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Saprahan as Indigineous Value to Maintain Self-Identity of Adolescents in Pontianak Region



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Abstract: This discussion based on the reality of adolescents behavior which generally contradicts the prevailing values in the norms and practices of the community in Pontianak region, West Kalimantan, Indonesia. Most adolescents did not consider their self-identity and insufficient psychological performance. Pontianak adolescents, indicating their existence and independent from their obligations. In the humanistic existential view emphasizes self-awareness, meaning and purpose of life and responsible freedom. We tried to internalizes the indigenous values of Saprahan including the values of openness (*Seanak Sekemanakan*), the value of politeness, care (*Senaseb Sepenangungan*), the value of togetherness (*Seadat Sepusaka, Sepucuk Setali Darah*) as a counseling approach based on the indigenous culture of the Pontianak-Malay community to increase awareness of self-identity of adolescents. Cultural values in counseling approach contains self-awareness of students to understand and find the meaning of life according to the moral messages in the indigenous Saprahan values, because these values are a representation of the moral and cultured youth identity.

Key Words: Saprahan; Youth Self-Identity; Humanistic Existential Approach; Counseling Indigenous; Adolescents; Cultural Approach; West Kalimantan

INTRODUCTION

Adolescent behavior in the 21st century are not under the norms, the rules that apply in society give anxiety. This is the joint responsibility of parents, teachers, and community leaders. Modernization besides having a positive impact on adolescents, not a few adolescents are affected by negative conditions causing cultural degradation and moral degradation of adolescents. Moral degradation afflicts adolescents today, without realizing their attitudes and actions, lifestyle and communication methods do not reflect the moral identity of adolescents under eastern customs (Iskarim, 2017; Zummi et al., 2020). Adolescents adopted more attitudes and needs from Western cultural lifestyle, and as result they loss of their identity as an Indonesian. The concept of modesty morality becomes loose because it is influenced by Western culture because of the easy information through ICT. Global culture offers artificial

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enjoyment through the 3 Fs: food, fashion and fun. Society is more individualistic and less concerned with its environment; so that moral control in adolescents was low (Arlinghaus et al., 2020; Hudi, 2017; Muthohar, 2016).

The phenomenon of decreasing of moral and behavior of adolescent in Pontianak, both junior and senior high school adolescents are very diverse. As an example the adolescents to dress their current idol figures, but not under the rules; and make discomfort for majority local peoples. Yes, being to an older person is just the same as being with a friend, likewise the way of speaking shows the diminishing value of politeness (Yang et al., 2020). They also make a pledge of allegiance with group friends to fulfill smoking cravings, play online games, buy goods so they can be compact and recognized. Everyone learns through direct experience or observation and then imitates a model, it can also be from what is read, heard and seen in the media and from people in the environment (Rumjaun & Narod, 2020).

The effort to pass on culture from the old generation to the younger generation is very low; because the value of local wisdom (local genius) which is polite, mutual respect, wise, and religious seems to be eroded and reduced by an instant and modern lifestyle (Herawan & Sudarsana, 2017). Cultural inheritance and the cultivation of moral values in adolescents is transferring by values and norms carried out and given through learning by the older generation to the younger generation. This cultural inheritance introduces values, norms and customs in life to an individual to create an, peaceful, harmonious situation in society. The values in culture can shape ways of socializing and mediating children to arrive at optimal development in a dynamic life (Jaramillo et al., 2017; Loudová & Lašek, 2015; Vathi, 2015).

Increasing social phenomena that occur because of the psychosocultural as a school counselor can increase self-competence to make indigenous as a source or power to help resolve problems or conflicts that arise. Indigenous Counseling is counseling rooted in the knowledge system and community practice, where individuals internalize their knowledge systems and behavioral practices (Hidayah et al., 2017; Rangka, 2016). One role of the counseling approach in using the power of indigenous counseling, through the reconstruction of social personal guidance. By indigenous counseling, we conceptualization of interpersonal conflict cases and developing customary theories to understand local phenomena; or designing new methods as an effort to ease conflict by referring to the sources in all cultural heritage. Cultural heritage, indigenous values, provides an opportunity in the counseling domain to make slight adjustments to the existing traditional counseling approaches, by including cultural or religious material to form expected behavior. Adjusting the counseling approach to the dominant cultural elements of the local community is basis for implementing of multicultural counseling (Hwang, 2009; Johnson & Sandhu, 2010).

