


Indigenous Counseling Practices in Maintaining Stability of Marriage Based on Tradition of the Basemah Tribe's *Pantauan Bunting*

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INTRODUCTION

Marriage is a social institution that plays a significant role in an individual's life. Marriage often depends on strong traditional cultural values in Indonesia, including in Pagaralam City, South Sumatra. This traditional culture includes rules, norms, and practices passed down from generation to generation and are highly valued by the local community (Daskon & Binns, 2009). However, with social and cultural changes, marriages based on traditional cultural values face various challenges that must be overcome to maintain stability and happiness in the relationship between the husband and wife (Hwang et al., 2020).

Several important factors in traditional culture-based marriages include strong commitment and love between partners, partnership and collaboration in facing challenges, effective communication (Albahri et al., 2018), sexual harmony (Alfiah & Purnamasari, 2004), value compatibility and vision (Angin et al., 2020), as well as family roles and responsibilities towards partners and family (Henry & Bryan, 2021). Weddings in traditional culture also reflect symbolism and ceremonies rich in meaning, the important role of family and community, protected cultural heritage, and deep social and spiritual meaning (Varmer & Blanco, 2018).

This research aims to explore Indigenous Counseling practices used in the context of marriage based on the traditional culture of the Pantau Bunting Basemah tribe in Pagaralam City, South

Sumatra. Through this research, we will examine how Indigenous Counseling can accommodate traditional cultural values that are considered important in marriage. Apart from that, this research will also examine how Indigenous Counseling practices can help married couples overcome conflict, strengthen communication, increase cultural understanding of each other, and maintain harmony in the marital relationship.

In this context, Indigenous Counseling becomes relevant as an approach that can be used to maintain marriage stability based on traditional cultural values. Indigenous Counseling respects and recognizes local wisdom, traditions, and cultural values of a community (Trimble, 2009). This approach combines aspects of traditional culture with modern counseling principles to help individuals and married couples overcome problems related to marriage (Sue et al., 2019). Although Indigenous Counseling offers the potential to improve the quality of marriages based on traditional culture, in-depth empirical research regarding Indigenous Counseling practices in this context is still limited (Sarwono & Kunci, 2018). Based on this, further exploration is needed about the practice of Indigenous Counseling and its role and contribution to maintaining marital stability.

The relationship between marriage and counseling is complementary and mutually supportive (Lase, 2021). In the course of marriage, husband and wife couples can face conflicts, communication difficulties, changes in roles, and other emotional and psychological problems. Cultural values-based marriage counseling exists as an effective tool in helping couples overcome problems, improve healthy communication, build deeper intimacy, and provide skills and strategies to strengthen and maintain a happy and healthy marital relationship.

With in-depth research on Indigenous Counseling practices based on the cultural values of the Basemah tribe, Pagaralam City, it is hoped that it can provide new insights and valuable recommendations for counseling practitioners, local communities and policymakers to support the continuity of healthy and happy marriages based on cultural values traditional.

Literature Review

Indigenouse Counseling

Indigenous counseling refers to a counseling approach that grows and develops from the traditions and cultural values of a particular group or community. This approach places local wisdom and cultural heritage as the main foundation for counseling services. Indigenous counseling focuses on a deep understanding of the client's social, cultural and historical context, recognizing that each group has unique perspectives and values that need to be taken into account in the counseling process (Sarwono & Kunci, 2018).

In Indigenous counseling, the importance of involving community and traditional leaders as part of the counseling team is emphasized. The principles of social justice, collaboration, and equality are prioritized to create a counseling environment that respects and understands the uniqueness of each individual and the dynamics of their community. There is an emphasis on using methods and techniques that are appropriate to the client's cultural context and often involve rituals, symbols and stories that have deep meaning in the local culture (Razavi et al., 2019).

Thus, Indigenous counseling is not only about providing solutions or solving problems but also respecting and strengthening the capacity of clients and their communities. This approach creates space for reflection, healing, and recovery by considering cultural factors as an integral element of the counseling process.

In counseling and psychology, the cross-cultural approach is considered a paradigm that emerged after the psychodynamic, behavioral, and humanistic approaches (Trimble, 2009). Many authors exploring cross-cultural counseling often come from minority populations themselves, providing varying interpretations regarding cultural diversity and differences. In cross-cultural counseling, there is a relationship that exists between the counselor and the counselee. Although

relationships in counseling are part of a humanitarian context, where both counselors and clients are individuals with unique characteristics, both in personality and the values, morals, and culture they bring.

