology of puterimayang myth as local cultural wisdom of Dayak maanyan society, Indonesia. *The Social Sciences*, *13*(6), 1120–1126.

Nuzliah. (2016). Counseling multikultural. *JurnalEdukasi, 2*(2), 201-2014.

Peluso, N.L, & Harwell, E. (2001). Territory, custom, and the cultural politics of ethnic war in west kalimantan, Indonesia. In Nancy, L.P., & Michael, W (Eds.). *Violent Environments*. Ithaca, NY: Cornell University Press.

Pelu, I. E. A. S., Fahmi, M. M., &Mufida, K. A. (2018). The internalization moral values mahasantri of IAIN Palangka Raya: Approach ethical behavior and religious. In*International Proceedings*(pp. 58–65).

Pieterse, J. N. (2019).*Globalization and culture: Global mélange*. Rowman& Littlefield Publishers.

Potter, L. (2008). Dayak resistance to oil palm plantations in west Kalimantan, Indonesia. In: *17ᵗʰBiennial Conference of the Asian Studies Association of Australia* (pp. 1–3). Retrieved from https://pdfs.semanticscholar.org/0a27/1bb75f1684ea575cf24e3d29e24c06cc2636.pdf

Rahmawati, N. N., Kumbara, A., &Suda, I. K. (2018). Multiculturalism towards religious life in tewangtampang village: Moral education implementation based local wisdom. *International Journal of Linguistics, Literature and Culture, 4*(6), 63–71.

Rais, M. (2012).*Internalisasinilai integrase untukmenciptakankeharmonisanhubunganantaretnik.*(Unpublished dissertation). PPU UniversitasPendidikan Indonesia, Bandung.

Reeves, A. (2018). A partnership in progress: Bicultural relationships in the aotearoaNew Zealand counselling setting a critical systematic literature review. *New Zealand Journal of Counselling, 38*(2).

Richerson, P., Baldini, R., Bell, A., Demps, K., Frost, K., Hillis, V.,…&Zefferman, M. (2016). Cultural group selection plays an essential role in explaining human cooperation: A sketch of the evidence.*Behavioral and Brain Sciences,39*, E30. doi:10.1017/S0140525X1400106X

Rosjidan, M.A. (1995). *Modulpendekatan-pendekatankonselingkelompok*. Malang: IKIP Malang.

Rutledge, S. A., Cohen-Vogel, L., Osborne-Lampkin, L. T., & Roberts, R. L. (2015). Understanding effective high schools: Evidence for personalization for academic and social emotional learning.*American Educational Research Journal*,*52*(6), 1060–1092.

Scott, J. (1971). *Internalization of norms: A sociological theory of moral commitment*. Englewood Cliff, NJ: Prentice-Hall.

Sekiwu, D., & Botha, N. M. (2016). Exploring the patterns of values integration in denominational school discipline. *MIER Journal of Educational Studies, Trends and Practices, 3*(2), 130-153.

Siun. (2001). *Aktualisasi hukum adatgunamendukungotonomidaerah di Kalimantan tengah*. Palangkaraya: Sekretariat Daerah ProvinsiKalimatan Tengah.

Soedarmadji, B. (2007). Media BimbingandanKonseling. Retrieved from https://karyaboy.blogspot.com/2007/

Soekanto, S. (2012). *Sosiologisuatupengantar*. Jakarta: Rajawali Pers.

Soemardjan, S.,&Sumardi, S. (1964). *Setangkaibungasosiologi*. Jakarta: Lembaga FE-UI.

Suhartini, A. (2016). The internalization of Islamic values in pesantren. *JurnalPendidikan Islam. 2*(3), 429-444. DOI: http://dx.doi.org/10.15575/jpi.v2i3.827

Suprayitno, S., Triyani, T., &Pratiwi, P. F. P. (2019). Strategy on the national unity and politics agency (kesbangpol) in maintaining ethnicity and religious relations based on humabetang philosophy in central Kalimantan. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, 2*(4), 229–238.

Suriadi, S. (2018). Internalization of tasawuf values in learning fiqh at madrasah aliyah sambas kalimantan. *JurnalPendidikan Islam UIN SunanGunungDjati, 4*(2), 77–92.

Susanti, E., Damayanti, D. P., Ekasiwi, S. N. N., &Defiana, I. (2017). The effect of opening on building envelope toward daylight performance in betang house at central borneo.*IPTEK Journal of Proceedings Series*,*3*(3).

Sutrisno, H., Hardiman, G., Pandelaki, E. E., & Susi, T. (2019). Living in harmony: Acculturation of balinese and Dayak ngaju cultures in basarangjaya village, central kalimantan. *JurnalIlmiahPeuradeun, 7*(3), 401–412.

