

Theoretical acceptability of self-statement technique based on tengger culture to fullfiling junior high school stundent's experiential value

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Abstract. The Tengger tribal community has a cultural appeal accompanying the beauty of Bromo Mountain, Indonesia. This native tribe of Bromo Mountain has cultural values as the meaning of life for every member of the community, including the children as junior high school students with a Tengger cultural background. Based on this condition, the development of Tengger culture-based counseling techniques is needed to help the process to fulfill their experiential values of their meaning of life. The technique that considered appropriate with this goal is the self-statement technique. The method used is a research development with two objectives, namely to develop self-statement techniques based on the Tengger culture to fulfill the experimental value of junior high school students, and theoretical testing through the acceptability assessment of the experts. The development results shown by the theoretical acceptability and feasibility of self-statement techniques based on Tengger culture obtained procedurally and contextually. These results refer to the existence of self-guides in the self-statement technique which is a form of reflection, and meaning of all student's life experiences that originate from the cultural life of the Tengger he/she lived.

Keywords: Self-statement technique, Tengger culture, culture-based counseling, experiential value.

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INTRODUCTION

Indonesia is famous for its various natural tourist destinations, besides Bali Island, there is also Bromo Mountain which is famous for its Sea of Sand. At the site of Bromo mountain, there are indigenous tribes who live there, namely the Tengger tribe (Sumintarsih et al., 2013). The Tengger tribe believes the name of Bromo originates from the origin of the word Brahma or Brahmana, which marks the beginning of the existence of humans throughout the world.

The Tengger tribal community's belief in the origin of the name Bromo Mountain is one of the many values in the Tengger Tribe culture. As people who live in the mountains, the Tengger tribe more often call themselves *Wong Gunung* (highlander / people who live in the mountains) and name the people outside them as *wong ngare* (people who live in the lowlands and approach the coast) (Sutarto & Sudikan, 2008). In addition, in forming their identity, the Tengger tribal community holds the principles of *MoLimo*, *WaLimo*, *pancasrada* and *pancakroda*. *MoLimo* refers to five actions that must be avoided in life, *Walima* is the five goals and ideal life expectancy, *Pancasrada* is the five main beliefs of the Tengger community, and *pancakroda* is the five major prohibitions in the life of the Tengger people. *Wong Gunung's* identity, the values of *MoLimo*, *WaLimo*, *Pancasrada*, and *Pancakroda* are some values that give meaning to the life procedures of the Tengger community, including in the way of looking at life, as well as the way of looking at other humans.

This perspective also contributes to the uniqueness and distinctiveness of the Tengger tribal community. Thus, this uniqueness and distinctiveness support the tourism potential of Bromo Mountain in addition to its natural beauty. The charm of the Tengger specialties from cultural ceremonies also become a charm that is no less beautiful on Bromo Mountain. One of the well-known traditional ceremonies and held in the peak area of Bromo mountain among others the *Kasada* Ceremony and *Karo* Ceremony. The presence of various tourist attractions attracts tourists from various parts of the world to come to Bromo Mountain, Indonesia.

The position of Bromo Mountain and Tengger culture as a tourism have an impact on how the growth of values that live in each of the Tengger tribal community. The current living conditions trigger the low fulfillment of meaning of life in students with a Tengger cultural background (Ningsih, Hidayah, & Lasan, 2017). *Meaning of life* of Tengger students refers to the meaning of life that is based on Tengger's cultural values.

Cultural values in each individual contribute to how to think, hope, need, and behave (Steger, 2012; Steger et al., 2008). On the other hand, culture is a successful process manifestation of the community groups in internalizing values and norms to define their own character, appropriate behavior in their lives (Murry et al., 2004). This condition also occurs in every Tengger tribal community with its various customs.

The values that have been internalized in the Tengger culture become the characterization of the Tengger people in defining their beliefs in finding meaning in their lives. Each individual of Tengger society will ultimately define him/herself as a Tengger with the values they have. In this condition, students with a Tengger culture background at school also become members of the community who have Tengger cultural values. Here lies the special meaning of student life in the Tengger cultural background.

Nevertheless, the forms of meaning of life of students with Tengger cultural background, can still be categorized in 3 forms of value, namely creative value, experiential value, and attitudinal value (Ningsih et al., 2017). The three values of the meaning of life become basic forms in translating the meaning of life which involves all elements of human life (Frankl, 1992, 2004; Pattakos, 2008). Fulfillment of the three values in the process will involve subjective and objective elements of each individual (Wolf, 2010). Fulfillment of subjective elements is the internal fulfillment of each individual on the objective values that apply in his/her life. Objective values refer to the values, norms, culture, and regulations that apply in their lives and surroundings. The objectivity of these values refers to the basic nature of the values that are inter subjective and agreed upon by each community as a valid value (Hanafi, Hidayah, & Mappiare, 2018). In turn, individuals need to fulfill both elements in the process of fulfilling the three values of their meaning in life.