One of the indigenous values of the Malay community is *Saprahan* as the symbolic tradition of eating together, in an elongated form facing each other and led by the parent head to find strong togetherness, open feelings and accept differences (Batubara, 2017; Hemafitria et al., 2018). The procession of *Saprahan* is so thick with the Malay cultural. *Saprahan* as the local characteristic approach has a strong influence on the development of each individual in Pontianak. *Saprahan* integrating the values of caring (*Senaseb and Sepenangggungan*), the value of togetherness (*Seadat Sepusaka, Sepucuk Setali Darah*), the value of civility, the value of Openes, the moral message is in the *Saprahan* value leads that in the life of adolescents as students, even though in the current openness period. They remain loyal in positive togetherness, act to reflect the values of modesty the original values of Malay society has a social and moral character. Social and moral characteristics are formed from the indigenous values of *Saprahan* is living in positive care, and developing awareness to care for others in thinking and behaving to accept and blend into the social system without losing one's authentic identity (Apriatama, 2018; Wahab, 2017).

This review aims to analyze the representation of moral and cultural life of Pontianak adolescents. We also try to identification of *Saprahan* indigenous values as self-identity for Pontianak adolescents that reflect moral adolescents who are cultured and conforms to norm of society. Indigenous *Saprahan* values are an effort to reconstruct the personal social guidance approach based on the indigenous Pontianak peoples.

MORAL AND CULTURE VALUE OF PONTIANAK YOUTH IN THE HUMANISTIC EXISTENTIAL PARADIGM

Culture is a series of attitudes, values, beliefs, and behaviors a group of people shares that in a place which are communicated from one to the next generation. Considering that the Indonesian people did not live in a civilization that adheres to the “Western” understanding, but still the influence of outside culture which influences development; one of which is the moral development of youth (Rubin & Menzer, 2010). The moral development of adolescents undergoes a change along with the stages of adolescent development itself and is determined by the socio-cultural environment. Moral development will evolve under the increase in individual moral reasoning (Gibbs, 2019; Lapsley, 2006). Moral behavior is an act that is realized on social standards that contain values of virtue (Kutnick, 2012; Roberts & Wasieleski, 2012). Moral ability is a manifestation of the ability to understand the processes based on virtue values to meet social standards. Individuals who act under morals are individuals who base their actions on judgments of something good or bad. The socio-economic and cultural context gives rise to certain socialization conditions that affect individual development (McKenzie, 2018). Adolescents make their own culture different from the culture of a society in general, they know this deviant culture as “youth culture” (Brake, 2013; Warikoo, 2011).

Adolescents in Pontianak is the impact of social influences; attempts by one or several people to change the behavior, attitudes, or feelings of others between imitating friends, figures and the environment in a broader aspect (Baron & Branscombe, 2012; Putra et al., 2012). Self-existence and modernization did not mean having to give up their identity as native youth. Moral behavior leads students to treat others, and can lead individuals to the welfare of life if it bases actions and deeds on moral considerations and awareness (Ahamed & Ghosh, 2012; Hookway, 2018). Decreasing moral values is part of cultural degradation that can give rise to consumerist, aggressive, materialistic and individualistic attitudes (Saroglou et al., 2020). Many peoples follow collective behavior patterns agreed upon by their peers, they do not regulate collective behavior in certain norms besides that it is not official in institutional rules. Collective behavior includes ways of thinking, feeling, and acting by a group of individuals that are spontaneous and unstructured, which develops and is agreed upon in groups only. One factor that causes deviant behavior is the process of cultural transformation that develops in society, which affects behavior experienced by adolescents (Irwansyah et al., 2020).

