

Ethnic Diversity Through Cross Cultural Counselling in Bandar Lampung

Renatha Ernawati

Christian University of Indonesia, Jakarta, Indonesia

Email: renatha_silitonga@yahoo.co.id

ABSTRACT

Cross-cultural counselling were able to identify the various elements of culture there, so in practice see the various elements of the cultural variations that exist, providing knowledge about handling and delivery of services to the local community by considering various aspects, is able to carry out counselling services in accordance with the theory that has been given. Cross Cultural Counselling aims to carry out the counselling process. Particularly in different cultures so that will be able to perform various services of different cultural elements. With the cross-cultural counselling is gaining insight and experience in a different cultural frame. Of course, in the implementation of cross-cultural counselling is coached ability minimal counselling services in the field of communication skills. Culture has an influence to someone in solving problems. In this context the role of culture for every human being to recognize his problem. Communities in Lampung have ethnic diversity, from various ethnic groups, namely the three ethnic Javanese, Bugis, and Chinese were counselled and results obtained through counselling various problems faced yet Lampung society while maintaining harmony and respect for diversity.

Keywords: *Counselling Cross Cultural, Ethnic Diversity, Lampung*

1. INTRODUCTION

Indonesia is a diverse society, can be seen from hundreds and even thousands of tribal culture from Sabang to Merauke. With this diversity, Indonesia is very unique from the various elements that are owned, including problems faced were varied. Counselling in Indonesia has been known through history. Guidance and counselling have a ministry that is basically targeted effectively everyday life impaired clients and the development of effective daily lives of clients. One thing that is very important is the establishment of counselling services to be part of the educational effort. Counselling Pancawaskita fully develop the services by adopting the principles of science education without losing the identity of the professionalism of the counselling service itself (Sujadi, 2015; Zamroni, 2016). In an effort to improve the professionalization of the service to the client, the counsellor needs to do a variety of preparations are qualified in applying the norms of education in the counselling process (Bagley et al., 1997; Portera, 2014).

Various definitions of culture is very diverse among them culture as cognition, in which he stated that culture is a collection of mental representation of the world (Bhagat and Hofstede, 2002; Gladwin and

Hofstede, 1981; Sorge and Hofstede, 1983), but other statements culture is a product of cognition that comes in many forms, such as norms, beliefs (Berry et al., 2002).

Counselling Across Cultures involving counsellor's and clients who come from backgrounds different cultures, counsellors are required to have cultural sensitivity and escape bias cultural bias, understanding and appreciation of cultural diversity, and have the skills that are responsive, culturally, Counselling Process is seen as an encounter culture (cultural encounters) between the counsellor and counselling (Supriya, 2001). Culture plays an important role in sharpening our understanding of self and identity (sarwono, 2014). This leads to a culture has a great influence in the whole context of human life. Meaning counselling say that cross-cultural Counselling occurs when the counselling process there is a cultural difference both counsellor and client. The assumption of the principle of cross-cultural counselling is that the individuals involved in the counselling of life as well as in the form of the cultural environment, through families and even communities (Barletta and Kobayashi, 2007; Hartzenberg, 2003; Knox, 1990).

A counselor must have experience and knowledge to be able to conduct cross-cultural counseling

processes in which various educational counseling services to carry out the process are provided. Thus through the above it can be said that the importance of cross-cultural counseling is a process that involves counseling between counselors and clients from different cultures, and is carried out in connection with cultural subjects involved in counseling.

Cross-cultural counselling counsellor in Lampung on 21 to 25 November 2018. Cross-Cultural Counselling held at Jalan Teluk Pandan village coral city subdistrict East betung Gulf city of Bandar Lampung. Cross-cultural counselling more specifically on people with tribe: Javanese, Bugis and Chinese. Lampung residents came from the coastal city of coral is in southern Lampung, 3-4 RAS customs. The majority of the existing two parts, namely: Bugis from Bone and Bone indigenous village called, and the Tribe Wajok.

2. METHODS

In this paper, the researchers conducted qualitative descriptive method, this is based on the philosophy of positivism post which is usually used to examine the objective conditions which naturally where researchers as a key instrument (Sugiyono, 2016). Alternatively, qualitative approach, one of the primary approaches using knowledge paradigm based on the views advocating participatory or both. This approach also uses research strategies such as narrative, phenomenological, ethnographic, grounded theory studies or case studies (Creswell, 2012a, 2012b).

