

## The Value of local wisdom in developing indigenous counseling

Indah Lestari<sup>1</sup>, Ashari Mahfud<sup>2</sup>, Mulawarman<sup>3</sup>

<sup>1</sup>Department of Counseling, Universitas Muria Kudus, Indonesia

<sup>2</sup>Department of Counseling and Guidance, Universitas Lampung, Indonesia

<sup>3</sup>Department of Counseling, Universitas Negeri Semarang, Indonesia

\*Corresponding e-mail: indah.lestari@umk.ac.id

Received: 09 July 2020

Accepted: 01 November 2020

Published: 18 November 2020

### **Abstract: The Value of Local Wisdom in Developing Indigenous Counseling. Objectives:**

This study aims to obtain a critical analysis of local culture-based counseling with a systematic review as a method. **Method:** This research uses an article search engine sourced from a database; spinger, sagepub and doaj. Literature review found 5 journals related to indigenous culture and cultural therapy with a qualitative approach. Based on the criteria of inclusion and exclusion as a material consideration in selecting articles. **Finding:** The results obtained indicate that culture provides an important meaning in the counseling process, because counseling is basically a cultural gathering. To understand culture, therapists need to understand what is normative in that cultural group. **Conclusion:** By understanding the cultural aspects of each individual, it is possible to design approaches that accommodate the power of culture with counseling theories that are adaptive to the culture in which counseling is practiced.

**Keywords:** local wisdom, counseling, literature review.

**Abstrak: Konseling Berbasis Nilai Kearifan Lokal. Tujuan:** Penelitian ini bertujuan untuk memperoleh analisis kritis mengenai konseling berbasis budaya lokal dengan tinjauan sistematis review sebagai metodenya. **Metode:** Penelitian ini menggunakan mesin pencarian artikel yang bersumber dari database; spinger, sagepub dan doaj. Tinjauan pustaka menemukan 5 jurnal yang terkait budaya pribumi dan terapy budaya dengan pendekatan kualitatif. Berdasarkan kriteria inklusi dan eksklusi sebagai bahan pertimbangan dalam memilih artikel. **Temuan:** Hasil yang diperoleh menunjukkan bahwa budaya memberikan makna penting dalam proses konseling, karena konseling pada dasarnya adalah pertemuan budaya. Untuk memahami budaya, terapis perlu memahami apa yang normatif dalam kelompok budaya itu. **Kesimpulan:** Dengan memahami aspek budaya masing-masing individu, dimungkinkan untuk merancang pendekatan yang mengakomodasi kekuatan budaya dengan teori-teori konseling yang adaptif dengan budaya di mana konseling dipraktikkan.

**Kata kunci:** kearifan lokal, konseling, reuiu literatur.

### **To cite this article:**

Lestari, I., Mahfud, A., & Mulawarman. (2020). The Value of Local Wisdom in Developing Indigenous Counseling. *Jurnal Pendidikan Progresif*, 10(3), 396-403. doi: 10.23960/jpp.v10.i3.202002.

## ■ INTRODUCTION

Culture is not just about understanding human behavior through cause and effect, but culture needs to be understood in full both in terms of beliefs, arts, morals and habits learned. Thus culture does not only include the historical dimension, but psychological, structural and genetic. With this understanding, it will guide the process of providing effective counseling assistance, without the understanding and knowledge of local wisdom, it is very likely that rejection will occur, because it is considered contrary to the culture of the local community so that the indigenous counseling process cannot run properly.

As explained by Matsumoto et al (2015) that indigenous counseling is a psychological aid that focuses on native culture, meaning that indigenous counseling interventions include therapeutic beliefs and practices that are rooted in native culture. In other words these beliefs and practices are not imported from the outside but are indigenous developed to help the counselee or the local indigenous community (Sue & Sue, 2007).

The explanation above affirms that counseling is carried out from knowledge and practices that originate from local potentials and strengths and not knowledge and practice that are included in local settings. Therefore, in indigenous counseling the individuals served must be understood in the psychological framework of the local community. To understand individuals, it is important to know the culture and beliefs, as well as individual behavior in daily life, it may even be necessary to explore positive and traumatic experiences that also influence the development of individual personalities in the local community, in addition it must also be understood further about myths and legends that are still alive and developing in the local community that have influenced the behavior patterns of individual lives in everyday

life. Every individual in society has beliefs that shape experiences that affect their perspective and understanding of an event they experience in life.

