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UNIVERSITAS ISLAM NEGERI
ANTASARI BANJARMASIN

Jalan A. Yani Km. 4.5 Banjarmasin 70235
Telepon (0511) 3257627 Faksimili (0511) 3254344
e-mail: info@uin-antasari.ac.id website: www.uin.antasari.ac.id

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UNIVERSITAS ISLAM NEGERI ANTASARI BANJARMASIN

Jalan A. Yani Km. 4.5 Banjarmasin 70235
Telepon (0511) 3257627 Faksimili (0511) 3254344
e-mail: info@uin-antasari.ac.id website: www.uin.antasari.ac.id

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Character Development of Students with Traditional Meratus Dayak Expressions in Cross-Cultural Counseling Guidance

Nadzmi Akbar^{1*}, Eshariyani², Anwar¹⁰adi³, Sabariyah⁴, Hapiz Al Ansyari⁵, Rahmiyati⁶, Jarkawi⁷

¹Guidance and Counseling Lecturer at the Faculty of Da'wah and Communication Sciences Antasari State Islamic University Banjarmasin, Indonesia

^{2,4,7}Lecturer at the Islamic University Muhammad Arsyad Albanjary Banjarmasin, Indonesia

³Lecturer of Islamic Guidance & Counseling Study Program Faculty of Da'wah and Communication Studies Antasari State Islamic University Banjarmasin, Indonesia

⁵Guidance and Counseling Teacher at MAN Pertasi Kencana NU, Indonesia

⁶Guidance and Counseling Teacher at SMPN 14 Banjarmasin, Indonesia

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ABSTRACT

The goal of this study is to identify and describe the application of cross-cultural advice and counseling utilizing traditional Dayak expressions as a means of promoting character transformation and reducing school-related conflict. This is qualitative descriptive ethnography. SMA Negeri 1 Halong, Halong District, is the research site. Research topic. Employing in-depth observation to collect data on using Dayak Meratus in guidance and counseling. Principals, guidance counselors, teachers, and students were interviewed. The strategy and process of cross-cultural guiding and counseling using traditional Dayak idioms were interviewed. This study used a student questionnaire to gauge their impressions of cross-cultural counseling guidance with Dayak Meratus traditional expressions. Document review confirms and completes data. Miles, Huberman, and Saldana analyzed the data. Study shows that using Dayak in counseling helps teachers and students communicate. A harmonious connection determines the success of cross-cultural guidance and counseling in developing character. Dayak traditional expressions are often used by Dayak parents to advise their children; when used by Guidance and Counseling teachers, it's easy to grasp and quickly creates self-awareness for Dayak students to improve their behavior/develop character. For students of various ethnic groups, traditional Dayak expressions provide passion and critical power to find out the meaning in depth, so they create a mindset and viewpoint about the meanings and purposes contained in traditional Dayak phrases. The use of Dayak expressions is slowly allowing Dayak kids, who were first closed and sensitive due to misunderstandings with newbie teachers, to become open and familiar. Misconceptions can be prevented by translating verbal and nonverbal communications.

Keyword: cross-cultural, counseling, traditional Dayak

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INTRODUCTION

The Dayak tribe of Kalimantan is one of the most feared tribes in the world, because of its toughness and magical abilities (iNews, 2021). Their personality is closed, alert and not easy to trust strangers (Tim, 2009). If trust has grown, their treatment will be very good, full of friendship, open and honest. On the other hand, self-esteem for the Dayak tribe is something that is highly guarded, if self-esteem feels trampled on, they will die even if they are willing to defend it. Not understanding or miscommunication often triggers misunderstandings between foreigners and the Dayak tribe, which results in conflict. Conflicts that occur between the Dayak tribe and immigrant communities, also occur in school environments such as at Halong 1 Public Middle School.

Halong State High School 1 was established in 1998, the majority of its students are from the Meratus Dayak tribe which is now popularly referred to as the Halong Dayak tribe. During the Dutch colonial era, the Meratus Dayak community was concentrated in the village of Kapul, commonly called the

Ukit or Bukit Dayak people because they lived in the Meratus plateau. The languages spoken in the area are Dayak, Banjarese, sometimes Indonesian (Damayanti, 2015). From previous research in 2019, data was obtained since the establishment of SMAN 1 Halong often conflicts between students and teachers,

Corresponding Author: nadzmiakbar@uin-antasari.ac.id.

<https://orcid.org/0000-0003-1586-3039>

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the last occurred in 2008 which also involved the students' families. The conflict is triggered by offense because the words and communication are not fully understood by the students. In the last ten years, the nuances of education at SMA Negeri Halong are quite harmonious, there are no more problems involving significant conflicts, meaning that SMA Negeri 1 Halong is able to overcome the root of the conflict between migrant teachers and school residents of the Dayak tribe. From the initial research, the problem can be overcome because of the role of the principal and counseling guidance teachers who are able to be a silencer and are able to develop a good relationship pattern with the school community. In particular, the role of school counseling guidance teachers must be able to reduce conflict by blending and creating harmonious relationships within the school and community in the midst of demographic, ethnographic and cultural differences. In this case, local capabilities or ways from within are needed to solve problems with local wisdom (Irwan et al., 2008).

