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Indigenization of sasak cultural values in guidance and counseling

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Article Info	Abstract
Keywords: Guidance counseling, sasak culture, indigeneous culture, local culture values	The implementation of indigenization in guidance and counseling term refers to the process of integrating local cultural values and wisdom into counseling practices to develop adaptive theories that cater to students from diverse cultural backgrounds. This study aims to explore the application of Sasak cultural values in guidance and counseling practices at SMPN 1 Kota Mataram. The primary focus is on culturally sensitive counseling approaches, acknowledging the contextual differences between Western counseling models and Indonesian society's needs. To discover the aim, a qualitative research methodology was employed, utilizing a case study approach that involved in-depth interviews with school counselors, Sasak cultural figures, and students. The data were collected through participant observation, interviews, and document analysis. The findings identified two main categories of Sasak cultural values: (1) Values derived from social interactions within the community, such as Betabeq (politeness), Bedede Bedengah (gentle communication), Geger (diligence), Genem (creativity), Pasu (altruism), and Gerasaq (affability); (2) Values rooted in oral traditions (Sesenggak Sasak), encompassing attitudes of justice, empathy, and flexibility. In addition, the integration of local cultural values into counseling practices enhances the effectiveness of guidance, fosters a closer relationship between counselors and counselees, and respects local wisdom. This study emphasizes the necessity of developing indigenous counseling models that accommodate Indonesia's cultural diversity while taking into account the local social and cultural contexts.

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Introduction

The practice of guidance and counseling should not solely adopt universal approaches implemented in Western contexts. Instead, it is essential to incorporate culturally adaptive strategies that align with regional characteristics to enhance the effectiveness and comprehensibility of counseling for counselees. As the issues faced by individuals in Western societies differ fundamentally from those encountered in Indonesia, highlighting the necessity for counseling models that address these unique contexts. Counseling, as a practice aimed at assisting individuals in resolving their problems, can achieve greater efficacy when its methods address both the rational-logical physical and spiritual-psychological aspects. This integrates the religious values and local cultural traditions deeply ingrained in Indonesian society (Marhamah & Murtadlo, 2015).

According to (Gone & Kirmayer, 2020) indigenous communities are characterized as native populations residing in specific regions, maintaining the traditional cultures and lifestyles closely intertwined with their local ecological environments. Based on this condition, counselors are expected to demonstrate professionalism and sound judgment, particularly concerning the values upheld by the community they serve (Amalia et al., 2024). For instance, the counseling practices in Mataram can incorporate the philosophical principles of Sasak culture, fostering alignment with local traditions. In addition, the professional school counselors must possess a deep understanding of their counselees' cultural backgrounds and demonstrate competencies in multicultural counseling. Such expertise ensures that counseling practices within schools are delivered effectively, meeting the expectations of the counselees and fostering meaningful outcomes (Better-Bubon et al., 2022). A fundamental aspect of anti-racism involves self-reflection to enhance awareness, identify biases, and develop cultural competence. Multicultural counseling seeks to honor, acknowledge, and integrate the diverse cultural backgrounds, beliefs, and experiences of students into the counseling process. By understanding each

individual's cultural dimensions, counselors design approaches that leverage cultural strengths while aligning with counseling theories that are adaptive to the cultural context in which counseling is practiced. This process enables the classification and development of culturally grounded counseling approaches, facilitating their refinement and expansion in the future. Such classification entails analyzing counseling practices that incorporate cultural and religious values. Dengan memahami aspek budaya setiap individu, maka dapat dirancang pendekatan yang mengakomodir kekuatan budaya dengan teori-teori konseling yang Adaptif terhadap budaya tempat konseling dipraktikkan (Maullasari, 2021)

Furthermore, numerous terms were employed in the previous studies to determine the integration of culturally responsive practices into mental health service provision, including cultural competence, cultural safety, cultural awareness, cultural sensitivity, and cultural responsiveness (Curtis et al., 2019; Darnett et al., 2024; Dudgeon & Walker, 2015; Green et al., 2016; Kilcullen et al., 2018; O'connor et al., 2015; Smith et al., 2021; Westerman & Dear, 2023). However, many of these terms are criticized, with the indigenization proposed as a more fitting descriptor in the counseling context. This indigenization refers to practices rooted in the knowledge systems and traditions of a community, where individuals integrate their behavioral practices with culturally inherent knowledge systems (Ansloos et al., 2022; Wijarnako et al., 2023). Despite Indonesia's vast wealth of local wisdom that holds great potential to be refined into culturally appropriate approaches, the indigenization of local counseling theories in this country has progressed at a slow pace (Sarwono et al., 2024). Among the local wisdom existing, Sasak cultural values represent its significant repository that warrants scholarly examination, development, and application in guidance and counseling practices.