Many studies of indigenous counseling began, many of which began to elicit them in a study, as the results of a study by Moorehead, Gone and December (2015) which explained that in healing Native Americans emphasize the aspects of relationality, respect personal qualities and believe in spirituality in adat and the importance of maintaining life traditional and native culture, besides that it is hoped to practice effectively, make personal health and increase knowledge of deep healing practices, recognize intrinsic healing potential and work for the community not for yourself, it is recommended that cultural programming and the need for awareness of cultural differences as a unique challenge that must be overcome collaboratively.

In counseling practice in Indonesia itself, as a research study from Geraldina (2017) that tries to integrate cultural aspects in the process of counseling intervention through music therapy. Communities with certain cultures have different ways of responding and expressing, while a lot of research in Indonesia is now using music as a means of intervention in dealing with stress and anxiety. Music as a phenomenon arises in various cultures and is considered a product of culture because of the perception and cognition of the structure of musical elements that are recognized differently by humans with different cultural backgrounds (Wu, B., Huang, X., Jackson, T., Su, D., & Morrow, S. L. 2016). In other words that music therapy can overcome, develop mental, emotional health and social interaction of individuals. In line with what was explained by Raat & Pedersen (2014) that in implementing indigenous counseling, the counselor needs to have expertise by knowing and understanding,

and being aware of and applying local wisdom-based services. For this reason, the question in this study is what is meant by local wisdom-based counseling or indigenous counseling and how cultural values can be the cornerstone of counseling. Thus, the final goal in this study is to find answers to the formulation of these questions.

## ■ METHOD

The method of systematic review through the review of articles dealing with indigenous counseling became the choice in this study. The selection of articles to be reviewed is based on the inclusion and exclusion criteria set by the previous researcher. The inclusion criterion used is the customization of indigenous counseling,

while the exclusion criteria are abstract articles and articles that are not displayed in full text. Article search is limited to articles in the reputable Scopus / Thompson journals, or at least accredited national / national journal 2, articles accessed through internet searches from databases, namely: Springer, Sage Journal and DOAJ with the provisions of the national journal Sprott 2 with the word key, local wisdom, cultural therapy, articles that meet the inclusion criteria are systematically collected and examined, literature search published from 2015 to 2019. The process of finding 5 articles that meet the inclusion and exclusion criteria. the selected article is then reviewed by the researcher to find answers to predetermined research questions.

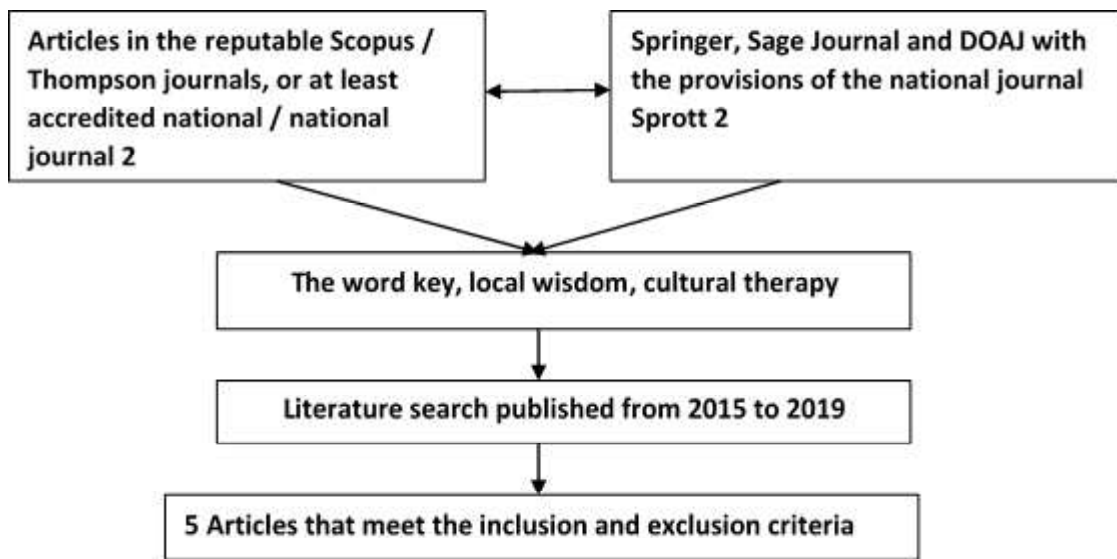


Figure 1. Article selection method

## ■ RESULT AND DISCUSSION

Based on the results of the search obtained as many as 5 articles that are considered in accordance with the purpose of the study, then put together then do the screening whether the title on the article is the same or not, after

dialkakan found there are 14 articles with almost the right title and then screened based on eligibility according to the criteria inclusion and expansion obtained 5 articles for further review, the literature search strategy can be seen in table 1.