In the midst of limited resources for educators including guidance and counseling officers, especially those from the Dayak tribe themselves, the problem of friction between educators from different cultures and students is prone to occur, this greatly interferes with the effectiveness of education. According to Pedersen (1999), Vera & Spohrt (2003) the friction is caused by ethnographic differences such as customs, religion and value systems. These differences lead to negative prejudice, suspicion and conflict (Fatchurahman et al., 2021). Conflict issues that occur as mentioned above, can be resolved by implementing local culture-based guidance and counseling, or commonly referred to as cross-cultural counseling. According to LeBeauf et al., (2009), Gair (2011), Rahmi et al., (2019) the effectiveness of counseling is determined by the quality of the counselor's relationship with the counselee, in the form of communication, acceptance, empathy and positive response. A counselor must be able to eliminate cultural bias, understand and respect culture, skilled in adopting a culture that is sensitive to changes in counselee behavior. Language differences are one of the obstacles for counselors in counseling communication, counselors will have problems when clients use certain regional or local languages (Yeo, 1993). That is why a counselor must have awareness and skills in dealing with multiculturalism (Warnick, 2008).

On the other hand, the Dayak tribe has cultural values and rituals that are full of positive meanings in the Dayak tradition. The advice given by parents, especially the traditional head, is considered as advice that must be obeyed and implemented, in line with Saitzstein's (1976) opinion that parents and society have a big influence on the development of children's self-concepts. One of the traditions of the Dayak tribe is to give advice, using traditional proverbs or expressions such as Tasusuran basumbi kuing (self-introspection before blaming people). The sentence is an advice so that individuals

understand their own situation before making the wrong decision. Dayak proverbs can be used in cross-cultural guidance and counseling processes that can touch the emotional aspects of the counselee. Cross-cultural counseling besides requiring the intensity of the counselor's involvement with the counselee, what is very important is the ability of the counselor to understand aspects: religious values, counselee cultural values, respecting the counselee's attitude, physical sensation and psychological states of the counselee, positive attitude, flexible attitude and psychological satisfaction of the subject (Cobb et al., 1976); (Ahmad, 2016). Counselors must be professional and not wrong in acting, especially those related to the values adopted by the community (Hikmawati, 2015).

Implementation of cross-cultural counseling guidance using traditional Dayak expressions for Dayak students, is slowly changing the character of Dayak students to characters who are more open, tolerant, and respectful of others even though they are just being known. Effective character development according to Thomas (2016) requires a serious and proactive approach to promoting core values (Muchlas & Hariyanto, 2017). In Indonesia, not only the Dayak tribe, there are still many other tribes totaling 1,340 tribes, each of which has an expression in its original tribal language, for example the proverb of the Siani Batak tribe *dijalo tusi ma* is an expression of gratitude (Muchlas & Hariyanto, 2017). On the other hand, the use of their language in education makes it easy for them to understand and feel close to their educators. Feelings of empathy and sympathy easily grow in the process of guiding students. Guidance and Counseling teachers who handle all student problems, must be more careful in conveying advice and guidance from different cultures. From the descriptions above, it is necessary to conduct research on "Changing the Character of Students with Traditional Expressions of the Meratus Dayak Tribe in Cross-Cultural Counseling Guidance".

The purpose of this study was to identify and describe the implementation of cross-cultural guidance and counseling using traditional Dayak expressions as supporting the effectiveness of character change and reducing conflict in the school environment. Furthermore, it can be input for the guidance and development of guidance and counseling officers in a cross-cultural context in dealing with plural school residents in any area, both in Indonesia and in the world in providing guidance and counseling services with local wisdom content.

LITERATURE REVIEW

Concept of Cross-Cultural Guidance and Counseling

Cross-cultural guidance and counseling is guidance and counseling assistance in the process of paying attention to local culture or local wisdom in certain regions/tribes. The local

culture that belongs to a community must be respected, understood and then used or utilized in the process of implementing guidance and counseling, so that guidance and counseling run more effectively. In essence, cross-cultural guidance and counseling is a guidance and counseling officer dealing with individuals/counselors who have different cultures, ethnicities, races and religions from the counselors. That is why cross-cultural guidance and counseling requires knowledge and understanding of the counselee. According to Locke, cultural factors are related to factors: language, stereotypes, social class, ethnicity, and gender. Therefore, cross-cultural guidance and counseling requires: specific knowledge of the group, understanding of the counselee's socio-political system, knowledge of verbal and non-verbal characteristics, providing interventions for the benefit of the counselee (Ahmad, 2016). Furthermore, it will have an impact on commitment for the common good in terms of fair and equal service, respect for diversity, care for the environment and trust in the abilities of every human being, wherever they come from (Nantarat & Hiroko, 2021).

