Developing an Urang Banjar Personality Inventory

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Article Info	Abstract
	In guidance and counseling services, instruments are heavily needed as a means of data collection and consideration prior to providing both preventive and curative services. However, the existing instruments in Indonesia are a way too general due to Indonesia various ethnicity and races. Thus, the present study attempted to produce a valid and reliable personality inventory for guidance and counseling teachers to measure senior high school students personality. It involved 175 students selected purposively from 4 public schools in Banjarmasin City in South Kalimantan with the age range of 15-19 years. Its validity was analyzed using a Pearson's product moment test, while the reliability was measured using an alpha technique. Of these tests, there obtained the final inventory with the total of 44 items with 22 favorable items and 22 unfavorable items. It also got the range between 0.375 up to 0.726 with the alpha coefficient of 0.846 up to 0.899. Thus, this Banjar culture-based personality inventory can be implemented for the guidance and counseling services at school.

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INTRODUCTION

Guidance and counseling services are integrated into education units in schools. There, these help students deal with developmental tasks by enhancing personal, social, learning and career lives based on the need, potential, and interests of each student. The success of the services do not merely depend on guidance and counseling teachers, but also the cooperation between guidance and counseling teachers and homeroom teachers, school principals, subject teachers and parents (Lubis., Hardijaya., Wardani. 202).

In Merdeka Belajar curriculum, guidance and counseling (BK) services are integrated into the reinforcement of pelajar pancasila profile. Merdeka Belajar curriculum transforms the policy of merdeka belajar or freedom of learning by prioritizing approaches with the basis of interest, talents, and skills of students in carrying out learning activities.

Education units are facilitated to adapt the curriculum to the diversity and needs of students to achieve the goals of national education by strengthening the pelajar pancasila profile. As part of the Indonesian nation, Pancasila students must have an identity that reflects the nation's culture. Pancasila students respect and preserve the nation's culture while still interacting with other cultures without forgetting their own culture.

Various BK services certainly aim to facilitate students' development so that they are able to grow effectively, independently, creatively and responsibly in their lives and culture. Counseling services are carried out by understanding students as whole individuals according to their age and developmental stage as well as different strategies to meet the diverse needs of students, including behavior patterns. These differences in behavior are normal because a person's behavior in life is determined by the various kinds of reinforcement they receive (Capuzzi & Gross, 2011) and behavior is the result of individual interaction with the environment through learning, imitation, and habituation (Mulawarman et al. 2019). By

understanding these differences, appropriate assistance can be given, directed and be in line with individual's potential so that students are able to adjust to themselves and their environment (Heriansyah, 2017).

Every student certainly has diverse situations and conditions. The role of BK here is needed in mapping the needs of each. The mapping process can be carried out by direct observation or with the help of instruments such as inventories.

Inventory is a student's personal data collection tool used to uncover, assess or identify the personal circumstances and is included in non-test technique. It is especially aimed at obtaining an overview of the characteristics, attitudes or personality of students or individuals (Anwar & Saman, 2018). Usually, an inventory is in the form of a questionnaire with a detailed list of questions a statement that reflects an individual's feeling state in a particular situation or time (Aiken & Marnat. 2009; Atkinson et al. 2010; Marlina et al. 2015).

Inventories can be used by counselors to find out the needs and personality of students since personality is consistent (Burger, 2019) and determined by dominant components (Ali, 2016), nevertheless the debate about the definition of personality by personal psychologist (Fajkowska & DeYoung, 2015). It is of course formulated based on views or paradigms from various kinds of mainstream schools such as psychoanalysis, humanism, and behaviorism.

Psychoanalysis views human personality in three parts, namely conscious, preconscious, and unconscious. This section is known as the topographic model division (Burger, 2008). In the 1920s the three elements above became a theory of psychological conflict and it was only in 1923 that Freud introduced a new model that did not eliminate the old model but complemented the well-known ones today, namely the id (biological aspect), ego (psychology) and super ego (sociology). According to this theory, human personality is relatively stable and settled. The ego has many techniques for dealing with unwanted thoughts

and desires or commonly called ego defense mechanisms (Burger, 2011) and there are eleven types of self-defense mechanisms namely repression, denial, reaction formation, projection, diversion, rationalization, sublimation, regression, introjection , identification and compensation (Corey, 2017).

Another humanistic psychoanalysis focuses primarily on human patterns. Humanistic experts have different views from psychoanalysis and disagree with behaviorists. Psychoanalysis looks at human behavior from primitive and animalistic impulses, while behaviorists compare the results of their research on animals to humans (Yusuf & Nurihsan, 2011). They are different from humanistic where the whole human being is the subject of his research. Therefore, humanistic theory focuses on the importance of conscious experience that is subjective and self-directed (Desmita, 2012).

