

Reconstruction of Bibliocounselling Containing Melayu Local Wisdom, West Borneo, Indonesia

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This study aims to reconstruct bibliocounselling (biblical counselling) with local wisdom so that bibliocounselling is arranged according to the ideal personal needs of youth. Local wisdom in this study of the ethnic Robo-Robo tradition of Melayu (Malay) is commemorated every third week of the Safar month (second month in the Islamic calendar). This study used a qualitative approach, the triple hermeneutic type, which is the validity of the data using triangulation, intersubjectivity and peer review. Data sources in this study were the Robo-Robo book and author, humanist additional data sources and Princes as indigenous stakeholders. The research findings show that there are three categories of traditional and customary messages that are instilled in students through a bibliocounselling story. Firstly, character including: harmony, generosity, the soul of heir, self-authenticity, honesty, leadership, neatness, firmness, creativity and accuracy. Secondly, identity including: religious, ethnic and work identity. Thirdly, developed social skills including: friendship, kinship, cooperation, simplicity, social care and togetherness.

Key words: *Bibliocounselling, Robo-Robo Tradition, Character Ideal, Identity and Social Skill.*

Introduction

Bibliocounselling is a process of assistance that uses self-help books as a tool. Concerning limited bibliography, there is a limited number of procurement and analysis of texts and contexts. It is possible that youths would grow and develop to become their personal character when they grow up in character of social culture, environment and moral (Anitah & Suryani, 2018; Dalmeri, 2014; Kim & Harris, 2018; Sablonnière, Bourgeois & Najih, 2013).

The availability of bibliocounselling is limited; limitations include the amount of procurement and analysis of texts and contexts.

The findings gathered by the researcher showed that youths' lifestyle has shifted from simple into hedonism, by following the trends among youths such as: excited to shop for luxury items; competing to own a mobile phone and make up (especially for female youth); and expensive types of helmets and motorbikes. Hedonistic attitudes push youth to disobey prohibitions that have been taught by their parents; the messages from ancestors. Youths are not afraid to lie to their parents to get more pocket money to buy books, whereas they really used the money to buy makeup that is especially loved by female youths, treating their friends or buying other things for the sake of group solidarity.

The trademark of "Tepok Semangat" is seen as a reaction, a makeup style in response to either their seniors or peers. The thin lip phenomenon, eyebrow style and fake eyelashes that are worn in school and daily life, are a mocking object among youth. Such a condition shows the fading of respecting for others, love and affection, and caring. Character formation has been initiated by Sukarno and Suharto, who both say that Pancasila is a symbol or form of the nation's character (Albantani & Madkur, 2018; Pesurnay, 2019; Savira & Tasrin, 2017).

Other research that raises local wisdom in general as a basis for character education is aimed at raising awareness of capital and good character, through the delivery of subject teachers because it is integrated with subject curricula and extracurricular activities (Heckie, Jati, Ismanto & Sulasmono, 2019; Sutantoputri & Watt, 2013). Not only by using traditional or local wisdom as a tool to build character, but also learning through environment can be done to grow the spirit of character education of our youth (Abdi, 2018; Kusnita, Suwandi, Rohmadi & Wardani, 2017; Sri Suhartini, Bintarsih Sekarningrum, 2019).

This helps the youth to respect the difference among the people (Sudirman, 2019; Widhayani, n.d.). The ideal personality of the KIPAS counselling approach covers character construct, identity, job, academic and social skills (Ariyanto, Mappiare-AT & Irtadji, 2017; Tamir, Schwartz, Oishi & Kim, 2017). This study will find the potential of Robo-Robo local wisdom to develop character, identity and social skill (KIS) and the implication for counselling services counselling that covers local wisdom of Melayu ethnic in East Pontianak.

The main focus of this research is how bibliocounselling content is including local ethnic Malay wisdom for the ideal personal development of adolescents. There is urgency for this research to be carried out, because of its contribution to the provision of counselling content containing local wisdom as a strategy to prepare young people to face socio-cultural challenges. Youth people have a distinctive, strong and resilient personality according to traditional parents and religious expectations. The uniqueness and novelty of this research incorporate messages of customs, morals and religion in the counselling process. Future

research about indigenous counselling can achieved a change in youth lifestyle in Pontianak that encourages youths to have character assertiveness of the eastern culture, find a clear self-identity and develop more productively.

Ideal Youth Personality

Currently, the development of character is the focus of government attention, through Presidential Decree No. 87, 2017. Reinforcement character education is carried out by applying Pancasila values in character education, especially covering: religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, communication, love of peace, love to read, care for the environment, and care for the social and responsible, (Article 3 Presidential Decree No. 87, 2017; Temiz, 2019). In this stage, youth is in the postmodern period, that is, the youth period that requires freedom of expression and security in establishing life as an individual or human being. Social influencers like YouTubers are used to spread messages rapidly among their large-scale networks of loyal followers at relatively low costs (Ariyanto et al., 2017; Mcgregor & Li, 2019; Qidwai, Ishaque, Shah & Rahim, 2010; Westenberg, 2016).