**Table 1.** literature search strategy

Search engine	Spinger	Sagepub	DOAJ
Search Results	102	28	12
<i>Full Pdf.</i> 2015-2019	78	12	5
The title is almost the same	9	2	3
Appropriate title		5	
Eligible according to inclusion and exclusion criteria		5	
Results		5	

On the 5 articles selected, all of them revealed a qualitative approach, after reviewing the study quality of the 5 articles can be categorized as good, then data extraction was carried out, data extraction was done by analyzing the data based on the author's name, title, objectives, research methods and results, namely grouping Important data in the article (table 2)

**Table 2.** Results of review of selected articles

Author / Year	Title	Journal	Purpose	Method	Results
Jr.Moorehead, Gone J.P dan December D., (2015)	A Gathering of Native American Healers; Exploring the Interface of indigenou Traditon and Professional Practice.	Am J Community Psychol	Provides insight into the integration of native healing practices and Native American based mental health care	Kualitatif	Thematic analysis results from this study provide information, namely; (1) in healing Native American people emphasizing aspects of relationality, respecting personal qualities, and believing in the existence of spirituality in adat, and the importance of maintaining traditional life and native culture; (2) for native healers it is recommended to practice effectively, take care of personal health, and increase knowledge of deep healing practices, recognize intrinsic healing potential, and work for the community not for oneself
Saito, C. Ohmura, T., Higuchi, H. dan Sato., S. (2015)	Psychological Practices and Religiosity (Shukyosei) of people in communities affected by the great east japan earthquake and Tsunami	Pastoral Psychology	The importance of understanding the sensitive cultural and contextual religiosity of the community served from the perspective of the	Kualitatif	reflecting certain cultural phenomena after the 2011 earthquake in Eastern Japan and discussing the important role of Japanese religiosity (shukyosei) in the practice of mental health care. Researchers in their research recommend that mental health care workers involved in relief activities must understand the

			community itself.		cultural and contextual religiosity of the communities where they serve and find ways to incorporate this religiosity into their clinical practice.
Wend, D.C dan Gone, J.P (2016)	Integrating Professional and Indiginous Therapies; An Urban America India Narrative Clinical Case Staudy	Counseling Psychologist	Integration of professional services with traditional culture as a native teraupetik approach	Kualitatif	The results of the study by Wend and Gone said that Indian Indians had sought professional help but were not effective in dealing with the problems they faced and even preferred to raise themselves to seek traditional help.
Khair, Nuzulul (2016)	Ritual Penyembuhan dalam shamanic psychotherapy (Telaah Terapi Budaya di Nusantara)HAS	Jurnal Psikologi Universitas Gadjah Mada	The role of remembers wellness is quite important in healing practices, both traditional and modern healing environments	Narrative Deskriptif	Besarnya tingkat kepercayaan masyarakat di indonesia terhadap fenomena dukun dan kekuatan paranormal, itulah sebabnya praktek pengobatan alternatif tumbuh subur dimana-mana
Alma Marikha Geraldina (2017)	Terapi Musik; Bebas Budaya atau Terikat Budaya?	Jurnal Buletin Psikologi	Music therapy has become an effective	Kualitatif	The role of culture in music therapy which inspired the birth of multicultural music therapy methods. Music is

Based on the analysis of the article, an understanding of indigenous counseling is obtained namely; that the counseling that is carried out is rooted in knowledge and practices that originate from local wisdom and potential and not local knowledge and practices that are brought into the local setting. Therefore, in indigenous counseling the individuals served must be understood in the psychological framework of the local community. To understand individuals, it is important to know the culture and beliefs, as well as individual behavior in daily life, it may even be necessary to explore positive and traumatic experiences that also influence the development of individual personality in the local community. In addition, it must also be understood further about the myths and legends that are still alive and developing in the local community that have influenced the behavior patterns of individual lives

in daily life. Every individual in the community has beliefs that shape spiritual experiences that influence their perspective and understanding of an event they experience in life. Thus, in a community that has a spirit of collectivism it is very important to study the social system that has shaped the local community.