Sutrop, M. (2015). Can values be taught? The myth of value-free education. *Trames, 19(*2).

Taylor, E. B. (1987). *Primitive culture: Researches into the development of mythology, philosophy, religion, art, and custom.* New York: Henry Holt.

Taylor, S. E. (2006). *Health psychology* (6th ed.). Singapore: McGraw-Hill Book Company.

Toharudin, U., &Kurniawan, I. S. (2017). Values of local wisdom: A potential to develop an assessment and remedial.*International Journal of Evaluation and Research in Education*,*6*(1), 71–78.

Ülavere, P., &Veisson, M. (2015). Values and values education in Estonian preschool child care institutions. *Journal of Teacher Education for Sustainability, 17*(2), 108–124.

Yigit, M. (2018). Does higher education change value perceptions? *Journal of Culture and Values in Education, 1*(1), 1–8.

4. Submission acceptance (Notifications) Manuscript

Educational Sciences: Theory & Practice

Date: 6th Jan 2021

Dear Authors

M. Fatchurahman[1]*, Asep Solikin[1], Hamdanah[2]

[1] Universitas Muhammadiyah Palangka Raya, INDONESIA
[2] Insitut Agama Islam Negeri Palangka Raya, INDONESIA
*Corresponding author: dr.m.fatchurahman@gmail.com

Congratulations upon the acceptance of your research paper into our Scopus Indexed Journal.

It's my pleasure to inform you that, after the peer review, your paper**, "INTERNALIZATION OF HUMA BETANG IN CULTURAL COUNSELLING: LEARNING PERSPECTIVE"** has been ACCEPTED to publish with Educational Sciences: theory and Practice (ESTP), ISSN: 1303-0485 It will be published in the Volume 21 Issue 1 (2021). I believe that our collaboration will help to accelerate the global knowledge creation and sharing one-step further. Please do not hesitate to contact me if you have any further questions.
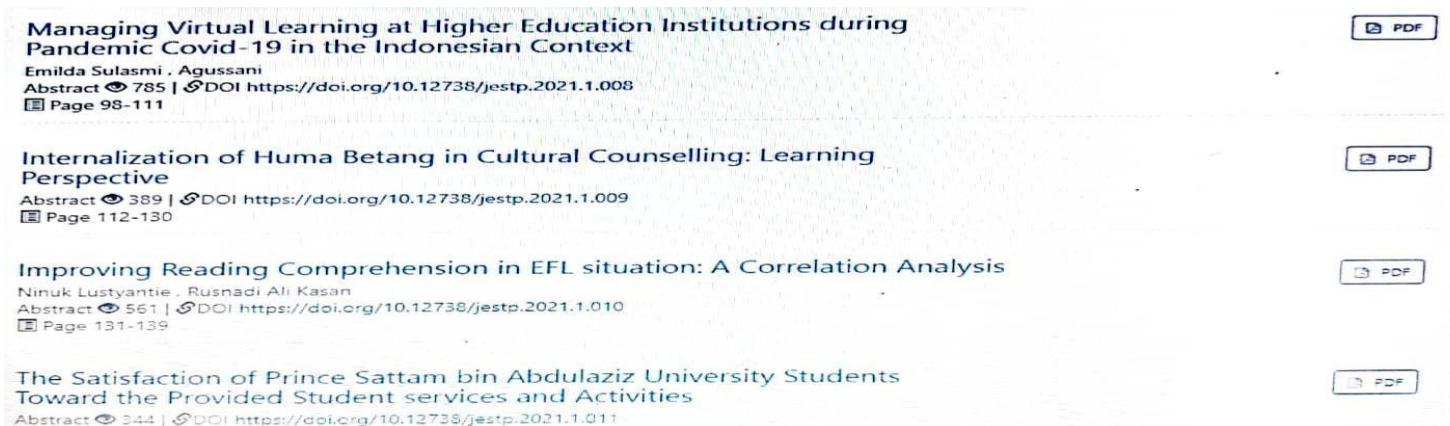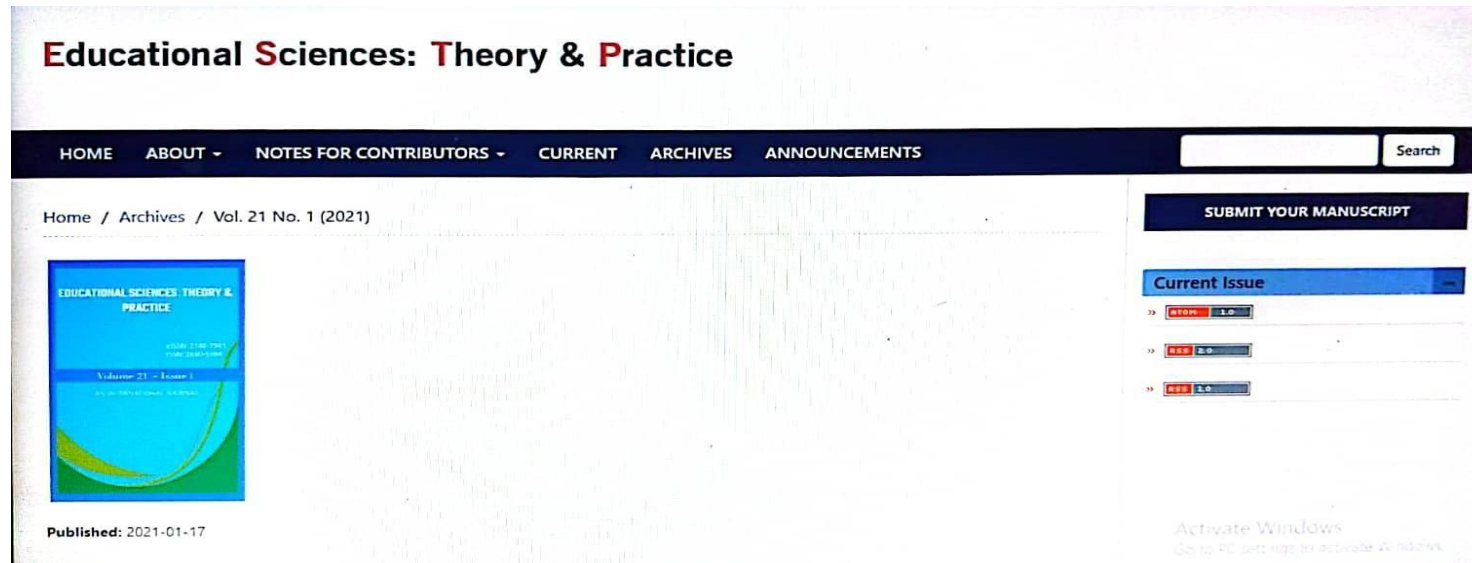
Sincerely,