Cross-cultural Counseling Competence

The competence of cross-cultural counseling counselors requires knowledge, skills and attitudes (Kaslow et al., 2007). Specifically (Connerley & Pedersen, 2005) suggests the skills of multicultural counselors include a) cultural sensitivity, b) ability to handle conflict, c) flexibility in strategy and tactics, d) resilience and resourcefulness, e) honesty and integrity, f) personal flexibility and g) technical speaking skills. In subsequent developments, counselors must also be able to carry out genetic counseling (Hatchel et al., 2009). Basically there are four components that must be possessed by cross-cultural counselors, namely knowledge, awareness, awareness and skills in dealing with counselees of different ethnicities, cultures and religions, so that the guidance and counseling process runs effectively.

Dimensions of cross-cultural counseling competence, drawn by Sue et.al quoted by Fitri, Kushendar (2018) can be described in the table 1.

The purpose of cross-cultural counseling can be built in the form of five constructions as proposed by the Campinha-

Table 1: Dimensions of Competence of Cross-Cultural Counselors

Dimension	Counselors Awareness of Self-Assumptions and Values	Understanding the world view of the client's culture	Develop appropriate strategies and techniques
Confidence and Attitude	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Having awareness and sensitive in assessing cultural heritage, respecting differences. • Being aware of the cultural background affects the psychological aspect. • Able to recognize their limitations. • Feel comfortable with differences. 	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Be aware of emotional reactions to other racial and ethnic groups. • Be aware of stereotypes and the emergence of prejudice. 	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Respect clients' spiritual beliefs and values • Respect for customs will help practice counseling assistance • Appreciate the value of bilingualism
knowledge	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Have knowledge of their race/cultural heritage and how this affects the definition of normality and the counseling process • Have knowledge and understanding of oppression, racism, discrimination • Have knowledge of their social impact on others, 	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Have specific knowledge and information about the particular groups they work with (referring to the development of the minority identity model) • Understand how race/culture/ethnicity can influence personality formation. Possible psychological disorders. • Understand and have knowledge of the social and political influence that violates racial/ethnic minorities 	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Have a clear knowledge of the boundaries of counseling and the possibility of clashes with minority values • recognize institutional barriers to preventing minority access to mental health services • Understand the limits of the assessment procedure • Have knowledge of minority family structure and hierarchical society
Skills	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Seek consultative education and training experiences to enrich their understanding • continually strive to understand themselves as racial/cultural beings and actively seek a non-racist identity 	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Must familiarize themselves with relevant research on various groups and seek educational opportunities that enrich their knowledge, understanding and skills. • Extensive information is visible on individual and minority cultural differences. 	An effective Cultural Counselor is: <ul style="list-style-type: none"> • Has a variety of styles in providing assistance. • Able to practice effective intervention skills according to client demographics and culture. • Willing to consult with various other parties who help. • Responsible for paying attention to the language required by the client.

Bacote (2002) model as quoted by (Lee et al., 2009), namely (1) cultural awareness, (2) cultural knowledge, (3) cultural skills, (4) cultural encounters, (5) cultural desires. The purpose of this counseling is as an effort to build the construction of the competence and mindset of the counselor as well as the construction of the counselee's mindset, which is manifested in positive behavior in the realm of cultural differences that are fluidistic. In order to achieve the goal of cross-cultural counseling, there are at least three stages of skills that must be possessed, namely the stage of cultural exploration and client problems, it shows seriousness in dealing with client problems, this stage of understanding helps clients to understand their circumstances, problems and their social environment, then the stage of action on this stage is to make a decision and do it (LeBeauf et al., 2009).

The effectiveness of guidance and counseling services is highly dependent on a good relationship, so that all stages of guidance and counseling services must be based on a good, warm and harmonious relationship between the counselor and the counselee. In cross-cultural guidance and counseling services, a counselor must be able to understand the client's culture and accurately assess cultural values in the relationship between ways/norms of client social interaction (Holzman, 1994). Hospitality as a universal basic capital in creating relationships with anyone, then develop an attitude of respect and an attitude of simple living together with the community (Krifors, 2022) (Stellar & Willer, 2018). The ability of such a counselor is a must and cross-cultural counselors should receive a more inclusive education (Paone et al., 2021). The counselor's moral record trick is a special thing in shaping social perceptions of the quality of counselors. Physical behavior and body language intelligence, social, friendly and popular attitudes have a very large influence on the effectiveness of counseling (Stellar & Willer, 2018). On the other hand, Ekman & Friesen argue that gestures can be a source of misunderstanding between people of different cultures (Berry et al., 2002), it occurs because of ethnocentrism, namely interpreting the behavior of others with their own cultural filters (David, 2003). With social competence and good morality, a counselor will become an admired figure, admiration will eliminate the client's egotism, all words tend to be heard and noticed (Piff et al., 2015).