Apart from the above perspectives, behavioral states that behavior is obtained from the environment by learning (Alwisol, 2005) and is not limited to observable actions, but internal processes such as cognition, images, beliefs, and emotions (Corey, 2017). Thus, behavioral sees an individual personality as the result of the stimulus experience and considers human nature as a neutral hereditary.

Based on field observations, several personal instruments are available, such as the problem solving tool (AUM) and developmental task inventory (ITP), but they are still general in nature. Obviously, it is necessary to develop new instruments that are able to understand students not only based on a general basis, but also cultural. Of the many cultures that exist in Indonesia, one of them is the Banjar culture. In South Kalimantan, especially in the city of Banjarmasin, the majority of students come from Banjar ethnicity. Culture does not only discuss language issues, but also how to behave in every day life.

Banjar culture is a culture that has its own characteristics. Urang Banjar (Banjar people) as an identity for the ethnic Banjar (Noor, 2012) has nine philosophies of life which become a guide, namely Baiman, Bauntung, Batuah, Cangkal, good behavior, individual competitiveness, pragmatic materialsm, qanaah and surrender, haram manyarah and waja sampai kaputing (Sahriansyah, 2016). Banjar ethnicity is not a tribe as most people say. According to Idwar Sahleh (in Parhani, 2016) this is because there is no ethnic similarity because the Banjar ethnicity is only a large group consisting of the Banjar Kuala, Banjar Batang Banyu and Pahuluan groups. The Kuala Banjar group comes from the Ngaju ethnic group, the Batang Banyu Banjar group comes from the Maanyan ethnic group and the Pahuluan Banjar group comes from the Bukit ethnic group (Parhani, 2016). It is also mentioned by the research team from Balitbangda, South Kalimantan province (2005) that Urang Banjar is the term resulted from the assimilation of the three major groups and the transformation of the results of the amalgamation (Noor, 2016).

The influence of Islam is also strong in Banjar culture because the majority of ethnic Banjar are Muslims. The spread of Islam in Kalimantan first entered from the western region brought by Muslim traders from the Malacca region. Over time, adaptation, diffusion, assimilation and acculturation of Islamic culture have become something that is inherent and inseparable from the Banjar culture and can be said to be a unit. The spread of Islam by the Banjar people in Kalimantan is increasingly expanding to other Kalimantan regions.

METHODS

In this study, the subjects were high school students from four schools aged 15-19 years with a population of 1,231 with a sample of 175. Expert validation was carried out by submitting instruments to be assessed for feasibility by 2 guidance and counseling experts, 1 Banjar cultural expert, and 4 people guidance and counseling practitioner/teachers.

The instrument making was begun by identifying the variables to be examined by taking the Banjar ethnic philosophy of life as an indicator. After getting the indicators, it was

continued by translating them into instrument grids. The statement items that have been made were then tested for validation by experts and practitioners and continued with validity testing with the Pearson Product Moment correlation and calculating the reliability coefficient using the Alpha Cronbach technique.

RESULTS AND DISCUSSION

As creatures that have culture, humans must have values adhered to and used as guidelines in their lives so do Banjar people. As mentioned in the introduction, the Banjar ethnicity is not a tribe. They came from three major groups, namely the Banjar Kuala, Banjar Batang Banyu and Pahuluan groups. In their daily lives, the Banjar people have several life philosophies. In this study, the philosophies were raised as indicators of inventory instruments because each part has its own meaning. Sahriasyah (2016) mentions that those nine are B*aiman, Bauntung, Batuah, Cangkal*, good behavior, individual competitiveness, pragmatic materialism, *qanaah* and surrender, and the last one is *haram manyarah* and *waja sampai kaputing*. Each was deepened based on a literature review to become instrument table of specifications. Each indicator has favorable and unfavorable statement items with different amounts.