Managing Editor

Indexed by Scopus

6. Article Published

Article

Internalization of Huma Betang in Cultural Counselling: Learning Perspective

M. Fatchurahman

Universitas Muhammadiyah Palangka Raya,
dr.m.fatchurrahman@gmail.com
ORCID: 0000-0003-4649-2795

Asep Solikin

Universitas Muhammadiyah Palangka Raya,
asepsolikhin@umpalangkaraya.ac.id
ORCID: 0000-0003-2217-9913

Supardi

Universitas Muhammadiyah Palangka Raya,
supardi@umplangkaraya.ac.id
ORCID: 0000-0002-6521-8460

Hamdanah

Institut Agama Islam Negeri Palangka Raya,
dr.hamdanah.mag@gmail.com
ORCID: 0000-0002-1759-9297

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

Correspondence to M. Fatchurahman, Universitas Muhammadiyah Palangka Raya, dr.m.fatchurrahman@gmail.com, ORCID: 0000-0003-4649-2795

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.
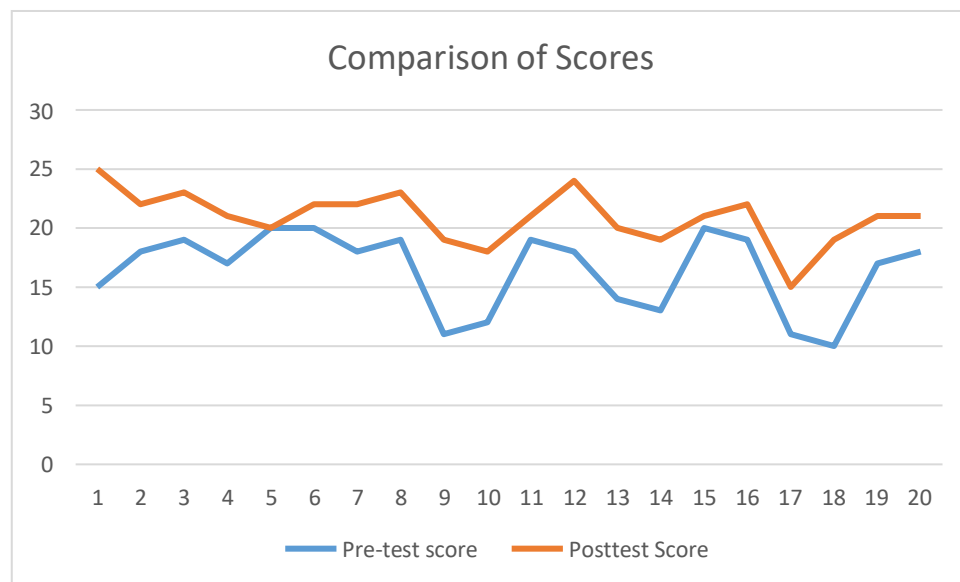
Figure 1. Comparison of Scores of Pre and Post Tests

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.