In addition, the notable contribution to the development of indigenous counseling can be the incorporation of Dayak traditional expressions, which has been shown to foster rapport between students and counselors while facilitating the delivery and comprehension of counseling materials (Akbar et al., 2023). Given this context, this study aims to explore and highlight the importance of culturally grounded counseling approaches in Indonesia, particularly within the indigenous Sasak community. Informants in this study were provided with insights into the indigenization of guidance and counseling practices. By delving into Sasak cultural values, this research seeks to develop counseling models that are effective and respectful to the local cultural diversity. The indigenization process is expected to make guidance and counseling practices more inclusive, profound, and meaningful for students at SMPN 1 Kota Mataram. This study extends beyond merely understanding Sasak cultural values. It calls on educators and counselors to adopt a critical and creative stance in developing culturally relevant counseling approaches. By doing so, guidance and counseling can truly serve as a medium for empowering and fostering students' potential towards local wisdom.

Method

The informants in this study include: (1) School counselors who integrate Sasak culture into guidance and counseling practices as key informants; (2) Students of SMPN 1 Mataram as supporting informants; (3) and Sasak cultural figures as supporting informants. The study employed a qualitative sampling technique known as purposive sampling. In this sampling technique, the participants were deliberately selected to ensure the data collected which which highly relevant and abundant to meet this study's specific criteria.

Table 1. Informants' Personal Data

No	Initial	Information
1	MYZ	A teacher of guidance and counseling
2	RU	A teacher of guidance and counseling
3	RE	A student of SMPN 1 Mataram
4	MNA	A student of SMPN 1 Mataram
5	KDS	A Sasak cultural figure

The informants' detail in Table 1 comprises: (1) MYZ: The primary key informant, a teacher of guidance and counseling at SMPN 1 Mataram who implements Sasak cultural values counseling practices; (2) RU: A secondary informant, also the teacher of guidance and counseling at SMPN 1 Mataram that implements Sasak cultural values counseling; (3) RE: A student of SMPN 1 Mataram who receives Sasak cultural values counseling services; (4) MNA: Another student of SMPN 1 Mataram who participates in Sasak cultural values counseling services; (5) KDS: A Sasak cultural figure.

This study employed a qualitative research method with a case study approach. This study was conducted at SMPN 1 Kota Mataram, where the majority of students come from Sasak cultural backgrounds.

The data collection involved participant observation and interviews with two school counselors, two students, and one informant representing the Sasak cultural community.

This study was conducted over approximately eight months and followed several procedural stages. The first stage was pre-field. During this phase, the researcher submitted a research permit application from the university to SMPN 1 Mataram; following its approval, an initial investigation was conducted at the school to prepare for fieldwork. The second was fieldwork stage. This stage involved identifying and engaging respondents using purposive sampling to meet the research criteria. The primary focus was on school counselors who integrate Sasak cultural values into their guidance and counseling practices. The third phase was post-field. The data collected during the previous stage were analyzed using Moustakas' qualitative analysis method, involving: (1) Transcribing interviews verbatim; (2) Repeatedly reading the transcriptions to identify patterns and insights; (3) Summarizing relationships among the findings and extracting the essence of the interviews with the informants.

To validate the data and minimize bias, triangulation was employed through the steps of: (1) Triangulation of data collection, included the participant observation and semi-structured interviews with the informants; (2) Comparison with documentation, recorded and compared with relevant documents; (3) Data analysis, reflexivity, and bracketing, engaged in reflective analysis to ensure objectivity and transparency; (4) Discussion with supervisors, refined the analysis and interpretation.