Empirically examples of indigenous research results in international and national journals can be seen in the following description: a study conducted by Moorehead, Gone J.P and December D, (2015) at the University of Michigan in 2010 about A Gathering of Native American Healers: Exploring the Interface of Indigenous Tradition and Professional Practice. This study gathered several groups representing American and Canadian community groups in a roundtable. In the roundtable several participants were presented namely; 18 traditional healers,

clinically trained service providers, and mental health researchers. In five sessions the meeting produced an insight into the integration of native healing practices and Native American based mental health care. Thematic analysis results from this study provide information, namely; (1) in healing Native American people emphasizing the aspects of relationality, respecting personal qualities, and believing in the existence of spirituality in adat, and the importance of maintaining traditional life and native culture; (2) for native healers it is recommended to practice effectively, take care of personal health, and increase knowledge of deep healing practices, recognize the potential for intrinsic healing, and work for the community not for oneself. In addition, the roundtable session also discussed the possibility of collaboration between original therapeutic approaches and professional approaches. Therefore, it is recommended that cultural programming, the need for adherence to mutuality and respect among people, the importance of clear and honest communication, and the need for awareness of cultural differences as unique challenges that must be collaborative above.

Qualitative research conducted by Saito, C., Ohmura, T., Higuchi, H., and Sato., S. (2015) on Psychological Practices and Religiosity (Shukyosei) of People in Communities Affected by the Great East Japan Earthquake and A tsunami. The results of this research reflect certain cultural phenomena after the 2011 East Japan earthquake and discuss the important role of Japanese religiosity (shukyosei) in mental health care practices. Researchers in their research recommend that mental health care workers involved in relief activities must understand the cultural and contextual religiosity of the communities where they serve and find ways to incorporate this religiosity into their clinical practice. The importance of emphasizing the religiosity of Japanese people (shukyosei)

emphasizes the importance of rituals to maintain the bond between the living and the dead. It is important to understand the modes of meaning creation of survivors to use them as an intervention strategy. In addition, it is also important to study the meaning of beliefs, feelings, and behavior of survivors. Therefore, the researcher stresses that it is necessary for mental health workers involved in aid activities to understand the sensitive cultural and contextual religiosity of the community served from the perspective of the community itself.

In qualitative research with narrative design conducted by Wend and Gone (2016) about the integration of professional and indigenous therapy in a counselee who was diagnosed with a depressive disorder. The subject of this study is American Indian background, in his research it is known that the American Indians have achieved professional assistance, but are ineffective in dealing with the problems faced even they prefer to isolate themselves to seek traditional help. Traditional healing approaches are generally seen by American Indians as not only more effective than professional services for many problems, but also more consistent with indigenous sensitivity around health and healing, resilience and community support, therefore Wend and Gone provide solutions that need integration professional service with traditional culture as a native terapeutic approach.

Studies conducted by Wend and Gone also show that there are similarities in behavior between Native American Indians and Indonesians in seeking help when facing problems. In Indonesia in certain societies and cultures, there is still more help looking for assistance that is traditional compared to seeking professional help, as Khair's research (2016) explains the large level of public trust in Indonesia for the phenomenon of shamans and paranormal powers, making the method of healing shamanic psychotherapy or a variety of alternative cures become very effective, both in traditional and modern healing environments.

Besides music therapy is also a concern of Indonesian people in providing interventions through playing, singing. In the development of psychology and counseling, music has become one of the studies that began to be popular to become one of the techniques. As the results of Geraldina's research (2017) realize that music therapy is an evolving intervention that takes into account the client's cultural background, the connection with this culture makes music therapy need to pay attention to the details of the songs used in therapy by paying attention to the client's background.

Music therapy can help emotionally troubled people such as in expressing feelings, and can make moods better and more positive and can help solve problems (Indriya, 2010), furthermore Havlat (2006) explains that music is a universal language which facilitates learning, building relationships, Self-Expresion and communication. Further explained by Geraldina (2017) that music therapy is presented as a means to control client emotions. In this understanding it is necessary to pay attention to the psychological meaning, to understand the meaning is not only limited to what is contained in the text and the power that is described in experience, but must be reflected in the meaning of life.