References

Aenurofik, A., & Gunawan, A. (2019). Empowering the saptawening coffee community bawang village, blado district, batang regency. Islamic Studies Journal for Social Transformation, 2(2), 95–105. DOI: https://doi.org/10.28918/isjoust.v2i2.1932

Albantani, A. M., & Madkur, A. (2018). Think globally, act locally: the strategy of incorporating local wisdom in foreign language teaching in indonesia. *International Journal of Applied Linguistics and English Literature, 7*(2), 1-8. doi: http://dx.doi.org/10.7575/aiac.ijalel.v.7n.2p.1

Alzyoud, N. F. (2020). The Impact of Teachers' Guidance and Counseling Role on Students' Discipline in Private Schools. doi: https://doi.org/10.26389/AJSRP.N260819)

Anis, M. Z. A., & Arisanty, D. (2017). Relation between religion and social integration toward multicultural community of Dayak Halong. In 1st International Conference on Social Sciences Education – "Multicultural Transformation in Education, Social Sciences and Wetland Environment" (ICSSE 2017). Atlantis Press. DOI: https://doi.org/10.2991/icsse-17.2018.45

AY, T. S., & Zeynep, Ö. N. C. Ü. (2019). An Analysis of the Documentary Entitled Talisman of the City as a Teaching Tool in the Values Education. Review of International Geographical Education Online, 9(3), 639-662.

Apandie, C., & Danial Ar, E. (2019). Huma betang: Identitas moral kultural suku dayak ngaju kalimantan tengah [Huma betang: The cultural moral identity of the Dayak tribe in Central Kalimantan]. Journal of Moral and Civic Education, 3(2), 76-91, https://doi.org/10.24036/8851412322019185

Arredondo-Dowd, P. M., & Gonsalves, J. (1980). Preparing culturally effective counselors. Personnel & Guidance Journal, 58(10), 657–661. https://doi.org/10.1002/j.2164-4918.1980.tb00351.x

Atkinson, R. H., Amadei, B. P., Saeb, S., Sture, S. (1989). Response of Masonry Bed Joints in Direct Shear. J. Struc. Eng., ASCE, 115(9), 2276-2296. DOI: 10.1061/(ASCE)0733-9445(1989)115:9(2276)

Atik, G., & Erkan Atik, Z. (2019). Undergraduate Counseling Trainees' Perceptions and Experiences Related to Structured Peer Group Supervision: A Mixed Method Study. Eurasian Journal of Educational Research, 82, 101-120.

Bahri, S., Kusumawati, L., & Nuraini, L. (2017). STEAM education based on local wisdom of coffee plantation in jember to improve the competitiveness at 21st century. *Pancaran Pendidikan, 6*(3). doi: 10.25037/pancaran.v6i3.62

Bamba, J. (2017). Institut dayakologi: The challenges of an information and advocacy centre of Dayak Culture in Kalimantan. In V. King, Z. Ibrahim & N. Hassan (Eds.), Borneo studies in history, society and culture. Asia in transition. Singapore: Springer. https://doi.org/10.1007/978-981-10-0672-2_15.

Basit, A. (2020). Multicultural Counseling in Islamic Perspective. *KONSELING RELIGI Jurnal Bimbingan Konseling Islam, 11*(1), 113-128. doi:http://dx.doi.org/10.21043/kr.v11i1.6435

Brooker, A. L. (2015). Counselling within Inuit systems in Canada's North. First Peoples Child & Family Review, 10(2), 110-121. Retrieved from https://fpcfr.com/index.php/FPCFR/article/view/274

Chaplin , J. P. (2002). Dictionary of psychology. New York: Dell Publishing Co. Inc.

Chiboola, H., & Munsaka, S.M. (2016). Nature and role of traditional forms of counselling in Zambia: A case of Lusaka province. British Journal of Guidance & Counselling. 46(1), 79-90. DOI: https://doi.org/10.1080/03069885.2016.1187710

Chico, D. J. R., Sánchez, D. A. R. P., & García, D. M. J. (2019). análisis comparativo del diferencial de precios agrarios entre productores y consumidores en europa, bajo criterios de seguridad alimentaria de abastecimiento. Cuadernos de Economía-Spanish Journal of Economics and Finance, 42(120), 268-278.