Result and Discussion

The term of Sasak holds diverse etymological interpretations, one of which is derived from the phrase *sak sak*, meaning "one by one". Another researchers traced its roots to the Sanskrit, referring to individuals who leave their homeland. The Sasak ethnic group has its own regional language with formal and informal levels of expression and predominantly practices Islam. A distinctive belief system within the Sasak community is *Wetu Telu*, which observes only three pillars of Islam and incorporates beliefs in supernatural forces. Sasak society places great emphasis on some values such as obedience, honesty, and respect for elders.

The indigenous counseling that incorporates Sasak cultural values offers an approach rooted in understanding the principles embedded within Sasak traditions to support counselees in their personal and social development. The relevance of Sasak cultural values to guidance and counseling is reflected in their perspectives on humanity and the attributes of an ideal counselor. Counseling grounded in Sasak values is expected to assist individuals in addressing problems, gaining knowledge, and cultivating wisdom. Moreover, it aims to be practically applied and internalized by counselees in their future lives. Through data analysis, this study discovered 11 themes related to Sasak cultural values: six derived from social interactions and five rooted in oral traditions. These themes provide a framework for integrating Sasak cultural principles into counseling practices, enhancing their effectiveness and cultural resonance.

Table 2. Values derived from social interactions

No.	Themes	Description
1.	<i>Betabeq</i> (Politeness)	Aiming to cultivate students' habits of showing respect to others. For counselors, this value underscores the importance of respecting students' or counselees' opinions during the counseling process.
2.	<i>Bedede Bedengah</i> (Gentle Communication)	Providing direction and guidance through gentle words and actions. This approach aims to shape students into individuals who are cooperative, compliant, and easily guided.
3.	<i>Geger</i> (Diligence)	Highlighting the importance of determination in achieving goals. In counseling, this value is reflected in encouraging students to focus and remain productive in their endeavors, fostering a mindset of perseverance and commitment.
4.	<i>Genem</i> (Creativity)	Encouraging individuals to be resourceful and innovative in producing meaningful work.
5.	<i>Pasu</i> (Altruism)	Guiding students to become individuals who are helpful, responsible, and beneficial to others.
6.	<i>Gerasaq</i> (Affability)	Guiding students to be warm and approachable individuals. For counselors, embodying this value is essential to eliminate any fear or intimidation students may associate with the counseling process.

Table 3. Values derived from oral traditions (*Sesenggak Sasak*)

No.	Themes	Description
1.	<i>Adeq tao jauq aiq</i>	Counselors are able to demonstrate fairness and neutrality.
2.	<i>Bareng anyong jari sejukung</i>	Counselors exhibit genuine concern and empathy toward their students or counselees
3.	<i>Besual cara anak kemidi</i>	Counselors refrain from harboring grudges or resentment, maintaining a neutral position free from external influences or unrelated issues.
4.	<i>Ngales maraq penjalin cacing</i>	Counselors adopt a flexible, positive, and solution-oriented approach, enabling them to effectively address the challenges faced by their counselees. This adaptability helps counselors provide tailored guidance and support, making it easier to assist students in resolving their issues.
5.	<i>Aiq meneng, tunjung tilah, empaq bau</i>	During the counseling process, counselors must remain calm and thoughtful, carefully considering appropriate actions. Maintaining a positive outlook toward counselees fosters an environment where they can self-direct and align their actions with their personal sense of purpose and meaning in life.

Values derived from social interactions

"...betabeq is extremely crucial for us to impart to students so that they develop habits of being polite and respectful, toward either their elders or peers. It is because betabeq has long been a tradition and a value highly upheld by us as the Sasak people" (MZY1:96-100)

At SMPN 1 Mataram, the application of *betabeq* is dominant because it fosters respectfulness and polite behavior in students.

"...the most dominant Sasak cultural value instilled in students is Betabeq. It is a highly critical value that must be nurtured in students." (RU:93-98)

The dominant cultural value implemented to students focus on *Betabeq* to ensure they consistently respect their elders and peers.

"The Sasak cultural values emphasized include respecting parents and teachers and maintaining polite behavior. These are the key principles taught here." (RE:131-141)

The third informant also emphasized that the dominant values applied at SMPN 1 Mataram were the value of politeness as contained in *Betabeq*.