Expressions as Content for Cross-Cultural Guidance and Counseling

In many tribes in Indonesia, a series of expressions that have become their traditions are considered as advice, which can be carried out as far as possible and can even be said to be mandatory, or something that can be said to be sacred. In the Kajang indigenous people of South Sulawesi Province, for example, the message tradition that is passed down from generation to generation is called pairs or oral messages. Become a

code of conduct that must be obeyed and implemented, if not implemented it will result in something unwanted happening to the person concerned. In other words, the word pairs contain messages, orders, mandates, advice, guidance, and warnings. The pairs contain orders for good and prohibitions in doing bad or evil, Pasang for the Kajang community is one of the guides for doing good deeds and staying away from prohibitions as the contents of the message (Sarkawi B et al., 2021).

In South Kalimantan, there is a tradition of giving advice with expressions in the form of proverbs, proverbs and poetry using regional specialties, such as the oral tradition of the Banjar language. An oral tradition with a thick Banjarese language and dialect, contains noble values to shape the personal character of the Banjarese people. The values contained in oral traditions that are often heard enter the minds and emotions of children, perceive children's mindsets, unconsciously construct their attitudes and personalities. Oral traditions also stimulate children's creative imagination, through storylines and metaphors, in which they make children curious and stimulate children's critical thinking (Jamalie, 2012).

Short proverbs will give long meanings, deep meanings expressions in the form of proverbs and proverbs have universal values that apply to everyone. In addition, giving advice with expressions is more effective, because giving advice frankly sometimes sounds harsh, and can cause hurt (Iper et al., 1997). Thus the use of expressions in providing advice in the guidance and counseling process will be able to create and maintain a warm and harmonious relationship between guidance and counseling officers and students as counsees.

The Expression of the Dayak Tribe Tradition as Content for Cross-Cultural Guidance and Counseling

Traditional expression as a form of traditional literature, which has noble values passed down from generation to generation. Expressions are usually in the form of short sentences having two or more words, to convey an intention, having figurative assumptions and connotations (Mursalim, 2017). Traditional literature was born from the expressions of society in the past, generally delivered orally (Nurgiyantoro, 2018). Oral tradition is a traditional cultural manifestation of a community group or community. Through oral media, these traditions are passed down from generation to generation (Robert, 2012). Oral traditions are usually used to convey messages of moral values with broad meanings, so that literature or oral traditions are able to shape or develop the character of their community (NFN, 2016).

Oral literature in its role is able to become a moral guide in behavior and as a value order for people's lives, such as the life of the Halong Balangan Dayak tribe. The Halong Dayak tribe was originally called the Meratus Dayak tribe, in its development it is also called the Balangan Dayak tribe

(Damayanti, 2015). The Halong Dayak can live side by side with other ethnic communities who have different cultures and religions, there are at least five religions and beliefs that coexist in one Halong sub-district, namely Islam, Protestantism, Catholicism, Buddhism, Hinduism and the Kaharingan belief of their ancestral religion. In this aspect, the Halong Dayak tribe has a high tolerance (Hartatik, 2017). This can happen because the Meratus Dayak tribe has an order of local wisdom values that are realized through oral literature/expressions as well as traditional ceremonies that have noble values in the context of social life.

The life of the Halong Dayak tribe is never separated from a culture that contains noble values that have been passed down from generation to generation. One of them is a traditional expression that is applied in everyday life and becomes the order of life values. The traditional expression of the Meratus Dayak tribe is a form of oral literature that needs to be preserved and developed and can be applied to the world of education because it contains noble values. Traditional expressions contain moral values that have a function as a symbol of the cultural identity of the Halong Dayak tribe. This is what is interesting about the Halong Balangan Dayak tribe to be understood by educators, especially educators who are not from the Dayang Meratus tribe. The Meratus Dayak tribe respects their ancestors and their cultural heritage, their traditional expressions can be used as content or touch

in carrying out guidance and counseling for Halong Dayak students and even other students. For students of the Meratus Dayak tribe, these expressions are noble values, something that is sacred and must be implemented, for other students it will foster curiosity and a critical mindset because they are curious about the meanings contained in traditional expressions of the Meratus Dayak tribe.