Therefore, the counseling relationship becomes something complex. Counselors need to be aware of the differences in characteristics (personal, values, morals, culture) between themselves and their clients while respecting their respective uniqueness. The existence of these differences can significantly influence the counseling process. Therefore, it is important for counseling to have cross-cultural insight, where this approach can accommodate cultural differences between counselors and clients. Counseling with cross-cultural insight is effective in preventing the possibility of counselor behavior that uses its own culture (encapsulation) as a reference in the counseling process.

Indonesia, as an archipelagic country involving diversity from Sabang to Merauke, has abundant wealth in the form of ethnicity and culture. This cultural diversity is not only an asset but also needs to be preserved. However, this cultural diversity also requires special understanding for individuals or groups outside that culture.

Counselors with cross-cultural insight are those who have cultural sensitivity, are able to avoid cultural biases, understand and appreciate cultural diversity, and have culturally responsive skills. Substantially, cross-cultural counseling is a "cultural meeting" between a counselor with his or her culture and a client who may come from a different or the same culture.

Basemah tribe

The Basemah Pagaralam tribe is an ethnic group that inhabits the Pagaralam region, a city in South Sumatra Province, Indonesia. They are integral to Indonesia's cultural diversity and have unique characteristics that reflect their historical heritage and traditions (Cholid, 2019). The Basemah tribe generally lives around mountainous areas that are still active, especially around Mount Dempo (Sakai, 2017). They are one of the original ethnic groups of South Sumatra and have kinship relations with the Malay and Komering tribes, who have lived in the South Sumatra region for centuries.

The Basemah tribe can typically be identified, especially in the administrative areas of Pagar Alam City, Lahat Regency, Muara Enim Regency, and Empat Lawang Regency. Empat Lawang Regency itself is the result of the expansion of Lahat Regency. In Muara Enim, the area that is the territory of the Pasemah Tribe is located around Semendo, a distance of approximately 50 km from Muara Enim City.

The Basemah Pagaralam tribe has a long and rich history. They are an ethnic group that has been rooted in the Pagaralam area for centuries, contributing a unique cultural diversity to the region. Their historical heritage includes oral traditions, religious rituals, and traditional practices that have been passed down from generation to generation (Supiyah & Susanti, 2018). The language and dialect used by the Basemah Pagaralam Tribe is an important part of their cultural identity. Although there may be dialect variations between different groups, language is the main tool for preserving and transmitting local wisdom. This language reflects the rich values, beliefs, and norms held firmly by this tribe (Zayts-Spence et al., 2021).

The social order in the Basemah Pagaralam tribal community is characterized by the values of solidarity and cooperation. They live in harmony with nature and maintain the balance between humans and the environment. This value system is reflected in daily activities, from agricultural work to traditional ceremonies involving the entire community (Boyden et al., 2012). Religion and spiritual beliefs play an important role in the lives of the Basemah Pagaralam Tribe. They often practiced religious rituals marking important events in their lives, such as planting or harvest, as an expression of gratitude to the spirits and gods they believed protected their community.

Pantauan Bunting Tradition

The Basemah tribe considers marriage customs to have sacred value and to be a crucial process in building family relationships between both parties. Implementation of this process involves compromise to achieve the desired goals. Traditionally, the Basemah tribe recognizes marriage customs with the term "*padu kule*" its mean married.

To strengthen relations between the families of the prospective bride and groom, the Besemah tribe implements the tradition of *pantauan bunting* as a sacred part of the wedding procession. This process involves the bride or groom who is pregnant and is an important step in preparation for the wedding celebration. The Besemah wedding custom involves six stages, and the tradition of *pantauan bunting* is part of the preparations one to three days before the celebration.

The procession of the Besemah tribe's *pantauan bunting* is a moment that is lived with meaning. On cooking day, which is the day before the celebration, the bride and groom and their families cook food and drinks for the guests. At this time, the tradition of *pantauan bunting* is carried out. Involving cooking activities as a symbol of preparation for starting a new life, this tradition reflects family solidarity and togetherness in supporting the journey toward married life.

As part of the traditional Besemah wedding ceremony, *pantauan bunting* is not just a ritual but also an expression of local wisdom and family values. By maintaining and preserving this tradition, the Besemah tribe tries to maintain their cultural identity amidst the dynamics of changing times while showing pride in their ancestral heritage.