3. RESULT AND DISCUSSION

3.1 Profile Culture Society

Overview Culture Society Lampung. Implementation of Cross Cultural Counselling Event held at Jalan Teluk Pandan village coral city subdistrict East betung Gulf city of Bandar Lampung, start on 21-25 November 2018, will be presented through various aspects:

3.2 History Jalan Teluk Pandan village coral city subdistrict East betung Gulf city of Bandar Lampung

Jalan Teluk Pandan Consists of 3 RT, and inhabited by around 200 households from Bugis (Wajo and Bone). This settlement has existed since the 60's, according to customs figures Bugis M. Jabir,

(16/12/2014) used the Bugis community living in the Gulf of Pandan, moved from his native land to the Lampung. Along the way, seen hundreds of wooden stilt houses typical of the Bugis named BALL, still standing strong and maintained its authenticity.

3.3 Habits indigenous Lampung

Lampung Ulun society is producing a variety of traditional crafts, one of the most popular is the Tapis Lampung. Lampung Tapis sarong is made of woven cotton adorned with embroidered motif of a toothpick yarn, threads of silver or gold thread. In addition to being the result of a typical craft float, this fabric also forms the basis of custom clothing Lampung. These fabrics characterize the peculiarities of the Lampung, so it is always used as a supplement to traditional clothes Lampung.

Specialized in the marriage ceremony, the bride's clothing worn is kebaya (kebayou) made of velvet with gold thread embroidery motif and the gap (or cawol) made of filter cloth embroidered with gold thread siger decoration.

3.4 Indigenous Death

In the funeral procession is generally the same as the procession of death in Islam in general, if someone died last announced later bathed in sholatkan after it was buried. Usually if someone dies or needs BERSA neighbors give lectures and later replaced with snacks from the family of the deceased. For the first day tahlilan to 6 anyone can come later but for a seventh day family party invite for recitation. Directions flatness least Banten tribe. Banten from the other side, hereditary somewhat displaced. Bugis many coastal and coral city. Should all human domicile island market there. City of coral domination of Cirebon, float the concrete. Coral city often gets flooded.

3.5 Religion

Religion in Lampung in general is the religion of Islam.

3.6 Become Pillars of Society adhesive

In Teluk Pandan which is a place of research Counselling Across Cultures, which becomes the adhesive to be in harmony is a tradition ancestors were always relegated hereditary so it continues today, for example in the provision of meals or snacks on the

day of Idul Fitri always give each other food delivered by child they are with one another so that the closer.

3.7 Family members

The number of family members per Head Diverse family, the practitioner counselling process were varied, but the plumpness of the female than the male.

3.8 Participation of parents for children's education

In education for their children enthusiastic parents in providing education to their children so that children must go to school, from 9 clients praktikan get the average for education has reached the stage of high school graduation, there are also some who have reached a degree. So that the number of cross-cultural marriages due to educational factors and factors of his work place.

3.9 Efforts to create a harmonious family

Based on observation and counselling were made to various parts of the community in mind a variety of efforts to create a harmonious life, such as: always create good communication, if there are problems always spoken well well, always giving and sharing.

3.10 Alleviation of family problems when there is problems

Based on observation and counselling in alleviating the problem is usually discussed either and discussions with then after the meal together as if nothing had happened before.

3.11 Source of income

Sources of income in general in this Pegayaman village are farmers, so that income obtained by the results of agricultural products.

3.12 Provision of Counselling Services

In the village this Pegayaman researchers provide individual services. For the process of providing individual counselling services provided to 9 people consisting of field problems.

Table 1: Problem

Name	Age	Tribe	Problem
SI	48	Java	A mediocre economy
WI	40	Java	A mediocre economy
SK	36	Java	Government assistance is uneven
H.NI	48	Bugis	Unstable economy
SA	20	Bugis	Not to have a stable job
A A	48	Bugis	Unstable economy
RN	42	Chinese	It's hard to find a mate
DY	43	Chinese	Away from family
A	55	Chinese	Unstable economy

Based on 9 inhabitants Lampung consisting of three tribes have been given individual counselling individual counselling results are shown in Table 2. The counsellor observed in the district betuk bay. Generally, have citizens who have always received and appreciated by others. Researchers looked at three parts, namely: Javanese, Bugis and Chinese. When viewing the state of the economic condition of citizens of the bay "betuk" have a condition that is below the average in the counselling process client encountered in general very open and do not hesitate to the counsellor, even for the most confidential client want to reveal it to the counsellor, ethnic Bugis who have a residence like a house on stilts. They live on the seashores and the majority of their work is a minister and a long night.