Each education unit has the autonomy to develop character education following the potential and identity of the region. This condition is supported by Ministerial Regulation No. 74, 2017. Ministerial Regulation No. 74 explains that local wisdom must be conveyed and integrated into local content. This mandate emphasises that education has an obligation to convey and teach local wisdom to be able to see the potential of local wisdom traditions as traditional messages, moral messages and the power to shape youth's personalities. Ministerial Regulation No. 74, article 7, paragraph 1 also mandates that education units submit material proposals on local wisdom based on the analysis of the context of the natural environment, social culture and identification of local content to the district/city government.

Such a phenomenon is proof that Indonesian youths experience character nation reduction, which is a concern (Edwards, 2016; Rangka, 2017). Pancasila, according to Sukarno, should be archipelago diversity culture, while Suharto says that Pancasila is the soul of Indonesian society character building. The main criterion that is appropriate is flexible, balanced and in harmony with the character elements (Ariyanto et al., 2017). The ideal character elements in the PANTes guide include: 1) the whole mindset that is thinking about personality, humanity and environment; 2) full positional action that is the readiness to act in a practical, realistic and idealistic manner; 3) complete flexible norms that consider the standards of individualism, collectivism and universalism; 4) intact tolerance that is considering ethnicity, nationalism and internationalism; and 5) whole belief systems that is the whole values of materialist, socialist and religious-orientation (Mappiare, 2017).

One of the things that Melayu people avoid is anger that says, “you don’t know custom, uncustom” is similar to “un God” (Abdi, 2018). Melayu ethnicity has an ideal expectation of youth behavior at this time. The ideal character for Melayu people is youths who obey the custom, obey “pantang larang” (*civilized child*). An Indigenous human is an individual who believes “custom truly of custom” is the main element of culture. The customary message in the Robo-Robo tradition as a teaching guide for behavior is a role model in life (Kusnita et al., 2017; Rangka, 2017). Through the element of authenticity of youth culture in East Pontianak, aware of customs, moral and religious messages (King, 2017; Santy, 2017).

Bibliocounselling Based on Value of Robo-Robo Tradition

Personal styles of counselling and counselor education are as varied as counselors themselves (Affum, Kuranchie & Mensah, 2016). Visual culture is a phenomenon that expresses the representation of social life through visual forms (White, 2007).

The article highlights the importance of a culture in social institutions that is values driven and where responses to child well-being are systemic and contextual in nature and build community networks of support (Naidoo, Muthukrishna, Africa, & Naidoo, 2016). The philosophy of Melayu ethnicity is known as "together weight shouldered, together with light with the together stand, high, sit and low". Youth is characterised by identity tendency, identity confusion where character education relates to cultures, ethics and morals (Alvarez & Kimmelmeier, 2018).

Melayu custom values are contained in Robo-Robo local wisdom. The trace of Opu Daeng Manambon Daeng Tandri’ Borong Daeng Ri’ from Bone, South Sulawesi in 17th century has been approximated to be in 1175 H (1726 M) at 09.00 in the morning, at Mempawah Regency. The moral message of Melayu ethnic’s belief is that in Safar, people should be careful in doing work, traveling, speaking and behaving (Kusnita et al., 2017). The rituals are held for three days starting on Monday until the peak on Wednesday, with the reading of congratulatory prayers dhikr with residents around Amantubillah Palace in the Mempawah district. There is a session of releasing a 40 cm juvenile crocodile into a well forested river, which is intended to balance life with nature. Humans can protect nature and great nature can also protect humans. Returning a crocodile to their habitat means that there is love of other creatures of God's creation.

The culmination of the Robo-Robo tradition is on the Kuala River in the Mempawah district, when the King of the Palace of Amantubillah, along with the Princes and families, ride in a boat flotilla of 40 boats after circling the boat along a symbolic route on the Kuala River at midnight. It coincides with the dzuhur (prayer) time, which is then marked with a call to prayer and a meal alongside the Kuala Mempawah River. At the peak of the Robo-Robo tradition, there were many ethnic activities carried out to strengthen the friendship between

the people namely: cooking in the tradition of Saprahan; boat competition; rhyme (singing); Pencak silat and Melayu dance. In the context of counselling, the involvement of counselors to be able to assist clients in articulating social life is done with a variety of counselling approaches. It is focused on the study of genuine human behavior and thought, not originating from other regions, but symbolic of, by and for people in the area.