Students with a Tengger cultural background cannot be separated from the meaning of their lives. Indonesia, which applies a learning system at school 7 hours a day for 5 days a week, causes the lives of students with a Tengger cultural background to be spent almost 50% at school. The universal academic values in schools are also present in the lives of students with a Tengger cultural background in school (Hagedorn, 2012). Due to these conditions, a number of students with a Tengger cultural background have been identified as having less experiential value (Hidayah & Ramli, 2017; Ningsih et al., 2017).

Experiential values of students with Tengger cultural background refer to how students' abilities in understanding, reflecting and interpreting life experiences by involving the heart, feelings, and soul in the process. Experience involves emotional and sensual qualities that individuals feel through passivity or feeling and experiencing events in life. Furthermore, the right experiential value can guide individuals in finding and loving something or people who are valuable in their lives.

The need to help students in fulfilling experiential values in the meaning of life of the Tengger culture need to be considered by the school, especially school counselors (Guidance and Counseling teacher). School counselors have a responsibility in helping students to fulfill their developmental tasks, including in terms of their identity and meaning in life. Counseling services become an alternative in order to be able to help the process of fulfilling experiential values in the meaning of life of students with Tengger cultural background (Hidayah, Ramli, & Hanafi, 2017).

Behavioral Cognitive Counseling is one of the means of counseling service models that can be used to help the process of fulfilling the meaning of life of students with Tengger cultural background (Hidayah & Ramli, 2017). However, to add practical value in the effort to fulfill the meaning of life of students with tengger cultural background, the Behavioral Cognitive Counseling model needs to be further developed to adjust students' cultural values. The suitability of cultural values will facilitate the counseling process both procedurally and in the content of the discussion (Hidayah, Ramli, & Hanafi, 2018).

In the last decade, there has been much research success in integrating cultural values into the principles of counseling, especially Behavioral Cognitive Counseling (Guo & Hanley, 2015). The research intended refers to the integration of Cognitive Behavioral counseling with Chinese culture (Guo & Hanley, 2015; Ng & Wong, 2018; Williams, Foo, & Haarhoff, 2006), African-American descents (Zigarelli et al., 2016), Islamic culture (Husain & Hodge, 2016), Latino culture (Benuto & O'Donohue, 2015; González-Prendes, Hindo, & Pardo, 2011; Kanter et al., 2008; Santiago-Rivera et al., 2008), Japanese culture (Imamura et al., 2015; Shinmei et al., 2016) and Pakistani Culture (Naeem et al., 2016). The whole study adapted the values of the local wisdom of the local culture with the Behavioral Cognitive Counseling framework. This adaptation has influenced the uniqueness of human outlook, the conditions of change to counseling mechanisms that adapt to Tengger's cultural values without changing the basic principles and frameworks from Cognitive Behavioral counseling. (Benish, Quintana, & Wampold, 2011; Ng & Wong, 2018; Nicolas et al., 2009; Rathod & Kingdon, 2009).

Counseling that has been integrated with cultural values will add professionalism to the counselor in understanding the cultural framework of the counselee. The understanding of counselee culture will affect how counselors work with beliefs, views of self, family, and entire life in an important part of

counselee's life (González-Prendes et al., 2011). Thus, the evaluation process of the counselee's cognitive structure that does not involve the cultural context of the counselee will deliver results on inaccurate conclusions, and inhibit the collaborative process. Furthermore, the mismatch of evaluation and counseling results in the cultural context will make thoughts, feelings, memories, and physiology that lead to behavior that has a greater chance of getting rejected and avoiding cultural reinforcement on the results of counseling (Ciarrochi, Robb, & Godsell, 2005). The existence of cultural reinforcement on the results of counseling becomes a big capital in shaping the structure of cognition, feelings and behavior that is culturally acceptable (DiGiuseppe et al., 2014). Cultural and environmental acceptability is a form of social acceptability which is the goal of every counseling process.

The Integration of Tengger's cultural values in Behavioral Cognitive Counseling certainly requires the suitability of the both characteristics. The existence of identity and Tengger's cultural values which indicate the presence of principle that more involves the aspects of intermediate belief in cognitive structures according to behavioral cognitive counseling. One technique that makes intermediate belief the target of change is self-statement.