The existence of acculturation, emerges as a consequence of groups with different cultures coming integrated sustainably, leading to changes in the original cultural patterns of one or both groups (Bhui et al., 2008; Komariah, 2015). We saw globalization as a complex concept involving many dimensions including economic, political and even socio-cultural (Yang et al., 2014). The view of human nature is existential humanistic, i.e (1) self-awareness, (2) freedom, responsibility, and anxiety, (3) creation of meaning (Corey & Schneider, 2013). Humanistic existential gets a lot of information input from the philosophy of continental phenomenology and existentialism; based on an intersubjective and empathetic approach. Knowing that their active life experiences and their lives are influenced by the socio-cultural spiritual in their psychological context (Derobertis & Bland, 2017; Hansen, 2012). The moral

message in the humanistic existential paradigm for adolescent behavior that adolescents make choices based on their own desires and are aware of their responsibilities is the essence of existentialism. Humans need to achieve the meaning and purpose of life, but humans also can achieve freedom in their life choices. In achieving the meaning and purpose of life, humans will face intrinsic limitations and challenges to become complete humans (Hwang, 2009). Humanism, as a philosophy of guidance, counseling, and educational practice to have many diverse elements. Existentialism guides humans to be themselves, to experience their individuality.

IMPLICATIONS OF ADOLESCENT IDENTITY BASED ON SAPRAHAN CULTURAL VALUES

The indigenous tribes in West Kalimantan are the Malays and Dayak. The Dayak tribes inhabit inland areas, while the Malay tribes live in the coastal areas or cities (Batubara, 2017). *Saprahan* is still preserved till today; which is eating together to find simplicity, solidarity, obedience to norm rules, kindship, togetherness, openness, care and politeness. The diversity of traditions, and habits are authenticity that comes from this indigenous society. Communities who have planned and implemented and preserved every value in the social, cultural and customary system are known as indigenous.

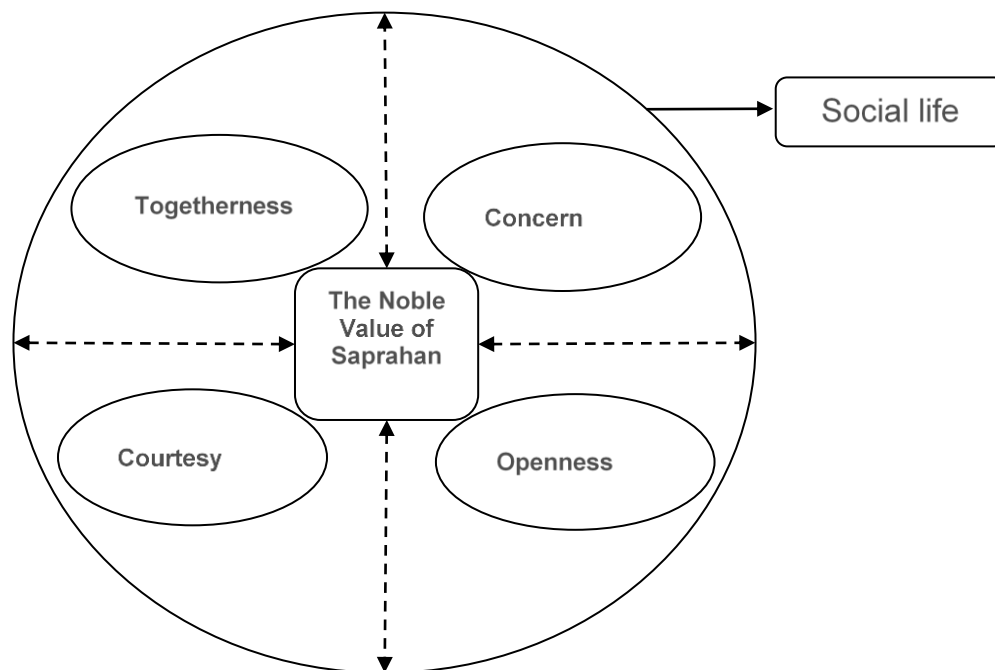


Figure 1 The position of Saprahan's Nobel Values in Social Life's

Based on Figure 1, it is clear that the noble value of *Saprahan* culture as a strength that exists in the Pontianak Malay person has a reciprocal value in the process of shaping the character of individual behavior. According to Figure 1, we know that the noble value of *Saprahan* originates from the internal of the individual who is in the social environment, and provides interaction which corresponds to the sub-value of the *Saprahan*. Likewise, when each individual has that value, the environment will automatically give a positive response to preserve this value as an individual's identity in the environment. This is in accordance with Bandura's social cognitive theory view that the social interaction of individuals in their life is always reciprocal; and human cognitive and behavior through observational learning which