Methods

This research used a qualitative approach to compiled triple hermeneutic types. The hermeneutic tradition in natural science can be understood when understanding the world, namely when building meaning and interpretation (Mohajan H, 2018). Triple hermeneutic is a method that goes through interpretation above reflective interpretation, not only in the form of double hermeneutic but also reaching triple hermeneutic or the fourth level, quadric hermeneutics. The system validity of findings in this study was by the mean of data triangulation, intersubjectivity validation and peer review (Alvesson & Kaj, 2009; Heale & Forbes, 2013).

The respondents in this study were in a junior high school located in the village of Banjar Serasan, East Pontianak District. Characteristics of respondents include a range of early and middle youth. The youths were also involved in the Regional Children's Forum, from junior high school level to high school. They came from parents or ethnic Melayu families, both father and mother. The research location was in East Pontianak sub-district and Mempawah district, state Senior High School, East Pontianak.

There are three forms of interpretation in the hermeneutical tradition: 1) basic interpretation that refers to daily interpretation during daily activities; 2) narrative interpretation that involves a higher level of abstraction than the process of interpretation; and 3) scientific interpretation that is abstract interpretation made by a researcher, which is more formal than the other two types of interpretations and includes a wider range of incidents (Mappiare, 2013; McLeod, 2001).

Respondents have lived in their current place of residence for a long time and feel that the rules of customs interfere with their relationships with friends. Based on this finding, the researcher opened the respondents' awareness about the customs that govern ethical behaviour so that it will have an impact on the formation of an ideal character. Interviews conducted with the counselling guidance teacher discovered a lack of youth insight about their customs, traditions and values. Youths knew the traditions owned by the Melayu people, (that is often commemorated), is Robo-Robo but they did not understand deeply the message that can shape their character.

When Robo-Robo tradition is commemorated at school, there is a wrong understanding by youth, who think it is just a happy gathering sitting eating together, without knowing the deepest meaning of the message of the Robo-Robo tradition. When discussing with the Prince, the data collected showed that there were still many youth misconceptions about the Robo-Robo tradition. Finally, youth lack confidence in their customs and traditions and choose western cultural traditions in a modern context to be applied in everyday life; as a result there is a shift in the lifestyle of Pontianak youths.

Results and Discussion

An individuals' perspective on a phenomenon or science guides individuals to select problems and ways to solve research problems so that they determine the nature, characteristics and character of science itself (Shields, 2004). Counselors are confronted with an attempt to help individuals who involve in consensus conflict. Understanding the concept of consensuality for counselors is the key to understanding the social constructivist paradigm (Elaati, 2016; John, 2014). Social constructivism is the focus of study on human consensus as a process that continues to structure changes and processes that are the essence of reality (Lit & Shek, 2002).

There are characteristics of the social construction paradigm. Firstly, social constructionists reject the traditional positivist approach to the knowledge which is essentially non reflexive. Secondly, social constructionists take a critical attitude in terms of being taken for granted of assumptions about the social world that is seen as strengthening the interests of dominant social groups. Thirdly, social constructionists uphold the belief that the way we understand the world is a product of the historical process of interaction and negotiation between groups of people. Fourthly, counselling produces knowledge that is permanent and universally applicable and opens an appreciation for what is possible (Lit & Shek, 2002; McLeod, 1997).

The results of research related to the character approach of local wisdom from the same area, namely folklore, promote character-building education for elementary school youth. By understanding local wisdom contained in folklore, it is hoped that it can be used as a means to form character in a child by incorporating folklore into learning material. In the tradition of Robo-Robo many values of character education tolerance of homeland love and communication are found (Kusnita et al., 2017; Widhayani, n.d.). To the extent that people desire emotions that are consistent with their values, this suggests that happiness entails feeling emotions that are valued, as determined by the unique personal, social and cultural context of each individual (Heckie et al., 2019; Tamir et al., 2017).

The Adab youth character includes: harmonious love and compassion; generosity; soul heir; self-authenticity; creative; self-determination; accuracy; honesty; leadership; and neatness. The etiquette message is conveyed in the story, as seen in Table 1.