Chikwature, W., & Oyedele, V. (2016). The Effectiveness of Guidance and Counselling in Teaching Learning Process at Gomorefu High School in Mutare District. *International Journal of Humanities Social Sciences and Education, 3*(5), 26-33. doi: http://dx.doi.org/10.20431/2349-0381.0305004

Crevello, S. (2004). Dayak land use systems and indigenous knowledge. Journal of Human Ecology, 16(1), 69–73. https://doi.org/10.1080/09709274.2004.11905718

Day-Vines, N. L., Ammah, B. B., Steen, S., & Arnold, K. M. (2018). Getting comfortable with discomfort:

Preparing counselor trainees to broach racial, ethnic, and cultural factors with clients during counseling. *International Journal for the Advancement of Counselling, 40*(2), 89-104. doi: 10.1007/s10447-017-9308-9

Depdikbud, R.I. (1989). Kamus besar bahasa Indonesia. Jakarta: BalaiPustaka.

Di Ceglie, D. (2018). The use of metaphors in understanding atypical gender identity development and its psychosocial impact. *Journal of Child Psychotherapy, 44*(1), 5-28. doi: 10.1080/0075417X.2018.1443151

DiGiuseppe, R., Gorman, B., & Raptis, J. (2020). The Factor Structure of the Attitudes and Beliefs Scale 2: Implications for Rational Emotive Behavior Therapy. *Journal of Rational-Emotive & Cognitive-Behavior Therapy, 38*(2), 111-142. doi: 10.1007/s10942-020-00349-0

Elhoshi, E. R. F., Embong, R., Bioumy, N., Abdullah, N. A., & Nawi, M. A. A. (2017). The role of teachers in infusing Islamic values and ethics. International Journal of Academic Research in Business and Social Sciences, 7(5), 426–436. https://doi.org/10.6007/ijarbss/v7-i5/2980

Fukuyama, F. (2001). Social capital, civil society and development. Third World Quarterly, 22(1), 7-20. DOI: 10.1080/01436590020022547

Gair, S. (2012). Feeling their stories: Contemplating empathy, insider/outsider positionings, and enriching qualitative research. *Qualitative health research, 22*(1), 134-143. doi: 10.1177/1049732311420580

Garvey, R., Strokes, P., & Megginson, D. (2010). Coaching and Mentoring: Theory and Practice. *NHRD Network Journal, 3*(2), 79-81. doi: 10.1177/0974173920100214

Gill, P., Stewart, K., Treasure, E., & Chadwick, B. (2008). Methods of data collection in qualitative research: interviews and focus groups. *British dental journal, 204*(6), 291-295. doi: 10.1038/bdj.2008.192

González-Ramírez, E., Carrillo-Montoya, T., García-Vega, M. L., Hart, C. E., Zavala-Norzagaray, A. A., & Ley-Quiñónez, C. P. (2017). Effectiveness of hypnosis therapy and Gestalt therapy as depression treatments. *Clínica y Salud, 28*(1), 33-37. doi: https://doi.org/10.1016/j.clysa.2016.11.001

Griffiths, M. (2013). *Unsettling Artifacts: Biopolitics, Cultural Memory, and the Public Sphere in a (Post) Settler Colony.*

Galatti, L. R., Marques, R. F., Barros, C. E., Montero Seoane, A., & Rodrigues Paes, R. (2019). Excellence in Women Basketball: Sport Career Development of World Champions and Olympic Medalists Brazilian Athletes. Revista de psicología del deporte, 28(3), 0017-23.

Haeruddin, Johan, H., Hairah, U., & Budiman, E. (2017, 19-21 Sept. 2017). *Ethnobotany database: Exploring diversity medicinal plants of Dayak tribe Borneo*. Paper presented at the 2017 4th International Conference on Electrical Engineering, Computer Science and Informatics (EECSI).

Hove, T. M., & Troskie, T. (2019). Family Business Owners'perceptions On Seeking Estate Planning Assistance. International Journal of Economics and Finance Studies, 11(2), 55-71.

Haridison, A., & Sandi, J. R. A. (2019). Civil society and the model of Dayak identity struggle in Centra l Kalimantan: A framework of neo-Gramscian–Tocquevillian analysis. doi: 978-1-138-58034-3

Hossain, S., & Faisal, R. A. (2013). Guidance and Counseling Services in Schools of Bangladesh: An Exploratory Study. doi: 10.1.1.673.9942

Hadi, N. U., & Muhammad, B. (2019). Factors Influencing Postgraduate Students' Performance: A high order top down structural equation modelling approach. Educational Sciences: Theory & Practice, 19(2).