The results of research in counseling practiced as described above provide insight that in fact in modern society Today, cultural practices are still very relevant, the results of the above research give meaning that in modern societies the inheritance of cultural hereditary values is still maintained its authenticity and the application of the indigenization process itself, from understanding traditional techniques that are often used in traditional healing practices and re-reading people's personalities that cannot be separated from the socio-cultural and understanding philosophy of meaning from life. Kim (2005) explains that without human culture will be like animals, shrinking to basic instincts,

without human culture will not be able to think, feel, or behave like humans, culture allows people to know who they are, establish what is meaningful, communicate with people others and manage their environment, through culture we think, feel, behave and manage our reality. This view provides an understanding that culture influences the counseling process, as McLeod (2013) has stated that counseling must always be understood in its social and cultural context. To understand counselee culture, the counselor must understand what is normative from the cultural group (Lee, 2007). In counseling practice, Baruth and Manning (2016) reminded that to understand the close relationship between counseling and culture, counseling must be considered in its cultural context (Sue & Sue, 2007). The level of adaptation of the counseling approach is very dependent on the counselee's perspective, cultural context and living environment of the counselee and available resources.

Culture will produce the order of values in people's lives, which can affect individual behavior and ultimately affect social development, cultural values that exist in the community will influence someone in behaving, which in turn will emphasize which behaviors are important and which behaviors are must be avoided.

## ■ CONCLUSION

The results of the researchers clearly illustrate that the researchers made little adjustments to the existing traditional counseling approaches (in the perspective of western theory) by integrating certain cultural aspects and even spiritual values to shape the expected behavior. As a therapist, must understand the counselee in understanding his life, in the context of facing problems, individuals in western culture will actively face problems and develop maximum potential in themselves, and will seek the desired level of achievement, but in eastern culture, it is



desirable that someone to scholars accept their limitations and live according to the rules of nature. The general cultural view of the archipelago towards disease includes the supernatural, natural and psychological dimensions, whereas psychotherapy tends to focus on medical, psychological and social aspects, so in understanding the counselee's problem appropriately at least in conceptualizing the counselee's problem one must examine all possible factors including natural factors, supernatural and religious. By understanding the cultural aspects of each individual, it is possible to design an approach that accommodates cultural strength with counseling theories that are adaptive to the culture in which counseling is practiced, because culture and counseling are two inseparable things, because they both influence each other, both of which can strengthen concepts and practices or vice versa, from that it is necessary to study more scientifically about the value of local culture for the development of indigenous counseling.

## ■ REFERENCES

- Indriya, R., & Guli, I. (2010). *Terapi Musik Bidang Keperawatan*. Jakarta: Mira Wacana Media.
- Moorehead, V. D., Gone, J. P., & December, D. (2015). A gathering of Native American healers: Exploring the interface of indigenous tradition and professional practice. *American Journal of Community Psychology*, 56(3-4), 383-394.
- Geraldina, A. M. (2017). Terapi Musik: Bebas Budaya atau Terikat Budaya?. *Buletin Psikologi*, 25(1), 45-53.
- Havlat, J. J. (2006). *The effects of music therapy on the interaction of verbal and non-verbal skills of students with moderate to severe autism* (Doctoral dissertation, California State University San Marcos).
- Kim, U., & Park, Y. S. (2005). Integrated analysis of indigenous psychologies: Comments and extensions of ideas presented by Shams, Jackson, Hwang and Kashima. *Asian Journal of Social Psychology*, 8(1), 75-95.
- Lee, C.C. (2013). *Multicultural Issues in Counseling: New Approaches to Diversity* (4th Edition). Alexandria, VA: ACA-USA.
- Saito, C., Ohmura, T., Higuchi, H., & Sato, S. (2016). Psychological practices and religiosity (shukyosei) of people in communities affected by the Great East Japan earthquake and tsunami. *Pastoral psychology*, 65(2), 239-253.
- Sue, D. W., & Sue, D. (2008). *Counseling The Culturally Diverse: Theory and Practice*. USA: John Wiley & Sons, Inc
- Tseng, W. S. (2004). Culture and psychotherapy: Asian perspectives. *Journal of mental health*, 13(2), 151-161.
- Wu, B., Huang, X., Jackson, T., Su, D., & Morrow, S. L. (2016). Counselors' current counseling practice: A qualitative investigation in China. *The Counseling Psychologist*, 44(3), 306-330.
- Khair, N. (2015) Ritual penyembuhan dalam shamanic psychotherapy (Telaah terapi budaya di nusantara). *Jurnal Psikologi UGM*. 23(1), 82-91
- Wendt, D. C., & Gone, J. P. (2016). Integrating professional and indigenous therapies: An urban American Indian narrative clinical case study. *The Counseling Psychologist*, 44(5), 695-729.