makes humans self-learners, and become an actor in the environment (Alfaiz, 2018; Luszczyńska & Schwarzer, 2005).

Kindship and togetherness that are upheld in high regard make the Malay community not shaken and divided by any incitement; even though the challenges of life and changing times are major factors in preserving and maintaining this attitude. The indigenous values in *Saprahan* integrate into the meaning of caring (*Senaseb Sepenanggungan*), the value of togetherness (*Seadat Sepusaka Sepucuk Setali Darah*), the value of politeness (*Speaking of the Setinah Berunding Bersetabik*), the value of openness. The Malay community interprets the moral message in the *Saprahan* tradition which symbolizes a sense of togetherness and cooperation with the expression “*the same weight is carried the same light as being carried, standing the same height, sitting the same low*” (Swami et al., 2012). *Senaseb Sepenanggungan* fosters a sense of social responsibility to help each other in everyday life. There is an expression that describes this value, “the same as the same custom in the same time meeting, in the same field”, explaining that adolescents are part of society to feel the joy of living in an atmosphere that can help each other, ease the burden on the lives of others, whether siblings, neighbors.

The value of togetherness (*Seadat Sepusaka, a piece of blood*) is a moral message that is instilled in this value so that adolescents can foster solidarity and loyalty in a good social life. The Malay community upholds the values of dignity and fortune for dignity which is the foundation for life to foster a sense of togetherness and mutual respect, if the spirit and luck are violated it means that the teenager violates the rules of life in society.

The value of Politeness gives a moral message to adolescents to be polite, behave politely and respect others in words, attitudes and deeds, become a humanist person in behaving with noble character, and speak well especially when talking to people older. The value of politeness is required in the expression “sign of a praise worthy person speaks abruptly slandering, abruptly denies an oath”. The attitude of a polite adolescent is that he has no words which are slanderous in nature, he does not also say maliciously, and knows the situation when to start speaking. The humanist character that is formed in the value of politeness for himself or others is interpreted as an individual who has good morals.

The value of Openness (*Seanak Sekemanakan*) contains a moral message to adolescents so they can open themselves and do not differentiate between social interactions in society. The openness means bringing those who are far closer and closer to the social environment of adolescents. They are more familiar with their peers and did not know each other from neighbors or friends around their house. Being open does not mean not being selective in social relationships, not only accepting individuals but also exercising self-control in building relationships with other people. This is a philosophical meaning in this value, “hands make light work stand as high as together sit as low together” so that adolescents cultivate humanistic character through solidarity and wisdom.

Adolescents at this stage experience psychosocial development of identity search versus identity confusion, the personal integration of the developing individual is influenced by factors from socio-cultural and historical life, all of which are the context of development to become a whole human (Hastiani & Hariko, 2018). Adolescents show social power and independence, often experimenting with new roles that can have positive and negative potential, therefore to help adolescents find positive exploration methods to form a positive self-identity, so this phenomenon is very important to be given help and the role of School Counselor.

THE *SAPRAHAN* APPROACH FOR STUDENTS IN COUNSELING SERVICE CONTEXT

Adolescents who go through the educational process in social systems that are regulated by academic and common value; which are supported by positive traditional cultural values make forming student identity and mental health well. It can be seen that the existence of social interaction in the educational process in schools should be proportional to the formation of students attitudes and character (Soebiantoro, 2017), but the interaction process in the social environment also triggers the emergence of behaviors that disturb students.