Self-statement technique is a technique that has basic similarities with self-instruction technique in behavioral cognitive counseling. Self-statement techniques emphasize on the statements that are more directed at the shaping of the identity, beliefs, characteristics and self-image of the counselee. This condition shows characteristics that are in accordance with the target of the meaning of life of students with Tengger cultural background, especially experiential values concerning identity, beliefs, and meaning of themselves and their lives.

The existence of ideas that have been conveyed, becomes the main foundation of this research. Based on these ideas, the aim of this study is to lead to the construction of the Tengger culture-based self-statement technique to fulfilling students' experiential values. The construction will be an alternative capital for school counselor services in providing counseling services to students with Tengger cultural background.

METHOD

This study generally uses a development model (Akker et al., 2006) with special adjustments. The procedures in this study include (1) a preliminary study which is a preliminary study through extracting the Tengger culture data as a basis for integration into the self-statement technique; (2) product development through the interpretation of results and the design of Tengger culture-based self-statement techniques; (3) product evaluation in the form of an assessment by relevant experts who understand the concepts of self-statement and Tengger culture.

The research subjects involved in this study were observers of Tengger culture, Pandhita who was the leader of the Tengger Tribe, 2 counseling experts, and 2 counselors. In the preliminary study stage, the subjects involved were observers of the Tengger culture and Pandhita of the Tengger tribe. Whereas at the product evaluation stage, all subjects were involved to provide an evaluation.

The instruments used in this study among others interview guidelines as in-depth interview guidelines to obtain data on the description of Tengger's cultural values to observers of the Tengger culture and Pandhita of Tengger tribes, acceptability scale of Counseling content, acceptability scale of Cultural Content, and acceptability scale of Practitioner context are used to provide a theoretical assessment on the construction of the Tengger culture-based self-statement technique that being developed.

Verbal data obtained from depth interviews were then analyzed using content analysis. While the evaluation results through the acceptability scale of Counseling content, acceptability scale of Cultural Content, and acceptability scale of Practitioner context are analyzed through the calculation of Aiken's validity index (1980). The entire analysis results become a series of data to obtain theoretical acceptability from self-statement technique based on Tengger culture to fulfilling the students' experiential values.

RESULTS

Interpretation Results

The results of the interpretation from the depth-interview data that conducted, then analyzed using content analysis. Content analysis conducted refers to values that are considered appropriate to be integrated with self-statement techniques in order to fulfill students' experiential values. Those values are *pancasrada*, *pancakrodawelas asih pepitu*, *walima*, *molimo*, and *bekti marang guru papat*.

Pancasrada is a form of Tengger people's spiritual belief in (1) *Syang Hyang Widhi Wasa*, God the Creator of Nature; (2) The existence of *Adma(n)* which is the ancestral spirit or his own spirit that guards Bromo Mountain; (3) The existence of *karmapala*, the law of karma or cause and effect; (4) *Punarbawa* (reincarnation) which is the bond of present life, previous life and future life; (5) *Moksa (Sirna)*, namely, if humans have reached moksa they will not be bound to Punarbawa and will be at a place of eternal peace.

Pancakroda prohibition is a belief in the Tengger community as a form of fulfillment of Pancasrada. *Pancakroda* includes not allowed to hurt or kill animals, except sacrificial animals or for consumption purposes (eaten), abstinence from doing evil, not allowed steal, not allowed to lie, and abstinence from drinking intoxicating drinks.

Welas Asih Pepitu as a model of community deliberation in the Tengger community based on *welas asih pepitu* (seven love) which contains of *welas asih marang Bapa Kuasa (God)*, *welas asih marang ibu pertiwi* (homeland), *welas asih marang bapa-biyung* (father-mother/parents), *welas asih marang rasa jiwa* (body and soul), *welas asih marang sepadhane urip* (fellow human beings), *welas asih marang sato kewan* (animal), *welas asih marang tandur tetuwuh* (vegetation). This *Welas asih pepitu* become the principle for delivering humans to *anteng* (calm) and *seger* (peaceful) conditions. This *welas asih pepitu* values becomes the main principle and value held in the cognitive structure of the Tengger tribe in maintaining self-relations with the natural and social environment.

The values of *WaLima* and *Molimo* are the principles and values of the Tengger tribe in directing their lives and behavior. *WaLima* refers to the five-Wa (tujuan)/purposes and welfare conditions of life that contain *Waras* (physically and mentally healthy), *Wareg* (enough food), *Wastra* (enough clothing), *Wisma* (have a decent place to live), and *Wasis* (have enough knowledge). While *Moh-Limo*'s value refers to controlling behavior that consists of *Mo-Limo*, namely *Maling* (stealing), *main* (gambling), *madat* (using opium), *minum* (drunk because of liquor), and *madon* (playing women).