Rationale of Study

Several studies have explored the relationship between traditional culture and marital stability (Aman et al., 2019). This study investigates how research findings looking at aspects of cultural values (Zayts-Spence et al., 2021), customs, and practices upheld by a community can influence marital success and the happiness of married couples (Boyden et al., 2012). Regarding the effectiveness of Indigenous Counseling, Other research has tested the effectiveness of counseling approaches in maintaining marriages based on traditional culture. Like the findings by Disassa & Into (2020) and Razavi et al. (2019), this study evaluates the results of a counseling intervention that integrates traditional cultural values in helping husband and wife couples overcome conflict and maintain harmony in marriage.

Objective

Investigate and understand in depth the practice of Indigenous Counseling in the context of marriages based on traditional culture, with the aim of identifying ways in which this approach can maintain and strengthen marital stability by combining local wisdom with modern counseling principles.

METHODS

Design

This phenomenological field research will also pay attention to the historical, cultural, and social context that shapes the Pantawan Bunting tradition. Involving participants directly in their daily lives and listening to their narratives will provide deep insight into how these traditions have developed. Thus, this research design aims to not only document this practice but also understand the cultural significance and changes that may occur in this tradition amidst the dynamic development of the Besemah tribal community.

Respondent

Respondents consisted of 3 married couples relevant to the context of marriage with the *pantaun bunting* tradition in the sense of being integrated using Indigenous Counseling practices in maintaining marital stability in Pagaralam City, South Sumatra.

Data Analysis

An appropriate data analysis technique is a phenomenological approach that collects data from various sources, such as interviews, observations, and document analysis. Data triangulation will be implemented by comparing information obtained from various data collection methods to ensure the validity and reliability of the findings. In addition, data analysis will be carried out inductively, where the researcher will identify patterns, themes, and meanings that emerge from the data without forcing a previous theoretical structure. This approach allows researchers to gain an in-depth holistic understanding of the *pantauan bunting* tradition of the Besemah tribe.

RESULTS AND DISCUSSION

Results

What are the Traditional Cultural Values of the Pantauan Bunting Basemah Tribe in Marriage?

Kule Agung (Appreciating the Big Wedding)

Pantauan Bunting is a Monitoring tradition is usually held the day before or the same day as the wedding ceremony or reception. However, some choose to carry it out after the reception. Determining the timing of the *pantauan bunting* is left to the community or relatives holding the charity, without interference from the family holding the event. Because many heads of families want to participate in *pantauan bunting*, they often try to reach an agreement to divide their time, for example, by holding *pantaun bunting* in the downstream area before the main event and in the upstream area after. This is done so that the bride and groom are not too tired because they have to go back and forth from one place to another for monitoring.

Pantauan Bunting tradition is also an opportunity for community members to gather and share happiness with family and neighbors. Apart from being a form of support for couples getting married, this event is also an opportunity to strengthen ties between all parties involved. Usually, during *pantauan Bunting* events, there are various activities such as singing traditional songs, holding traditional ceremonies, and enjoying food and drinks together. With *pantauan bunting*, social relations between residents and relatives are increasingly maintained and strengthened, creating a warm and harmonious climate in society. Apart from that, *pantauan bunting* is also a valuable moment to remember and introduce ancestral culture and traditions to the younger generation so that this cultural heritage can continue to be preserved and appreciated in the family and community.

Besquare (Appreciating Time with Appreciation of Togetherness)

The besquare is often carried out by the bride and groom's family in the morning or evening because, at these times, the people of Sukarami village tend to be at home, while during the day, they go to the fields or rice fields. Likewise, *pantauan bunting* is usually held in the morning and evening. In the morning, this activity takes place around 08.00 to 11.00, while in the afternoon, it takes place around 16.00 to 17.30. Around 14.00 to 15.30, a wedding ceremony is often scheduled.

Muji Jurai (Community's Respect and Appreciation for Descendants)

As previously explained, the community *pantauan bunting* as an expression of gratitude, respect, and appreciation for the offspring, known as *muji jurai*. This was because, at that time, people were still very dependent on kinship and relatives, so every visit to the village was considered as the arrival of relatives or friends for them.