Jesus, M. C. P. D., Capalbo, C., Merighi, M. A. B., Oliveira, D. M. D., Tocantins, F. R., Rodrigues, B. M. R. D., & Ciuffo, L. L. (2013). The social phenomenology of Alfred Schütz and its contribution for the nursing. *Revista da Escola de Enfermagem da USP*, *47*(3), 736-741. DOI: https://doi.org/10.1590/S0080-623420130000300030

Kopar, R. (2018). Resource Nationalism in International Investment Law by Sangwani Patrick Ng'ambi. Croatian International Relations Review, 24(83), 125-128.

Karagöz, D., & Uysal, M. (2020). Tourists' Need for Uniqueness as a Representation of Differentiated Identity. *Journal of Travel Research*, 0047287520972804. doi: 10.1177/0047287520972804

Karliani, E., Lion, E., & Sakman, S. (2018). Huma betang philosophy as the solidarity prototype and ethnic conflict prevention in Dayak communities of Central Kalimantan. In Annual Civic Education Conference (ACEC 2018). Atlantis Press. DOI: https://doi.org/10.2991/acec-18.2018.90

Keeley, B. J. (1973). Internalization of Norms: A Sociological Theory of Moral Commitment: JSTOR.

König, A. (2016). Identity Constructions and Dayak Ethnic Strife in West Kalimantan, Indonesia. *The Asia Pacific Journal of Anthropology, 17*(2), 121-137. doi: 10.1080/14442213.2016.1146917

Kutzhanova, N., Lyons, T. S., & Lichtenstein, G. A. (2009). Skill-Based Development of Entrepreneurs and the Role of Personal and Peer Group Coaching in Enterprise Development. *Economic Development Quarterly, 23*(3), 193-210. doi: 10.1177/0891242409336547

Lee, B. (2019). Existential habit: The role of value in praxis. Symposion, 6(1), 55–78. DOI: https://doi.org/10.5840/symposion2019614

Lee, Y.-T. (2003). Daoistic humanism in ancient China: Broadening personality and counseling theories in the 21st century. *Journal of Humanistic Psychology, 43*(1), 64-85. doi: 10.1177/0022167802238814

Levinson, S. (2007). Optimising person reference – perspectives from usage on Rossel Island. In N. J. Enfield& T. Stivers (Eds.), Person reference in interaction: Linguistic, cultural, and social perspectives, 29-72. Cambridge: Cambridge University Press. DOI: http://hdl.handle.net/11858/00-001M-0000-0013-18AC-0

Martín-Gutiérrez, J., Mora, C. E., Añorbe-Díaz, B., & González-Marrero, A. (2017). Virtual technologies trends in education.EURASIA Journal of Mathematics Science and Technology Education, 13(2), 469–486. DOI: 10.12973/eurasia.2017.00626a

McFarlane, I. D., Jones, P. J., Park, J. R., & Tranter, R. B. (2018). Identifying GM crops for future cultivation in the EU through a Delphi forecasting exercise. AgBioForum, 21(1), 35-43.

Montgomery, L., & Owen-Pugh, V. (2018). Bereavement counselling in Uganda and Northern Ireland: A comparison. British Journal of Guidance & Counselling, 46(1), 91–103. https://doi.org/10.1080/03069885.2017.1370691

Mogano, P., & Mokoele, N. (2019). South African Climate Change Adaptation Politics: Urban Governance Prospects. The International Journal of Social Sciences and Humanity Studies, 11(1), 68-83.

Muchamad, B. N., Dharoko, T. A., Ronald, A., & Ahimsa-Putra, H. S. (2012). The Truly of Indonesian Architecture (Case: the Origin of Dayak Bukit's Houses). doi: http://eprints.ulm.ac.id/id/eprint/397

Mwanza, D. S. (2017). The Eclectic approach to language teaching: Its conceptialisation and misconceptions. *International Journal of Humanities Social Sciences and Education, 4*(2), 53-67. doi: http://dx.doi.org/10.20431/2349-0381.0402006

Manamela, M. G., & Molapo, (2019). K. K. The Green Revolution And Organic Farming Context: Effects And Public Health Disparities In Africa. International Journal of Business and Management Studies, 11(2), 16-31.