"The values taught to us include showing respect, like saying tabeq (excuse me) when passing by teachers or parents. Politeness, respecting elders, and valuing peers are consistently instilled in us." (MNA:204-207)

The values implemented aim to uphold politeness, respect for elders, and appreciation for peers. *Betabeq*, as a core cultural value, embodies the principle of politeness and respect. For students, its implementation seeks to habituate them to show respect toward others, fostering an environment of mutual regard. For counselors, the application of *Betabeq* emphasizes the importance of respecting the perspectives and opinions of students or counselees during the counseling process.

In addition to *Betabeq*, another notable value is *Bedede Bedengah*. This reflects the traditional Sasak approach of providing guidance with gentle words and actions

"...bedede bedengah is how our elders in Sasak culture guide and provide direction with softness and gentleness, especially mothers who strive to raise their children to be respectful and compliant." (MZY1:100-104).

According to the first informant, *Bedede Bedengah* reflects the traditional Sasak approach of offering guidance with gentle words and actions aimed at nurturing children to become obedient

"...we implement bedede bedengah to guide and communicate with students gently and politely, ensuring that they feel comfortable and are not afraid of the counselor." (RU:101-106)

The second informant emphasized its relevance in counseling, noting that *Bedede Bedengah* teaches counselors to communicate and guide students in a manner that is respectful and gentle, fostering comfort and reducing fear during the counseling process.

"...why do we not apply Bedede Bedengah using thoyyibah sentences—words that are gentle, meaningful, and imbued with strong religious values?" (KDS:85-89)

The fifth informant elaborated on the spiritual dimension of *Bedede Bedengah*. It involves emotionally resonant and religiously meaningful language, or *kalimat thoyyibah*, to touch the hearts of students and make them more receptive to guidance. It is supported by the results of observations when researchers conducted interviews with students, they showed politeness towards their interlocutors.

Apart from *betabeq* and *bedede bedengah*, the other Sasak cultural values which originate from good social activities are *geger*, *ganem*, *pasu*, and *gerasak*.

"...in Sasak, Geger means striving earnestly to achieve a goal. When someone embodies Geger, they can focus and remain productive." (MYZ:130-133)

The value of *geger* emphasizes diligence and focus in achieving goals. This value encourages counselors to guide students toward becoming diligent and productive individuals.

"...the second value is ganem. It refers to someone who is creative and persistent in their work. This value aligns with fostering creativity and resilience in career counseling." (MYZ:133-135)

Genem signifies creativity and persistence. It is described *Genem* as fostering an individual's dedication and resilience in creating meaningful work, linking it closely to career counseling.

"...the third is Pasu. It means someone who helps and takes responsibility in their work. The goal is to guide students to become Pasu—helpful, responsible, and beneficial to their peers and the wider community" (MYZ:135-139)

The value of *Pasu* reflects altruism and responsibility. It guides counselors in teaching students to be helpful, accountable, and beneficial to others in their community.

"the fourth is gerasak. Gerasak means affability. As Sasak people, we must uphold Gerasak, which means being friendly to everyone. Counselors should also embody Gerasak to ensure students do not fear visiting the counseling office or perceive counselors as school enforcers" (MYZ:139-143)

Gerasak emphasizes affability and friendliness. It emphasized that counselors should embody this value to create a welcoming environment for students, dispelling the misconception that counselors are intimidating figures.

Values derived from oral traditions

In addition to the values derived from Sasak community activities, five essential values embedded in *Sesenggak Sasak* (Sasak proverbs) must be adopted by counselors to ensure the effectiveness of the counseling process. These values reflect cultural wisdom and offer practical guidance for professional behavior in counseling.

"... several elements of Sasak cultural wisdom embedded in Sesenggak Sasak must be adopted by guidance and counseling teachers to ensure the effectiveness of the guidance and counseling process." (MZY2:80-82).

The values embedded within *Sesenggak Sasak* are essential attributes that counselors must embody to ensure the effective implementation of guidance and counseling practices.

"...the first is Adeq Tao Jauk Aik. It means that as counselors, we must embody being fair and neutral, acting as a calming presence during the counseling process." (MZY2:84-88)

The first value emphasizes fairness and impartiality. Counselors must maintain neutrality, refraining from favoring any counselee during counseling sessions.

"...in the context of counseling, Bareng Anyong Jari Sejukung reflects the need for counselors to show empathy and align their perspective with that of the counselee to achieve common objectives." (MZY2:89-93)

The second value highlights the importance of empathy and shared perspective. Counselors should demonstrate care and compassion for their counselees, working collaboratively toward shared goals.