From the results of Hestiyana's study entitled *Noble Values in the Traditional Expressions of the Halong Balangan Dayak Tribe* in 2020 found that: that the noble values in the traditional expressions of the Halong Balangan Dayak tribe, namely (1) noble values related to oneself, (2) noble values related to others or humans in the social sphere, and (3) noble values related to God. Meanwhile, the relevance of these noble values to people's lives today is very relevant because they become a tool of social control. The noble values contained in it not only play a role in regulating behavior between individuals or society, but also their relationship with God (Table 2).

These expressions are oral literature that is thickly developed in the community of the Dayak Meratus Halong tribe. Touches of expression always color the advice as an effort to build the character of the community, especially the younger generation. In the process of guidance and counseling these expressions can be inserted, collaborating with Banjar and Indonesian languages, so that cross-cultural counseling guidance can make the relationship between the counselor

Table 2: Expressions Content for Cross-Cultural Guidance and Counseling

Category	Halong Dayak Traditional Sayings	Meaning in Indonesian	Meaning of Purpose
Connect with yourself	<ol style="list-style-type: none"> 1. <i>Tasusunan basumbi kuing.</i> 2. <i>Kibit lunek saorang, wa'ungibit ulun.</i> 3. <i>Ha kapit hapau mae'ang.</i> 4. <i>Laka sampuraka</i> 	<ol style="list-style-type: none"> 1. Realize your own mistakes before blaming others. 2. If the treatment hurts us, then it hurts for others too. 3. It's easy to criticize others when you're happy. 4. Already poor, destitute, disabled, have a bad character 	<ol style="list-style-type: none"> 1. So that individuals always do self-introspection of existing problems, do not always blame others. 2. Develop a sense of tolerance towards others 3. Do not be arrogant to put people down if they are happy or better. 4. There is not the slightest good in him and very bad
Connect with fellow humans	<ol style="list-style-type: none"> 1. <i>Mun ipander ihanga badahola.</i> 2. <i>Salajur manyalajur</i> 3. <i>Mararumba ta'ii</i> 4. <i>Calungap Sandukan</i> 	<ol style="list-style-type: none"> 1. When you talk, open your mouth first 2. Doing 2 or more at once. 3. join in Adding complicated / difficult 4. Eating food that is not ready to serve, has not been salted or seasoned. 	<ol style="list-style-type: none"> 1. What you want to say must first think about the consequences. 2. Something that is done is not the main goal, but a distraction from the main work. 3. The existence of that person actually makes it difficult. 4. Cutting the conversation, by people who are not spoken to or are not interlocutors
Connect with God	<ol style="list-style-type: none"> 1. <i>Matei rampasan</i> 2. <i>Pujud sumala</i> 	<ol style="list-style-type: none"> 1. Died at a young age, because of parangmaya / witchcraft. 2. Illegal sexual relations / adultery 	<ol style="list-style-type: none"> 1. Parangmaya / witchcraft is done by those who are very hurt because they are offended. For this reason, each individual must be careful in what he says or acts so that no one gets hurt. 2. A big sin that tarnishes the good name of the family, and the local people also bear the sin.

and the client closer and not trapped in a mere formalist relationship. The atmosphere of guidance and counseling will also be more fluid, warm, as if the counselor is part of the Meratus Dayak community.

RESEARCH METHODS

The time of the study was carried out for eight months, from March to November 2021. This type of research was qualitative descriptive with an ethnographic approach. The research location is in SMA Negeri 1 Halong, Halong District. The population of this study amounted to 131 people. The subject of this research. Collecting data using in-depth observation to obtain data on the process of using the expression of the Dayak Meratus in guidance and counseling. interviews with school principals, Guidance and Extension officers, educators and students. Interviews were conducted to obtain data on the strategy and process of cross-cultural guidance and counseling containing the content of traditional Dayak expressions and their effectiveness. In this study also used a questionnaire aimed at students to get students' perceptions of the implementation of cross-cultural counseling guidance with the content of traditional expressions of the Dayak Meratus and its effectiveness. Document review is also carried out to confirm the data so that it is more complete. Furthermore, the data was processed using the analysis of Miles, Huberman & Saldana. While the questionnaire was analyzed through the percentage results, so that it would clearly describe the process of cross-cultural guidance and counseling and its effectiveness through the perceptions of students who had received services totaling 50 people..

FINDINGS AND DISCUSSION

The findings of this study can be categorized as results obtained through observation, interviews and questionnaires. so that the presentation and discussion are carried out separately and sequentially starting from observations, interviews and questionnaires as follows:

Observations were made during the implementation of guidance in the classroom with the theme of social and personal guidance. After seeing the schedule for the implementation of the guidance, it was observed that the presence of the researcher was unknown to the guidance and counseling teacher and students. At the beginning of the meeting, the guidance and counseling officers said the motto of the Dayak language which was also the official greeting of the Dayak tribe, namely the words of Adil Ka'talino, Bacuramin Ka'Suruga, Basengat Ka'Jubata (treat others fairly, reflect on heaven and always be close to God). followed by an explanation of the meaning of the motto, namely in life it is mandatory to be kind and fair to others, do things that get heaven's reward, and always be close to God so that they always get protection. The language in conducting the dominant guidance uses

Indonesian, Banjar language and a touch of Dayak language. It was very visible that the students were enthusiastic about following the guidance material, some students who did not understand the meaning of the motto asked the supervisor, then explained at length starting from the meaning to the impact on personal and social interactions.