Natale, S. M., & Diamante, T. (2005). The Five Stages of Executive Coaching: Better Process Makes Better Practice. *Journal of Business Ethics, 59*(4), 361-374. doi: 10.1007/s10551-005-0382-2

Ngidang, D. (1993). Media treatment of a land rights movement in Sarawak, East Malaysia. Media Asia, 20(2), 93–99. https://doi.org/10.1080/01296612.1993.11726410

Nurdin, E. S. (2015). The Policies on Civic Education in Developing National Character in Indonesia. *International Education Studies, 8*(8), 199-209. doi: 10.5539/ies.v8n8p199

Nuzliah. (2016). Counseling multicultural [Multicultural counseling]. Jurnal Edukasi, 2(2), 201-2014. https://doi.org/10.22373/je.v2i2.816

Palangka, S. T. A. K. N. S. (2018). The Teacher's Response to the Supervision Approach of Supervisors with Cultural Insights: Huma Betang Cantik City, Central Kalimantan, Indonesia. doi: https://www.atlantis-press.com/article/125926637

Pedersen, P. (1991). Multiculturalism as a fourth force in counseling. Journal of counselling and Development, 70, 5-25. https://doi.org/10.1002/j.1556-6676.1991.tb01555.x

Pelu, I. E. A., & Tarantang, J. (2018). Interkoneksi nilai-nilai huma betang Kalimantan Tengah dengan Pancasila. *Jurnal Studi Agama dan Masyarakat, 14*(2), 119-126. doi: 10.23971/jsam.v14i2.928

Pieterse, J. N. (2019). Globalization and culture: Global mélange. Rowman & Littlefield Publishers.

Plakun, E. M. (2020). Access to psychoanalysis and psychotherapy in the US. *Psychoanalytic Psychotherapy*, 1-11. doi: 10.1080/02668734.2020.1750052

Polkinghorne, D. E. (2005). Language and meaning: Data collection in qualitative research. *Journal of counseling psychology, 52*(2), 137. doi: 10.1037/0022-0167.52.2.137

Potter, L. (2008). Dayak resistance to oil palm plantations in west Kalimantan, Indonesia. In: 17th Biennial

Conference of the Asian Studies Association of Australia (pp. 1–3). Retrieved from https://pdfs.semanticscholar.org/0a27/1bb75f1684ea575cf24e3d29e24c06cc2636.pdf

Putra, R.D et al. (2018). Responses of herbivorous fishes on coral reef cover in outer island indonesia (study case: Natuna island). Scientific Communication in Fisheries and Marine Sciences (SciFiMaS), 47, 1-18. DOI: https://doi.org/10.1051/e3sconf/20184704009.

Rahmawati, N. N., Kumbara, A., & Suda, I. K. (2018). Multiculturalism towards religious life in tewang tampang village: Moral education implementation based local wisdom. International Journal of Linguistics, Literature and Culture, 4(6), 63–71. https://doi.org/10.21744/ijllc.v4n6.408

Rahmi, S., & Suriata. (2019). Analisis pemahaman mahasiswa terhadap keterampilan dasar komunikasi konseling pada mata kuliah mikro konseling [Analysis of students' understanding of basic counseling communication skills in micro-counseling courses]. Indonesian Journal of Learning Education and Counseling, 1(2), 177-185. https://doi.org/10.31960/ijolec.v1i2.72

Rochberg-Halton, E. (1984). Object Relations, Role Models, and Cultivation of the Self. *Environment and Behavior, 16*(3), 335-368. doi: 10.1177/0013916584163003

Ryan, D. G. and Krathwohl, D. R. (1965). Stating Objectives Appropriately for Program, for Curriculum, and for Instructional Materials Development. Journal of Teacher Education, 16, 83-92. https://doi.org/10.1177/002248716501600115

Sapirin. (2020). Pendidikan Islam dan multikulturalisme di Indonesia. Anthropos: Jurnal Antropologi Sosial dan Budaya ,5(2), 108-123. https://doi.org/10.24114/antro.v5i2.14329.

Setiawan, B., Innatesari, D., Sabtiawan, W., & Sudarmin, S. (2017). The development of local wisdom-based natural science module to improve science literation of students. *Jurnal Pendidikan IPA Indonesia, 6*(1). doi: 10.15294/jpii.v6i1.9595

Sudarwanto, B., Hardiman, G., Suprapti, A., & Sardjono, A. B. (2018). The Concept of Emic Knowledge of Bustaman in Surviving and Adapting as an Urban Kampong in Semarang, Indonesia. doi: 10.29322/IJSRP.8.9.2018.p8136

Sukardi, D. (2018). Syari'ah banking legal system in indonesia. International Journal of Law Reconstruction, 2(1), 1-13. https://doi.org/10.26532/ijlr.v2i1.2621

Suprajitno, S., & Arisky, F. I. (2019). The Family Role in Fulfilling the Activities of Daily Living (ADLs) among Children with Autism Spectrum Disorder. *Jurnal Ners dan Kebidanan (Journal of Ners and Midwifery), 6*(1), 014-018. doi: 10.26699/jnk.v6i1.ART.p014–018

Suprayitno, S., Triyani, T., & Pratiwi, P. F. P. (2019). Strategy on the national unity and politics agency (kesbangpol) in maintaining ethnicity and religious relations based on huma betang philosophy in central Kalimantan. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, 2(4), 229–238. https://doi.org/10.33258/birci.v2i4.629