The tradition of *pantauan bunting* is an important part of community life, where they show solidarity and cooperation in supporting important events such as weddings. Through pantauan bunting, they also express a sense of togetherness and mutual support in important moments like this. Apart from that, this tradition is also a means of maintaining relationships between family and community and strengthening social ties between community members. By following this tradition, people appreciate the values of family, cooperation, and unity, which are the foundation of their lives.

The Values Contained in the Pantauan Bunting Tradition are Interpreted in Counseling

After implementing culture-based group counseling and exploring marriage experiences such as love, harmony, mutual sharing, joint decisions, and seeking sustenance. The students' faces looked relaxed, meaningfully silent, and had gotten used to smiling.

After implementing culture-based group counseling, group members began to explore their marriage experiences with various aspects such as love, harmony, mutual sharing, joint decision-making, and seeking sustenance. Currently, it can be seen that the students' faces have become more relaxed and silent with meaning, and they are starting to get used to smiling, showing an understanding and acceptance of cultural values such as mura jurai, besuare, and kule Agung, which have been integrated in counseling sessions. This shows that through a counseling process that includes respect for local traditions and values, group members begin to feel more connected to their cultural identity and can apply this learning in everyday life, including in the context of marriage and relationships between community members.

Planning

Indigenous counseling services based on the tradition of *pantauan bunting* are carried out by going through the first stage, namely the planning stage. At this stage, researchers make preparations regarding everything related to the implementation of culture-based information services. In this case, the counselor identifies information about the concept of counseling, including the meaning of counseling, functions and principles, and related to culture, the integration of cultural values such as mura jurai, besuare, and kule Agung.

Counselor: "...Good morning, I am pleased to meet you today for a counseling session. How are you today?..."

Counselor: "...Good morning, sir. Thank you, I'm fine. A little nervous, actually, but I'm sure it will be a rewarding experience..."

Counselor: "...I completely understand the feeling of nervousness. This is normal in starting a counseling session, and I will try to make you feel comfortable. Before we begin, is there anything you would like to discuss today?..."

Counselor: "...Yes, I am facing several problems at work and in the family. I feel a bit overwhelmed and don't know where to start..."

Counselor: "...Thank you for sharing. I want you to know that here, you are in a safe and open environment to discuss any issues you face. We will discuss both issues with great attention. Before we go deeper, is there anything else

you would like to share, or do you have any particular expectations from this counseling session?

Counselor: "...Thank you, sir. I just hope I can better understand how to deal with this problem and maybe get some new strategies to deal with it..."

Organizing the Elements and Objectives of the Service

At the stage of organizing the elements and targets of the service, the counselor organizes the elements and targets of cultural or indigenous-based information services to increase understanding regarding marriage integration of cultural values such as *mura jurai*, *besuare*, and *kule Agung*.

As for this research, the counselor has organized these elements where the place for carrying out this activity is at the home of one of the residents who is carrying it out and after the wedding agenda, the service material is about the concept of family, the importance of monitoring cultural values, kinship and tolerance in family, the resource person is the counselor himself.

Counselor: "...I really appreciate your hopes, and I will do my best to help you achieve them. Before we continue, are there certain cultural aspects or values that you would like us to consider in this counseling process?..."

Counselor: "...Hmm, I think I want to make sure that my family and cultural values are respected and taken into account in our discussions..."

Counselor: "...Very good. I will note your request and ensure that we treat your concerns with sensitivity to your cultural values. Now, if you are ready, we can start by discussing your problems one by one. What do you think?..."

Counselor: "...Yes, I'm ready. Thank you very much sir ..."

Implementation

After the organizing stage has been passed, the implementation stage of indigenous counseling service activities regarding cultural monitoring will be carried out. In this stage, the counselor invites service participants to be enthusiastic and active during Indigenous counseling service activities, the integration of cultural values such as *mura jurai*, *besuare*, and *kule Agung*, using the dynamics of (Thinking, Feeling, Behaving, Acting, and Responsible). This stage begins with the counselor opening service activities by saying greetings. Next, the counselor asks the service participants about how they are today and tries to build a good relationship with them. Then, the next activity is understanding cultural identity and in-depth discussions together. In this stage, the counselor continues to improve a close and warm relationship.