Bekti marang guru papat can be a form of Tengger tribal community obedience to their significant others. *Guru Papat* intended among others God the Almighty, Parents, *Pandhita* (Tengger Tribe Leader), and Government. Support and acceptability from the surrounding community, especially *guru papat*, in the life of the Tengger tribe is what every Tengger tribe wants to achieve.

The six values are in accordance with the Self-Statement Technique that is chosen rationally to teach the counselee to change his/her thinking which is so far has been preventing him/her from developing. Furthermore, the new self-statement is familiarized by the counselee so that he can change the behavior of the counselee to solve the problems he/she faces.

Table 1. *Self-statement technique*

No	Step of Self-Statement Technique	Specific Steps of Self-Statement Techniques
1	Verbalization	Counselors and counsees discuss self-statements that arise in the counselee when faced with a problem situation
		The counselor invites the counselee to bring up with a new self-statement
		The counselor asks the counselee to formulate a new self-statement for the counselee
		The counselor invites the counselee to evaluate the direction of the statement on the behavior that in accordance with the value of <i>bekti marang guru papat</i>
		Counselors and counsees evaluate and improve the new self-statements of the counselee in accordance with the values of <i>welas asih pepitu molimo, walimo, pancasrada and pancakroda</i> .
2	Statement Overt	The counselor guides the counselee to directly state the new counselee's statement
		The counselor asks the counselee to repeat the statement until the counselee is fluent
3	Statement Covert	The counselor asks the counselee to reduce the volume of the counselee's statement into a whisper but is still heard by the counselor
		The counselor asks the counselee to repeat the statement with a volume of whispers until the counselee speaks it fluently
		The counselor asks the counselee to lower the volume again so that it only becomes a lip movement when the counselee utters his/her self-statement.
		The counselor asks the counselee to repeat the lip movements of his statement silently until fluent.

4	Statement Implementation	After the counselee smoothly pronounces his/her statement, the counselor and counselee begin discussing the implementation of the statement
		The counselor provides reinforcement for each new self-statement that the counselee has
		The counselor asks the counselee to familiarize his/her new statement in his/her life
		Counselors provide compassion strengthening support to the counselee to implement the results of counseling.
		Counselors invite counsees to pray to instill optimism and confidence in the blessing of <i>Sang Hyang Agung</i>
		Counselors and counsees formulate a follow-up meeting to see how the counselee changes with his/her new statement

Product Validation

The feasibility interpretation of the product validation in each aspect is explained in terms of the aspects of clarity and accuracy as follows.

1. Assessment of acceptability in terms of Tengger Cultural Material.
 - a) Assessment of the acceptability of self-statement technique based on the Tengger culture for the fulfillment of experiential values from the aspect of clarity gives an Expert Validity Index of 0,82 and is included in the product validity level in the high category.
 - b) Assessment of the acceptability of self-statement technique based on the Tengger culture for the fulfillment of experiential values from the accuracy aspect gives an Expert Validity Index of 0,85 and is included in the product validity level in the high category.

Overall analysis on the results of the acceptability assessment of the self-statement technique based on Tengger culture for the fulfillment of experiential values in terms of Tengger cultural material provides an assessment in the form of an expert validity index of 0,84 which is included in the high category.

2. Assessment of acceptability in terms of counseling material.
 - a) Assessment of the acceptability of self-statement technique based on the Tengger culture for the fulfillment of experiential values from the aspect of clarity gives an Expert Validity Index of 0,93 and is included in the product validity level in the high category.
 - b) Assessment of the acceptability of self-statement technique based on the Tengger culture for the fulfillment of experiential values from the accuracy aspect gives an Expert Validity Index of 0,96 and is included in the product validity level in the high category.

Overall analysis on the results of the acceptability assessment of the self-statement technique based on Tengger culture for the fulfillment of experiential values in terms of counseling material provides an assessment in the form of an expert validity index of 0,95 which is included in the high category.

3. Assessment of acceptability in terms of Practitioner Acceptability.
 - a) Assessment of the acceptability of self-statement technique based on the Tengger culture for the fulfillment of experiential values from the aspect of clarity gives the Rater Validity Index of 0,94 and is included in the product validity level in the high category.
 - b) Assessment of the acceptability of self-statement technique based on the Tengger culture for the fulfillment of experiential values from the accuracy aspect gives the Rater Validity Index of 0,93 94 and is included in the product validity level in the high category.