No.	Aspect	Initial Items	Finals Items	Finals Mean	Final SD	Renge r_{xy}	Alpha
1.	*Baiman*	10	5	13.24	2.639	0.375 – 0.723	0.869
2.	*Bauntung*	10	4	12.54	1.469	0.391 – 0.722	0.899
3.	*Batuah*	10	5	13.61	1.685	0.637 – 0.723	0.875
4.	*Cangkal*	10	5	14.23	1.302	0.694 – 0.703	0.870
5.	Good Conduct	12	6	13.81	2.532	0.674 – 0.725	0.872
6.	Individually Competitive	10	5	14.22	1.296	0.694 – 0.713	0.871
7.	Pragmatic Materialist	12	6	13.81	2.532	0.668 – 0.725	0.851
8.	Attitude of Qanaah and Surrender	10	4	9.77	2.514	0.685 – 0.725	0.846
9.	*Haram Manyarah Waja to Kaputing*	10	4	9.78	2.480	0.654 – 0.726	0.849

Prior to its usage, content validation was carried out. This instrument was also assessed by experts and practitioners. Expert validation was carried out by submitting a personality inventory to be assessed for its feasibility by 2 BK experts, 1 Banjar cultural expert, and 4 BK practitioners/teachers.

The total initial statement items amounted to 94 items with the highest number of items found in the aspects of Good Behavior and Pragmatic Materialism with 12 items for each, while for other aspects only 10 items. After doing the calculation, the final result obtained 44 statement items. The highest number of final items were also owned by the aspects of Good Behavior and Pragmatic Materialism with each having 6 final items. The aspects of Baiman, Batuah, Cangkal and Competitiveness have 5 items, while the aspects of Bauntung, Qanaah and Surrender and Haram Manyarah Waja sampai Kaputing amounted to 4 items.

The standard deviation value for each indicator in the Banjar culture showed a smaller value than the mean. This shows that the deviation of data on Banjar culture was considered good. The rxy range showed that the lowest validity test value was in the Baiman aspect with an rxy value of 0.375, and the

highest validity test value was in the Haram Manyarah Waja Sampai Kaputing aspect with an rxy value of 0.726.

The reliability test results for each aspect got more than 0.84. In details, the aspects of Baiman was 0.869, Bauntung was 0.899, Batuah was 0.875, Cangkal was 0.870, Good Behavior was 0.872, Individual Competitiveness was 0.871, Pragmatic Materialism was 0.851, Qanaah and Surrender Attitude was 0.846 and Haram manyarah Waja sampai Kaputing was 0.849. The basis for decision making was the Cronbach Alpha variable whose value was greater than 0.5. There are some experts who say it should be 0.6 and 0.7. Therefore, of all those values criteria, the obtained values from Cronbach's alpha have passed the criteria. This is in line with Azwar's opinion (2015) which states that the closer to number 1 the reliability is, the higher the reliability and vice versa. Based on the above results, the Banjar personality instrument can be used as part of supporting counseling services in schools.

In the world of education, the role of culture is considered significant. Education and culture have a mutually bound relationship. The educational process is inseparable from cultural elements and vice versa.

As creatures that have culture, humans must have values that are adhered to and used as guidelines in their lives. Similarly, school counselors have values that serve as guidelines as the value of truth in living life. However, they should not withdraw themselves from the values of truth from a different cultural point of view (Masturi, 2015) because in essence, culture is a social legacy passed down from generation to generation through the learning process (Kodiran, 2004)

The findings of this study revealed the importance of integrating local wisdom or in this case culture in counseling services. This is done not only as a lesson but rather to instill a sense of love for the diversity that exists in Indonesia. Through education, the noble values of culture can be introduced to students and developed so that they become heirs and proud of the nation's culture (Daryanto, 2014).

The merdeka curriculum prioritizes learning that emphasizes soft skills as well as character, implements projects based on pelajar Pancasila profiles and learning that adapts to local content. Therefore, instruments that have cultural nuances will be in line with the goals of independent learning in the context of instilling multicultural values.

Having an inventory of the personality of the urang Banjar that is based on culture can help school counselors in understanding students with a cultural approach since culture in Indonesia is very diverse. Integrating counseling services with cultural values is expected to facilitate students' understanding that they are independent individuals and part of the culture and add sense of love and sense of nationalism because guidance is a process of helping a person make important choices that can affect his life.

Guidance and counseling as disciplines receive contributions from both philosophy and social sciences. In this case, it can be interpreted that guidance and counseling or BK can integrate with various scientific groups. School counselors as part of the success of education are expected to be able to collaborate on services carried out with a cultural touch. The essence of BK lies in facilitating every individual's development in their environment and this development occurs through interaction with their environment.

Limitations could inevitably be found in this study, so the future researchers are expected to be able to make this study a reference that supports or develops theirs until the final stage, especially when the discussion regarding instruments concerning culture is still limited in Indonesia.

CONCLUSION

Based on the results of statistical tests and findings, it can be concluded that the inventory of urang Banjar personality results 44 valid and reliable statement items. All these items have surpassed the standardized validity and reliability and been viable to be applied by

school counselors. In addition, future researchers are suggested to develop another inventory than personality, for example career selection of students.

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