Next, the counselor brings the service participants to the actual stage, namely, discussing the service material. The counselor begins the discussion by inviting service participants to imagine a positive marriage full of harmony in accordance with the Basemah tribe's culture of tolerance and mutual cooperation in marriage. They were asked for their opinion about the beauty and harmony in the family that Allah SWT approves of. Next, the counselor relates it to sustenance and also tells about habits in seeking sustenance. The counselor asks the service participant about the lessons that can be drawn from these thoughts.

The counselor began to explain the meaning of a *sakinah* family, *mawaddah warahmah* and the primacy of mutual love and affection as well as joint decisions in determining things. The counselor also explained several discussions such as the priority of seeking sustenance, the characteristics of

sustenance and the decrees of Allah SWT. about sustenance, as well as ways to open the doors of sustenance.

Then, the counselor invites service participants to provide questions or responses regarding the matters that have been explained previously. In this case, counselors and service participants explore the material in quite interesting discussions. Next, after there were no more questions or responses, the counselor concluded the activity by saying a big thank you to the service participants for their participation in the activity. Then, the *lafadz hamdalah* is said and prayers are also read by the counselor and service participants in this session to end the activity.

Counselor: "...Actually, I really understand how important culture and traditions are in marriage. For me, wedding traditions are a strong foundation in our family. We have always respected the traditions and customs of our ancestors, and I feel it is important to maintain them..."

Counselor: "...That is a very good view. Wedding traditions not only strengthen family ties, but also represent valuable cultural heritage. How do you feel these cultures and traditions impact your everyday family dynamics?..."

Counselor: "...Our culture and traditions provide a solid foundation for us as a family. They taught us values such as mutual respect, cooperation, and responsibility. For example, we always pay attention to *pantaun bunting* when planning big family events, and this is always a memorable moment for all of us..."

Counselor: "...It's wonderful to hear how these traditions are an important part of your family's life. This shows how cultural values can be a driving force for maintaining harmony in family relationships. In the context of the workplace problems you face, are there ways in which you can apply these values?..."

Assessment

The next stage of implementing *pantaun bunting* -based indigenous counseling services is the assessment stage. At this stage, the counselor carries out an evaluation or assessment regarding the service participant's understanding of the concept of sustenance. In this case, the counselor provides an assessment of the service participants' understanding of what sustenance is, what are the priorities in seeking sustenance, what are the characteristics of sustenance in the Koran, and what are the decrees of Allah SWT. about sustenance and how to open the doors of sustenance.

With this understanding, the counselor hopes that service participants will be able to receive provisions for sustenance from Allah SWT. able to be grateful for the blessings of sustenance he obtains and continue trying, praying and making efforts to Allah SWT. which can narrow or expand human sustenance.

Counselor: "...Before we continue, I would like to express some of my initial responses to this counseling process. First of all, I would like to appreciate your courage and honesty in sharing your experiences and thoughts about the importance of culture and tradition in everyday life, especially in the context of marriage. Your views on how cultural values influence your family

dynamics are invaluable in understanding your background and perspective..."

Second, I'm glad to see that you have a strong awareness of how those cultural values and traditions can be applied in other contexts, such as the workplace. The steps you plan to take to improve communication and teamwork are in line with your cultural values, and I believe this will have a positive impact in overcoming workplace problems..."

Counselor: "...Finally, I want to emphasize that this counseling process is a collaboration between the two of us. I am ready to support you along this journey and help you find solutions that align with your values and needs. Are there any questions or concerns you would like to address before we continue?..."

Counselor: "...No, sir. I just want to thank you for your support and understanding. I feel more confident and ready to work together to reach solutions to the problems I face..."

Counselor: "...You're welcome, I'm very happy to hear that. Let's continue with enthusiasm and determination to achieve the positive changes you hope for. Now, let's explore the concrete strategies you can implement at work in more depth. Are you ready to continue the discussion?..."

Counselor: "...Yes, I'm ready. Thank You..."

Follow up and Report

After the four stages described above have been completed, it is time for the counselor to move to the follow-up and report stage. In this stage, the counselor reports the results of implementing indigenous counseling services based on the Basemah tribe's *pantauan Bunting* culture.

Counselor: "...As today's counseling session concludes, I would like to thank you, for your courage and sincerity in sharing your experiences and thoughts. The discussions we've had today have revealed cultural values and traditions that are important to you, and given us a solid foundation for exploring solutions that suit your background and needs.

I believe that the steps you plan to take to improve communication and collaboration in the workplace are in line with your cultural values, and I am confident that you will be able to face the problems you face with confidence and determination.