Table 1. Adab to improve youth character

No.	Adab to improve youth character.	The title of the Bibliocounselling Story
1	Harmonious love and affection means happy, embrace, peaceful.	There is Love in Our Village, love Kapuas
2	Generous means personal kind, willing to help and steadfast, sincere sharing common interests.	So Generous, Not Troubled Friend
3	The heir's soul, meaning that young people have the spirit of inheriting local wisdom, customs and traditions.	Heir's Soul, If Not Us Who Else?
4	Self-authenticity, this message for adolescents is to be who you are, not trying to be someone else until you lose your identity.	The Pleasure of Maintaining the Authenticity of Ourselves
5	Creative, teens develop the ability to be creative, dare to improvise or create simple materials to produce something new.	Creative, Instagramable by Egg Tree
6	Assertiveness, today's youth should have willingness in terms of making choices, making decisions and having strong life principles.	Being assertive is better, Guys !!
7	Accuracy, adolescents today are instilled Adab accuracy so as not to rush. Focus more on goals, have perseverance, don't get bored easily and be careful.	Practice Accuracy with Weaving Corak Insang
8	Honesty, Adab youth messages must say and act as they are, not looking for reasons to lie. Dare to say no, for the sake of thinking the balance of a happy life in the hereafter.	Looking for Reason, Tired Friend! Honest is Simple, Insha Allah ...
9	This personal, personal leadership intends that young people dare to lead themselves and embrace fellow friends of various tribes, religions, and races.	Not only to be followers but also leaders, we can!!
10	Neatness, neat and clean, personal hygiene, means teenagers can carry out religious teachings, namely cleanliness in part of faith. Not only beautify themselves physically but also psychologically by carrying out the obligations of worship.	Neat and Clean, the beauty reaches the heart.

Adab messages that confirm the identity of ethnic Melayu youth fit into three categories: religious identity, work identity and ethnic identity. Bibliocounselling stories that are presented based on etiquette confirms identity, are in Table 2.

Table 2. Adab to Strong Youth Identity

No.	Adab to Strong Youth Identity	The title of the Bibliocounselling Story
1	<p>Religious Identity Muslims, maintain the beauty of morals and cleanliness of heart, about faith. If his heart is good, the others will also be kind, there is reflected in the morals. Every new year the Hijri is commemorated and made an effort to affirm its identity as a Muslim youth.</p>	<p>Greet Light Hijrah, New Year Hijri Let's dance to Jepin, Kite Find the Beauty of Morals</p>
2	<p>Work Identity Ethnic Malays work closely with nature. Love nature, protect nature. Thanking and being friendly with nature brings fortune. In the Robo-Robo tradition, there is a wildlife release session.</p>	<p>Yok Gaes, Look after Nature. Please take care of us</p>
3	<p>Ethnic Identity The specificity inherent in the ethnic Malays, preserving Adat, all community activities as a unifier and kinship and form of solidarity.</p>	<p>Civilized Reflections of the Heart Together with the boom of Mariam Carbide, Kamek united. Dhuarr</p>

Adab messages that can equip adolescent social achievement included: friendship and brotherhood; kinship: cooperation; simplicity; social care; and togetherness. This is the eternal message that makes ethnic Melayu live in harmony within ethnicity. Stories that reflect the messages of social skills are attached in Table 3.

Table 3. Adab Develops Social Skills

No.	Adab Develops Social Skills	The Title of Bibliocounselling Story
1	Friendship and brotherhood.	Many Siblings Have Lots Of Sustenance
2	Gathering	Gathering as a Bridge of Compassion
3	Cooperation	Not Strong Alone, Together We Can
4	Simplicity	The Wonder of Simple Life
5	Social Care	We taste, our taste. Caring Is About Taste
6	Togetherness	Togetherness in Diversity

Each story title was discussed by students outlining the traditional message found in the reading and the teenagers told their experiences related to the story title, both experienced directly and heard from their friends. At the end of the session, students had the responsibility for a homework assignment, which was to make a commitment to behaviour change; productive new behaviours according to the story discussed. At the end of the meeting, the youth shared their experiences during the bibliocounselling session with local wisdom from the Pontianak Malay ethnic group, including the teenager telling them that they were proud to be part of the younger generation who had the opportunity to preserve local wisdom.

Conclusion

Bibliocounselling including local ethnic Malay wisdom is used as a counselling strategy amid the current shift in socio-cultural life. Bibliocounselling contributes to the preservation of local wisdom. Reaching the meaning of life in society 5.0 does not mean that we have to ignore the customary messages which guide the behaviour. The challenge of society 5.0 is capable of living in various communities, advanced technology and the integrity of local genuineness, which is the identity of youth.

The potential of Melayu indigenous local wisdom in Pontianak contributes positively to the field of guidance and counselling even though firstly, counselling related view of the principles and practice of living in Indonesia are better known as local wisdom, which is the legacy of our ancestors who hold high noble values. Secondly, the existence of a tradition, such as traditional ceremonies (ritual), is believed by the community as a heritage that has meaning, values and certain functions. Thirdly, as media education, many life cycle ritual ceremonies give laws, advice, or an order for someone and a group of people to be good human beings. Fourthly, the indigenous people of Pontianak ethnic Melayu have the power of traditional messages, morals and religious messages.

Future research about indigenous counselling can achieve: a change in youth lifestyles; find a clear self-identity; and develop more productivity. Replanting customary messages is intended for youth to get firmness about the ideal person. The ideal person is the overall picture of youth who are following the expectations of their Melayu ethnic parents, namely adherent youth known as civilized children.

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