Furthermore, the guidance and counseling teacher also said laka taguk sa ukuan (don't swallow it whole). the meaning is that in the association, do not put everything that is not pleasant to hear or see, put into the heart, because everyone is different in character and personality, some are warm, some are always smiling and some are hard to smile, some speak rudely, are gentle, some are likes to joke and bully and so on, all of that should not be swallowed whole because it will damage our personality. In the aspect of guidance, it is directed at stabilizing the emotions and sensitivity of the students, so they are not easily offended. The use of the expression above in addition to having character values, but also shows respect for the cultural expressions of the Dayak traditions, so that the majority of the Dayak students have pride in their traditions and feel valued, according to (Arthur. J, 2008) awards, imitations, models and habituation, as a traditional approach that must be done in shaping individual character.

Maintaining the feelings of others in the association is very important, in order to form harmony, harmony and peace in people's lives. Everyone has feelings, for example feelings of sadness, joy, anger, love and pain for that everyone in socializing must maintain words, attitudes and behavior so as not to hurt others, at this moment the guidance and counseling teacher says Kibit lunek saorang, wa'ungibit ulun, meaning if we are pinched sick, then people are also sick as we feel.

From the results of observations on the implementation of guidance carried out by guidance and counseling teachers, guidance and counseling officers use a cross-cultural guidance approach using three languages, namely Indonesian, Banjarese and Dayak languages. The guidance which is carried out for 2 x 45 minutes or 90 minutes contains the content of traditional expressions of the Dayak Meratus, namely as many as three oral literary expressions, the first is Adil Ka'talino, Bacuramin Ka'Suruga, Basengat Ka'Jubata. the formation of a fair character and do good to others, always be close to God so that you are safe in this world and the hereafter. Then the expression laka taguk sa ukuan in Indonesian should not be swallowed whole, it contains the value of building a strong personal character that is not easily offended in association so that it is always harmonious and harmonious. The third expression is kibit lunek saorang, wa'ungibit ulun teaches about the obligation to take care of other people's feelings or to feel good. The characters to be achieved can be understood quickly by students so as to foster awareness to be practiced in everyday life. In line with the opinion (Lickona, 1976), (Milson & Mehlig, 2002) that character development starts

from developing understanding and then grows a commitment to behave in accordance with the core values of the desired character, so that these behaviors become habits in accordance with these values. character developed.

The classroom atmosphere is lively, there is discussion, full of enthusiasm in following the guidance given by the supervising teacher. There is a close communication between the supervising teacher and the students, the discussion is not only between the teacher and the students, but occurs in three directions, between the teacher and the students and between the students and the students. This is because most of the Dayak students are very familiar with their traditional expressions. When there are students who ask about these expressions, students who already understand clearly answer the meaning of their traditional expressions, then the supervising teacher also adds an explanation that leads to the formation of students' character related to these expressions. The explanation in Indonesian and Banjarese further clarifies the meaning and purpose of guidance and counseling to all students, because the language used in the Halong community, apart from Dayak is also Banjarese and Indonesian (Maryadi & Septi, 2015).

From the data processing of the interview results, the data can be presented, namely:

The use of the traditional expression of the Dayak Meratus in conducting guidance and counseling is the recommendation and suggestion of the Principal so that educators, especially guidance and counseling teachers, include the Dayak Meratus language. The goal is that educators are accepted as part of the Dayak community and can foster the trust of the Dayak community towards educators at SMA Negeri 1 Halong. If their trust already exists in educators, then whatever educators do in schools will be fully supported by the Dayak community. In addition, teachers are always present at wedding invitations or other traditional ceremonies. There are so many noble values of the Dayak Meratus culture that can be used as educational content in schools, there are phrases, proverbs / proverbs, poems and songs.

Interviews with guidance and counseling teachers, including the content of traditional Dayak expressions in conducting guidance and counseling with the consideration that short sentences are easy to memorize and apply, expressions are also used by the Dayak people to advise their children, or traditional tetuha advise their families and communities. The traditional expression of the Dayak Meratus is an oral culture that is used for generations which is considered as advice and sacred so that as far as possible people carry out what is recommended in the expression and stay away from the prohibitions contained in the expression.