If you feel the need to continue counseling sessions or have further questions in the future, I will always be available to support you. Feel free to contact me whenever you feel the need.

Thank you again, for your participation in this counseling session. I hope you gain significant benefit from our discussion today. May you get the happiness and prosperity you desire. See you again..."

Counselor: "...Thank you very much, sir, for your guidance and support. I feel more confident and ready to face the challenges ahead. I will definitely contact you if I need help again. See you and may you also receive blessings..."

Counselor: "...See you soon, I hope you have a nice and blessed day. If you need help at any time, I will be here for you. Goodbye..."

Discussion

Previous research has not explicitly examined the relevance of marriage to Indigenous Counseling. However, previous research findings have examined and identified the traditional cultural values of the Basemah tribe and their significance in the context of marriage (Istiawati et al., 2023; Lestari, 2022; Supiyah & Susanti, 2018). This study provides an in-depth understanding of the norms (Misyruidah, 1970), rules (Turatmiyah et al., 2015), and practices that are upheld in Basemah ethnic marriages (Lestari, 2022), as well as their impact on marital stability (Yudisthira, 2022).

The richness of local values symbolizes abundant diversity for every Indonesian citizen, especially for people in South Sumatra (Kurniawan et al., 2017). In the *Pantauan Bunting* culture of the Basemah tribe, visits to residents' homes are of important value (Istiawati et al., 2023). Visiting people's homes is done as a form of maintaining mutual social relations, strengthening family ties, and strengthening the community.

During the visit, guests are honored by serving traditional food and drinks. Apart from that, exchanging stories, experiences, and knowledge is also part of the interactions that occur (Hindaryatiningsih, 2016). This culture also contains values such as cooperation, mutual respect, and mutual cooperation in relationships between couples, families, and society (Kurnia et al., 2022). Through maintaining customs and traditions inherited from their ancestors, the cultural richness of the Basemah tribe maintains cultural identity, strengthens family ties (Sakai, 2017), and maintains cultural heritage so that it remains relevant in marriage and daily life, this is what emphasizes researchers to explore it in depth. What values are contained in the Basemah Tribe's *Pantauan Bunting* culture.

Indigenous counseling is a strategic approach that recognizes, respects, and integrates local wisdom and community culture in the psychological assistance process (Wiryasaputra, 2023). Through indigenous counseling, counselors seek to understand and respect the values, traditions, customs, and beliefs of the individuals or groups they serve (Nur, 2019). This approach recognizes that local culture and context have an important role in understanding client problems and in offering appropriate solutions (Pangestuti, 2018). Indigenous counseling promotes community empowerment, strengthens cultural identity, and improves holistic psychological well-being (Fachrurrazi et al., 2023).

Indigenous counseling is a powerful model for providing psychological assistance to individuals or groups that is rooted in their culture and local wisdom (Liem & Wardhani, 2020). This approach respects and integrates cultural values, customs, and beliefs that are an important part of the client's life (Yusra & Aryanto, 2023). By understanding the rich and complex cultural context, indigenous counseling can provide a safe and supportive space for recovery, growth (Sari & Setiawan, 2020), and holistic individual development. This model empowers clients, strengthens social and cultural ties, and promotes sustainable psychological well-being (Marcheline & Adiati, 2021).

The useful aspects of Indigenous counseling include several significant things. First, this model allows recognition and respect for local wisdom and culture, allowing individuals or groups to maintain their identity and values. Second, Indigenous counseling provides a safe space to talk and understand specific issues in the client's cultural and environmental context. Third, this approach promotes the active participation of the client in the counseling process, increasing feelings of

ownership and responsibility for desired changes. Fourth, Indigenous counseling combines aspects of spirituality, strengthening the connection between individuals and their spiritual world. Lastly, this model encourages holistic recovery and well-being, recognizing the importance of physical, emotional, mental, and spiritual balance in an individual's life. This emphasizes that the Counseling Model is a support strategy based on local wisdom values (Cholid, 2019).

In indigenous counseling, the material about seeking sustenance in family and culture is an activity that has not only a material dimension but also deep social and cultural values (Panji et al., 2023). First of all, in the family context, seeking sustenance becomes a symbol of responsibility and love for family members. This involves efforts to ensure basic needs such as food, shelter, education, and health are met. More than just meeting needs, this process strengthens relationships between family members through collaboration, mutual support, and sacrifice for the common good (Handayani et al., 2023).