Table 1 Implications of Saprahan Value in Counseling Services for Student in School

Saprahan Value	Proposition	Mental health	Proposition	Counseling Service Context
Concern	1. Help each other; 2. Lighten the burden of other people's lives; 3. Always be positive and sympathetic; 4. Cooperation in kindness.	Adjustment	1. Able to understand one's own needs; 2. Able to adapt to outside oneself, and; 3. Able to overcome self and environmental problems.	Helping students to realize that their life is not only for themselves but also for society.
Togetherness	1. Solidarity 2. Loyalty in a good social life. 3. Mutual respect	Social life	1. Able to live together 2. Able to solve social problems for yourself 3. Mutual respect with other individuals	After realizing life together, students create behaviors that are able to be together, cooperate, respect and overcome problems together
Courtesy	1. Be polite 2. Behave politely. 3. respect other people both in words, attitudes and deeds. 4. Become a humanist person in behavior	Positive Behavior	1. Act according to the norm 2. Speak words according to their place 3. Have a good moral attitude	So that they have the same feeling in a social environment, invite students to be polite and respectful
Openness	1. Bringing the distant and close in the social environment of adolescents. 2. Not selective in association. 3. Implement self-control. 4. Have personal and social wisdom	Open Mind	1. Have a broad view 2. Seeking knowledge 3. Having maturity in decisions 4. Does not differentiate /discriminate views	The formation of personal and social groups in their opinion, sharing experiences and not being selective in opinion, capable of self-control and wise in thinking

In social interaction and cultural assimilation, there are conditions of stigmatization from one group or individual to another. Individual stigma received from society will cause decreased self-confidence and loss of self-identity and leads to decrease mental health conditions such as social self-worth (Corrigan et al., 2004; Soebiantoro, 2017). This condition occurs when the assimilation of the original culture is influenced by the outside culture, which becomes

epidemic in adolescents at the school level. In addition, when students want to be recognized by their friends, they follow trends to be accepted by their environment.

Counseling services in schools with a cultural approach should be re-emphasized. This is to re-install cultural noble values in students and related to cultural noble values that contain wisdom and positive values to form healthy character and mental health for students (Masfiah, 2015), learning, achievement, participation and behavior that is formed (Edgar & Pattison, 2006; Wilkins & Antonopoulou, 2020). Education emphasizes not only the curriculum and subject but forms the psychological aspects of students. *Saprahan* is a cultural noble value that characterizes the Pontianak Malay culture, which is very important to be returned and practiced in the school environment. The value of this *saprahan* upholds the tradition to shape the social and personal character of individuals.

The phenomena of deviant moral behavior in Pontianak as described in the previous section represent moral and cultural degradation. Decreased knowledge and awareness of moral standards as evidence of a shift in the meaning of the values of life, which is a set of value rules that apply as a way of life about good. Modernization affects the moral development of adolescents, adolescents are more guided by a culture that is made in their environment is out of control from local customs and culture. It shows the manifestation of the existence of adolescents on the basis of food, fashion, and fun. The existential humanistic view of humans, is not a static creature in social relationships that influence each other. Humans try to create meaning and purpose in life by actualizing themselves and with the freedom they have, but sometimes it is forgotten that in achieving meaning, humans will face intrinsic challenges. If humans can get past that intrinsic barrier, it is possible for humans to achieve their welfare., the freedom of adolescents nowadays is separated without limits and has lost their sense of true meaning.

CONCLUSION

The Value of Openness (Seanak Sekemanakan), the Value of Politeness, Concern (Senaseb Sepenanggungan), the Value of Togetherness (Seadat Sepusaka, Sepucuk Setali Sedarah) is a forms the self-identity of Pontianak adolescents. through self-awareness of adolescents can interpret the essence of openness in life according to the norms of the rules that should be, being kind to fellow friends, teachers parents, sensitive and caring for the interests of others, fostering social care not only for group interests, adolescents can interpret moral messages in the life of togetherness, and can develop together under the social and cultural rules in local communities.

Counseling in schools have a role in strengthening the identity of adolescent and conveyed through the reconstruction of social personal guidance based on the indigenous values of *Saprahan* as a culture-based approach. The values in the indigenous *Saprahan* can present the typical character of youth in Pontianak, which can balance between modernization and traditional.

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