Guidance is usually carried out in three stages, namely the initial / opening stage, the core stage and the final stage. At each stage, at least one phrase is inserted. One expression with a short sentence, always gets more attention from the students, both

from the Dayak tribe and from other tribes. The phrase becomes a magnet in the guidance process, so that students do not feel bored following the guidance. Phrases with short sentences have a lot of meaning and can be translated into broader things. In addition to short expressions, other types of literature are sometimes included, such as traditional Dayak rhymes.

Using traditional Dayak expressions when counseling services for students from the Meratus Dayak tribe is very helpful in building warm, close and familial relationships. The meaning of the expressions conveyed by the guidance and counseling teacher has been understood by the Dayak students, and can be easily absorbed, thus facilitating the growth of the counselee's awareness of the problem. Awareness is the main key to successful decision making and problem solving. An example of the counseling process is a case student who feels ostracized by his friends, while the student in question feels that there is nothing wrong and is normal. From the student data and the results of the conversation, it was concluded that the case students had a habit of talking a lot, without realizing that many words offended their friends, resulting in hostility and their friends staying away. At that time, the expression *Mun ipander ihanga badaholo* was entered, meaning if you talk about the consequences, you also include *Calungap Sandukan*, meaning that the food has not been seasoned or salted, which means that you are happy to cut other people's conversations, *Awipulut coconut milk kapehe awi nyama bereng kapehe* means that the body's mouth is destroyed, because talking carelessly resulted in the treatment of friends who were not pleasant to the case students. In the counseling process, the case students realize and try to get rid of these bad habits. Every traditional literary work has moral teachings for individuals, to form characters according to their culture, these moral values must always be echoed at every opportunity in people's lives (Sawitri et al., 2019).

Interviews with students stated that the guidance and counseling teachers in conducting guidance and counseling activities always included traditional Dayak expressions. For students of the Dayak tribe, these expressions are often spoken by parents, as a medium for forming the character of their children. When spoken by the teacher, they feel that they have a noble tradition that is known and used by other than the Dayak tribe, here arises a feeling of respect, and they feel that the person who says it is a close person like the Dayak community, the way of life given by their parents. For students who are not from the Dayak tribe, these traditional expressions are something unique and provoke curiosity about their meaning, increase their knowledge of language and knowledge of various arts and cultures of the Dayak tribe. Because the uniqueness is easy to remember and always remembered along with its meaning. All students, both from the Dayak and non-Dayak tribes, with a touch of the traditional Dayak expressions add enthusiasm and enthusiasm to take guidance services seriously to completion (Table 3).

Table 3: Meaning and Purpose of Counseling Guidance in Traditional Dayak Expressions

Category	Halong Dayak Traditional Sayings	Meaning in Indonesian	The Meaning and Purpose of Counseling Guidance
Berhubungan dengan diri sendiri	<ol style="list-style-type: none"> 1. <i>Tasusunan basumbi kuing.</i> 2. <i>Kibit lunek saorang, wa'ungibit ulun.</i> 3. <i>Ha kapit hapau mae'ang.</i> 4. <i>Laka sampuraka</i> 5. <i>Kilau danum into dawen kujang.</i> 6. <i>Awai pulut santan kapehe awi nyama bereng kapehe</i> 	<ol style="list-style-type: none"> 1. Realize your own mistakes before blaming others. 2. If the treatment hurts us, then it hurts for others too. 3. It's easy to criticize others when you're happy. 4. Already poor, destitute, disabled, have a bad character. 5. like water on taro leaves 6. because the mouth of the body perishes 	<ol style="list-style-type: none"> 1. So that individuals always do self-introspection of existing problems, do not always blame others. 2. Develop a sense of tolerance towards others 3. Do not be arrogant to put people down if they are happy or better. 4. There was nothing good in him and very bad. Build awareness in order to develop the positive side. 5. Have no opinion, easily influenced. Develop self-comment. 6. If you talk carelessly, you will offend other people, so that many are hostile. In order to speak, you must be careful not to hurt other people's feelings.
Connect with fellow humans	<ol style="list-style-type: none"> 1. <i>Mun ipander ihanga badaholo.</i> 2. <i>Salajur manyalajur</i> 3. <i>Mararumba ta'ii</i> 4. <i>Calungap Sandukan</i> 5. <i>Kilau parei mapis, tambah mapis tambah mantarikis</i> 6. <i>Manjelap daun iweh</i> 7. <i>Je bahalap ihapan je maram inganan</i> 8. <i>Laka taguk sa ukuan</i> 	<ol style="list-style-type: none"> 1. If you speak not the mouth first 2. Doing two or more jobs at once. 3. join in Adding complicated / difficult. 4. Eating food that is not ready to serve, has not been salted or seasoned. 5. Rice is empty, the more empty, the more obnoxious. 6. Licking your own spit 7. the good is used, the bad is thrown away. 8. Don't swallow it all 	<ol style="list-style-type: none"> 1. what you want to say must first think about the consequences. Teach etiquette in speaking. 2. Something that is done is not the main goal, but a distraction from the main work, to build creativity and productivity. 3. The existence of this person actually makes it difficult. So that individual existence can be useful for others. 4. Happy to interrupt the conversation, by people who are not spoken to or not the other person. So as not to join in the talk that is not important and is not understood. 5. People who do not have knowledge are often arrogant, especially if they are given a little advantage, they are arrogant. To be aware of your true self. 6. Breaking a promise, or doing something contrary to what he said. 7. In associating everything that is seen or heard, felt must be filtered or selected, not all followed, follow or do what is good, what is bad or bad, do not do. 8. all words, attitudes, behavior that are heard or seen should not be entirely entered into the heart or feelings. So that emotions or feelings are stable and not excessive in responding to something. Does not become something that weighs on the individual's mind.