Susanti, E., Damayanti, D. P., Ekasiwi, S. N. N., & Defiana, I. (2017). The effect of opening on building envelope toward daylight performance in betang house at central borneo. IPTEK Journal of Proceedings Series, 3(3). https://doi.org/10.12962/j23546026.y2017i3.2444

Sutrisno, H., Hardiman, G., Pandelaki, E. E., & Susi, T. (2019). Living in harmony: Acculturation of balinese and Dayak ngaju cultures in basarang jaya village, central kalimantan. Jurnal Ilmiah Peuradeun, 7(3), 401–412. https://doi.org/10.26811/peuradeun.v7i3.279

Sutrop, M. (2015). Can values be taught? The myth of value-free education. Trames, 19 (2). https://doi.org/10.3176/tr.2015.2.06

Sutton, J., & Austin, Z. (2015). Qualitative Research: Data Collection, Analysis, and Management. *The Canadian journal of hospital pharmacy, 68*(3), 226-231. doi: 10.4212/cjhp.v68i3.1456

Suwarno. (2017). Budaya huma betang masyarakat dayak kalimantan tengah dalam globalisasi: Telaah konstruksi sosial [Huma Betang Dayak Kalimantan society is in globalization: Study of social construction]. LINGUA: Jurnal Bahasa, Sastra, dan Pengajarannya, 14(1), 89-102. https://doi.org/10.30957/lingua.v14i1.237

Toharudin, U., & Kurniawan, I. S. (2017). Values of local wisdom: A potential to develop an assessment and remedial. International Journal of Evaluation and Research in Education, 6(1), 71–78. https://doi.org/10.11591/ijere.v6i1.6349

Tudor, K. (2019). Religion, Faith, Spirituality, and the Beyond in Transactional Analysis. *Transactional*

Analysis Journal, 49(2), 71-87. doi: 10.1080/03621537.2019.1577341

Ülavere, P., & Veisson, M. (2015). Values and values education in Estonian preschool child care institutions. Journal of Teacher Education for Sustainability, 17(2), 108–124. https://doi.org/10.1515/jtes-2015-0014

Vera, E.M., & Speight, S.L. (2003). Multicultural competence, social justice, and counseling psychology: Expanding our roles. The Counseling Psychologist, 31(3), 253-272. DOI: https://doi.org/10.1177/0011000003031003001

Wardani, L. K., Sitindjak, R. H., & Nilasari, P. F. (2020). Sustainability of Betang House's Cultural Wisdom in Central Kalimantan. *KnE Social Sciences*, 46–58-46–58. doi: 10.18502/kss.v4i12.7582

Wazir, Z. A., & Indriani, I. (2019). Vernacular Answers to Spatial Needs of Human Activities: Indonesian Houses. *DIMENSI (Journal of Architecture and Built Environment), 46*(2), 141-154. doi: 10.9744/dimensi.46.2.141-154

Widen, K. (2017). The rise of Dayak identities in Central Kalimantan *Borneo Studies in History, Society and Culture* (pp. 273-282): Springer.

Wilson, R. J. (2009). An examination of corporate tax shelter participants. The Accounting Review, 84(3), 969–999. https://doi.org/10.2308/accr.2009.84.3.969

Windiarti, I. S., Prabowo, A., Qamaruzzaman, M. H., & Sam'ani. (2018, 16-19 Dec. 2018). *Women in Informatics Engineering Career: Perspective from Hofstede Cultural Dimension and Dayak Tribe's Cultural Values.* Paper presented at the 2018 IEEE International Conference on Industrial Engineering and Engineering Management (IEEM).

Wolf-Branigin, M., & Leroy, B. (2004). Designing Accessible Managed Care Services for People with Physical Disabilities. *Journal of Social Work in Disability & Rehabilitation, 3*(3), 3-16. doi: 10.1300/J198v03n03_02

Yigit, M. (2018). Does higher education change value perceptions? Journal of Culture and Values in Education, 1(1), 1–8. https://doi.org/10.46303/jcve.01.01.1

Zainuddin, M. N. (2012). University's Entrepreneurship Education: Creating Meaningful Impression for New Generation. In Thierry Burger-Helmchen (Eds.) Entrepreneurship-Born, Made and Educated. Intech Open, 175-198. https://doi.org/10.5772/37550

Zhao, C. J., & Stone-Sabali, S. (2020). Cultural discussions, supervisor self-disclosure, and multicultural orientation: Implications for supervising international trainees. *Training and Education in Professional Psychology.* doi: https://doi.org/10.1037/tep0000309