"...Besual Care Anak Kemidi means avoiding grudges or external biases and presenting oneself authentically to the counselee." (MZY2:93-98)

The third value highlights the importance of neutrality and authenticity. Counselors should avoid harboring resentment, remain unaffected by external influences, and maintain their genuine self during counseling.

"...Ngales Maraq Penjalin Cacing means being flexible, maintaining a positive mindset, and helping counselees resolve their problems effectively" (MZY2:98-104)

In the fourth value, the flexibility and adaptability are key aspects of effective counseling. Counselors should exhibit a positive outlook and demonstrate the ability to address the challenges faced by their counselees

"Aiq Meneng, Tunjung Tilah, Empaq Bau, give the meaning of the importance of staying calm and optimistic, which allows counselors to thoughtfully guide counselees toward achieving their purpose" (MZY2:104-110)

The fifth value encourages calmness and positive thinking. Counselors should remain composed and considerate when addressing issues, always assuming the best intentions of their counselees. By doing so, they guide counselees toward aligning their actions with their personal sense of purpose and meaning in life.

The values encapsulated within *Sesenggak Sasak* are profoundly relevant to the practice of guidance and counseling. These principles serve as a guiding framework for Sasak counselors specifically, and for counselors across Indonesia more broadly, as they align closely with the fundamental principles of counseling. This aligns with Chiboola and Munsaka's assertion that traditional forms of counseling are deeply rooted in knowledge systems, sociocultural values, customs, and traditional practices (Chiboola & Munsaka, 2018).

Counselors working within the context of indigenous counseling aim to assist counselees in aligning with the values and beliefs inherent in their cultural background. This presents a challenge for counselors, requiring them to develop proficiency in understanding the cultural and racial contexts of their counselees (Inayah & Khusumadewi, 2025). Therefore, counselors must continuously enhance their competencies, particularly in culturally specific counseling models, and adopt a contextual approach by considering the counselee's background, worldview, values, culture, religion, beliefs, and socioeconomic circumstances.

Based on data analysis from interviews and documentation, six cultural values derived from Sasak community activities can be integrated into guidance and counseling practices, such as: (1) *Betabeq*; (2) *Bedede Bedengah*; (3) *Geger*; (4) *Genem*; (5) *Pasu*; and (6) *Gerasak*. These values align with broader findings that emphasize the importance of character values embedded in Indonesia's national motto, *Bhinneka Tunggal Ika* (Unity in Diversity), including religiosity, global diversity, mutual cooperation, bravery and self-sacrifice, compassion, and ingenuity. These character values are essential components in developing an indigenous counseling model unique to Indonesia, addressing the nature of humanity (Fitriyah et al., 2022).

In addition, Sasak cultural values can be instilled in students to encourage the habitual implementation of their meanings. These values can also be adopted by counselors to foster an effective and harmonious school environment and optimize the counseling process. Integrating Sasak cultural values into guidance and counseling not only enhances the effectiveness of counseling but also instills pride in students regarding their cultural heritage and traditions. Posits that respect, imitation, modeling, and habituation are fundamental traditional approaches should be employed in shaping individual character.

Conclusion

The Sasak cultural values predominantly used in guidance and counseling practices are derived from various sources. First, these values are rooted in oral traditions, such as *sesenggak*. Examples include *Adeqta Tao Jauq Ai*, *Bareng Anyong Jari Sejekung*, and *Sensual Cara Anak Kemidi*. Additionally, these values are drawn from social activities, such as *Betabeq* and *Bedede Bedengah*. The recommendation for school counselors includes developing structured practical guidelines to integrate Sasak cultural values into counseling practices, such as creating specific manuals that outline the application of each cultural value. In addition, it is recommended for them to provide continuous training programs to enhance understanding and skills in implementing culturally-based counseling approaches effectively. This study is limited to a single location (SMPN 1 Kota Mataram) for the study; thus, this future research requires broader generalization to validate the effectiveness of Sasak culturally-based counseling approaches. In addition, future research should conduct an in-depth analysis of the challenges and obstacles in implementing culturally-based counseling, as these aspects remain insufficiently explored in the current study.

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