Category	Halong Dayak Traditional Sayings	Meaning in Indonesian	The Meaning and Purpose of Counseling Guidance
Connect with God	<ol style="list-style-type: none"> 1. <i>Matei rampasan</i> 2. <i>sumala</i> 3. <i>Adil Ka'talino, Bacuramin Ka'Suruga, Basengat Ka'Jubata.</i> 	<ol style="list-style-type: none"> 1. Died at a young age, because of parangmaya / witchcraft. 2. Illegal sexual relations / adultery 3. Be fair to others, reflect on heaven and always be close to God 	<ol style="list-style-type: none"> 1. Parangmaya / witchcraft is done by those who are very hurt because they are offended. For this reason, each individual must be careful in what he says or acts so that no one is hurt. 2. A big sin that tarnished the good name of the family, and the local people also shared the sin. 1. In association with humans, it is obligatory to act fairly, if it is not fair, it is a big sin, all actions must be good that can lead to heaven, always remember and be close to God in carrying out life activities in the world.

Table 4: Student Responses to the Implementation of Dayak Traditional Expressions in Cross-Cultural Guidance and Counseling

Item Question/Questionnaire Statement	Frequency/ Percentage of Alternative Answers								Amount	%
	Very often /	%	often /	%	Sometimes /	%	never /	%		
BK teachers use traditional Dayak expressions	35	58.3	20	33.3	5	8.4	0	0	60	100
Dayak Traditional Expression Fosters Familiarity Between Students and Counseling Teachers	58	96.7	2	3.3	0	0	0	0	60	100
Traditional expressions in guidance and counseling increase enthusiasm for participating in the BK process	52	86.7	7	11.7	1	1.6	0	0	60	100
Traditional expressions in guidance and counseling make it easier to understand the material	57	95	3	5	0	0	0	0	60	100
Traditional expressions in guidance and counseling quickly foster self-awareness to change for the better	53	88.4	5	8.4	2	3.3	0	0	60	100

The results of the questionnaire on the responses of the students of SMA Negeri 1 Halong on the use of Dayak expressions in the guidance and counseling process (Table 4).

From the data from student questionnaires, more than 80% of students/respondents feel that the implementation of traditional Dayak expressions in the implementation of cross-cultural guidance and counseling, fosters intimacy between students and guidance and counseling teachers, increases enthusiasm in following the guidance and counseling process, makes it easier to understand the material presented, delivered by the guidance and counseling teacher, fostering self-awareness to change for the better.

Dayak traditional expressions with Dayak language, as inserts as but have a role in supporting the effectiveness of the guidance and counseling process. On the other hand, the use of three languages, namely Banjarese, Indonesian and Dayak languages, has the nuances of cross-cultural character development, meaning that students are accustomed to

differences and feel comfortable with differences. The cross-cultural counseling guidance model is also a means for moral development in a multicultural perspective, in other words, the model makes students familiar with differences. Because to develop a multicultural character, it must be habituation and practice (James & Urie, 1976).

CONCLUSION

The use of traditional Dayak expressions in the guidance and counseling process has succeeded in opening harmonious communication between counseling guidance teachers and students. Harmonious relationship is the initial component determining the effectiveness of cross-cultural guidance and counseling services in developing character.

Dayak traditional expressions are expressions that are often used by Dayak parents in advising their children, so that when used by Guidance and Counseling teachers it makes it easier to understand, quickly grows self-awareness for Dayak

students to make changes in behavior / develop character, as the purpose of guidance and counselling. For students of other ethnic groups, the use of traditional Dayak expressions adds enthusiasm and critical power to find out the meaning in depth in these expressions, so that they also form a mindset and perspective as to the meanings and goals contained in traditional Dayak expressions.

In the process, the use of Dayak expressions is slowly being able to develop the character of the Dayak students who were originally closed and very sensitive due to misunderstandings against newcomer teachers, becoming open and familiar. Thus, conflicts between educators and students can be avoided, caused by misunderstandings in translating verbal and non-verbal languages.

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