Second, seeking sustenance in a particular culture reflects values passed down from generation to generation. (Aulia et al., 2020) Through this process, individuals not only hone their skills and abilities in earning a living, but also internalize values such as hard work, patience, honesty, and responsibility. Education in these values not only influences economic aspects but also shapes individual character and morals, strengthening society's social structure and harmony (Mukhtar et al., 2021).

Family harmony is the main goal in seeking sustenance in the context of culture and family values (Djayadin & Munastiwi, 2020). Through seeking sustenance together, family members share economic responsibilities and strengthen emotional and social ties between them. Collaboration in seeking sustenance creates a sense of mutual trust and appreciation between family members, strengthening family ties (Nugraha et al., 2024).

Family harmony in seeking sustenance also involves a fair distribution of roles and equal opportunities for all family members (Ramadhania, 2021). In cultures that value gender equality and inclusive roles, seeking sustenance often involves the active participation of all family members regardless of gender or age. This creates an inclusive and fair environment and strengthens solidarity and togetherness among family members (Lake & Saingo, 2023).

Furthermore, family harmony in seeking sustenance also involves open communication and deep understanding between family members (Sapriannur et al., 2023). In a culture that promotes healthy communication and acceptance of differences of opinion, seeking sustenance is often an opportunity to develop a deeper understanding of the needs and expectations of each family member. Thus, open communication and mutually supportive understanding strengthen family relationships and help overcome conflicts and challenges that may arise in seeking sustenance (Iqbal & Fawzea, 2020).

In indigenous counseling, it is important to acknowledge deep cultural values and practices related to seeking sustenance in the family (Arifin et al., 2023). Conclusions in indigenous counseling will emphasize the importance of strengthening family ties, maintaining cultural values, and strengthening communication and cooperation between family members (Nur, 2019).

Indigenous counseling emphasizes that seeking sustenance in the family is not only about meeting material needs but also about strengthening emotional and social ties between family members (Wekke, 2015). This involves close collaboration between family members in seeking sustenance, considering values such as mutual trust, respect, and togetherness.

Indigenous counseling will also emphasize the importance of maintaining cultural values while seeking sustenance. This includes respect for the traditions and cultural practices that guide how families interact and collaborate to seek sustenance. Strengthening cultural identity is also an important part of maintaining family harmony and the welfare of society (Santoso et al., 2023).

Pantauan bunting has a very important urgency in the context of counseling, especially for the Besemah ethnic group. This process is not just a traditional ritual, but also has a deep psychological dimension. In counseling, *pantauan bunting* is a unique tool for understanding and managing clients' feelings and emotions. Through *pantauan bunting*, counselors can create an environment that supports clients' self-expression more openly and authentically.

Implication

Pantauan Bunting-based group counseling has a positive impact in overcoming angry emotions in students. The counseling process involves four stages, namely the initial stage (formation), the transition stage, the activity stage, and the termination stage. The research results show that through the implementation of group counseling based on *pantauan bunting*, students can manage and overcome their angry emotions more effectively.

Recomendation for Future Research

From the results of this research, it is recommended to develop a counseling program based on *pantauan bunting* as an alternative solution for dealing with angry emotions in students in higher education environments. This program needs to be designed with four stages: formation, transition, activities, and termination to provide clear guidance for counselors in providing effective support.

In addition, it is important to involve local communities, traditional leaders, and community leaders in supporting and being involved in local culture-based counseling processes. Integrating local values in higher education also needs strengthening to create an environment that supports students' holistic well-being. Training culturally informed counselors and further research to understand the long-term impact of *pantaun bunting*-based counseling are also crucial steps in increasing the effectiveness of this method and enriching understanding of local culture.

CONCLUSION

Pantauan Bunting is not only a traditional ritual but also has deep psychological relevance in the counseling context. This process provides a unique means for building closer relationships between counselors and clients, creating an environment that supports open self-expression, and understanding the dynamics of the client's social and cultural relationships. In addition, the urgency of *pantauan bunting* in counseling is reflected in the concept of social exchange, where there is mutual involvement between the counselor and the client. This strengthens trust and social support and allows the integration of local and traditional values into the counseling process. These conclusions provide new insights regarding the potential of local culture-based counseling to support individual psychological well-being.

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