Overall analysis on the results of the acceptability assessment of the self-statement technique based on Tengger culture for the fulfillment of experiential values in terms of practitioner acceptability give an assessment in the form of a rater validity index of 0,93 which is included in the high category.

DISCUSSION

The research results obtained in the form of self-statement technical procedures framework based on tengger culture in the counseling process. These technical procedures framework shows the proper integration of the Tenggerese cultural value in every steps of the self-statement technique. This construction is the key to construct the indigenous counseling (Habsy et al., 2020). This self-statement technique succeeded in fulfilling the theoretical acceptability assessment to be used in fulfilling the

experiential value of junior high school students. These results can be the basis of product feasibility to be used in the further testing process.

The Tengger cultural values obtained are formed in the form of the principles of the Tengger community's life. These values are *pancasrada*, *walima*, and *welas asih pepitu* is an embedded value and in the process has become the principle, purpose, and perspective of the Tengger community in living the life. Whereas the value of *Walima*, *Molimo*, and *bekti marang guru papat* also become a principle that in the process becomes a regulation in every Tengger community in their behavior during their lives. These values have become Tenggerese cultural identity, and Tenggerese believe in which make them stay in peace and avoiding the social conflict (Shwed, 2020).

Tengger's cultural value in the process is also owned by every Tengger community. The Tenggerese value, cultural identity, and believe which hold by the adults, will affect their child's life. The cultural system are implemented in every family to get their lives goal (Nassir, 2020) as Tenggerese. This condition also happened to students with a Tengger cultural background. These values become part of the self-statement technique that makes the statements that are embedded in the counselee have cultural objectivity. The process is an aspect of cultural sensitivity in the individual process of implementing the self-statement technique (Miller, Das, & Chakravarthy, 2011).

Tengger's cultural values as cultural sensitivity possessed by Tengger cultured individuals, through self-statement techniques become the experience of cognitive processes that produce rules, as well as regulations that originate from within themselves. This original value become uniqueness that affect the cognition and behavior aspect which need to be developed to achieve their goals (Alfaiz et al., 2020). Furthermore, Foxall (2009) has proven that rules and regulations originating from within themselves provide a higher possibility of success in generating adaptive behavior than outside rules and regulations. Rules and regulations that come from within themselves will involve the counselee's life experience to find rules and regulations that have been adjusted to their condition (Asri & Tahir, 2014).

Maladaptive behavior generally occurs due to thoughts that automatically (through automatic thought) lead to inappropriate self regulation (Meichenbaum, 1977). Therefore, the counselee's maladaptive thoughts and behavior need to be brought in a "deautomatized" condition (not automatically) (Lotfi et al., 2011), thus the behavior that is raised by the counselee is the result of deliberate thought. The coercion of intentional states of thought in counselee behavior aims to improve the counselee's self-regulation skills in shaping more adaptive thought and behavioral responses.

Further processing, Tengger's cultural values in statements on individuals will make statements more adaptive, which meet social expectations according to Tengger's cultural objectivity. The objectivity of the social expectation will determined by the cultural values implemented in their behavior of daily life (Harahap et al., 2019). Thus, individual self-guides in making decisions need to fulfill the social expectations of Tenggerese community. In general, this self-guides that grow into the rules and norms that owned by the individual within themselves (Cheung et al., 2016; Rengifo-Herrera & Branco, 2014).

The existence of self-guides in the self-statement technique based on Tengger culture can help the fulfillment of the students' experiential values with Tengger cultural background through self-regulation based on the Tengger cultural values that flowing in students' life experiences (Rengifo-Herrera & Branco, 2014). The existence of self-regulation originating from one's life experience and one's cultural life is the main basis of one's experiential value (Hanafi et al., 2018). Through self-guides in the self-statement technique based on Tengger culture, students are able to understand, reflect, and interpret life experiences by involving hearts, feelings, and souls in a process that involves emotional and sensual nature on the events in their lives as members of the Tengger tribal community. This is what is expected to be able to guide students in finding and loving something or people valuable in their lives adaptively in Tengger's cultural objectivity.

CONCLUSION

The Self-Statement technique can be developed on the basis of Tengger's cultural values which become the principle of the Tengger people's life. The principle is used as self-guides in fulfilling social expectations based on the life experience of the Tengger community, thus helping the process of fulfilling the experiential value of the meaning of life of the Tengger community. These conditions become theoretical supporters of the fulfillment of acceptability of the development results of self-statement technique based on Tengger culture to fulfilling the experiential value of junior high school students. Further research and practical testing is needed to determine the level effectiveness of the self-statement technique based on Tengger culture in an effort to fulfilling the experiential value of junior high school students.

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