When the counsellor conducted an interview with the first client of SI (48) he came from Java, who was still contracting to not have a house while he was in the field very friendly.

The second client WI (40) has a job as a vermak dressmaker. The income cannot be ascertained monthly average because if there are many stitches there is income, but if the WI does not have any income, WI does not have a husband and only one child who is still in school.

In the third client, P (36), a housewife who has two children who are still small, her husband has a labor job, P feels that the government is unfair in providing assistance.

The fourth to sixth clients are one HNI family (48), SA (20), and AA (48) have the same problem, namely the HNI economy and AA have fishing jobs at night while the SA does not have a job.

The clients of the seventh to eighth RN (42) and DY (43) siblings who live in one house but DY is married while RN is not married, DY feels the bay is very far from family but a pleasant place to socialize and is comfortable living buoyed.

Clients to the Nine L (50) have a job selling martabak, feeling that economic life which is very unstable sometimes goes up sometimes down.

Based on the results of interviews that researchers have done that the provision of individual counselling services that can help facilitate problems that exist on the client even though the service is only done less for three days.

4. CONCLUSIONS

Cross-cultural counselling conducted in Lampung have diversity. The counselling process involves two elements, namely the counsellor and the client, in the implementation of counselling conducted. Lots of cultural elements that influence the behavior and habits of the local community that has a distinctive and unique. Cross-cultural counselling is able to train professional researchers' ability to study the delivery of services with different cultures. Therefore, to find out about the culture of Lampung overwhelmingly friendly and carry out counselling in community counselling Jalan Teluk Pandan Village Coral City East Teluk Betung Bandar Lampung, which has a variety of unique.

REFERENCES

1. Bagley, C., Bolitho, F., Bertrand, L., 1997. Norms and Construct Validity of the Rosenberg Self-Esteem Scale in Canadian High School Populations: Implications for Counselling. *Can. J. Couns. Psychother.* 31. <https://doi.org/10.11575/PRISM/32489>
2. Barletta, J., Kobayashi, Y., 2007. Cross-Cultural Counselling With International Students. *Aust. J. Guid. Couns.* <https://doi.org/10.1375/ajgc.17.2.182>
3. Berry, J.W., Poortinga, Y.H., Segall, M.H., Dasen, P.R., 2002. *Cross-cultural psychology: Research and applications* (2nd ed.). [References]. (2002).
4. Bhagat, R.S., Hofstede, G., 2002. Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations. *Acad. Manag. Rev.* <https://doi.org/10.2307/4134391>
5. Creswell, J.W., 2012a. *Research Design Qualitative, Quantitative, and Mixed Second Edition*.
6. Creswell, J.W., 2012b. *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*. Pearson, London.
7. Gladwin, T.N., Hofstede, G., 1981. Culture's Consequences: International Differences in Work-Related Values. *Acad. Manag. Rev.* <https://doi.org/10.2307/257651>
8. Hartzenberg, L.M., 2003. A cross-cultural counselling programme for adolescents traumatised by family violence. *Diss. Abstr. Int. Sect. A Humanit. Soc. Sci.*
9. Knox, L., 1990. Cross-cultural counselling. *Queensl. J. Guid. Couns.* <https://doi.org/10.1017/s1030316200000261>
10. Portera, A., 2014. Intercultural Competence in education, counselling and psychotherapy. *Intercult. Educ.* <https://doi.org/10.1080/14675986.2014.894176>
11. Sorge, A., Hofstede, G., 1983. Culture's Consequences: International Differences in Work-Related Values. *Adm. Sci. Q.* <https://doi.org/10.2307/2393017>
12. Sugiono, E., Efendi, S., & Afrina, Y. (2021). The Effect of Training, Competence and Compensation on the Performance of New Civil Servants with Organizational Culture as Intervening: Studies at the Ministry of Health of the Republic of Indonesia. *International Journal of Science and Society*, 3(1), 262-279. <https://doi.org/10.200609/ijssoc.v3i1.292>
13. Sugiyono, 2016. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Alfabeta, Bandung.
14. Sujadi, E., 2015. *Konseling Pancawaskita untuk Membentuk Problem Focused Coping*. J. Konseling dan Pendidik. <https://doi.org/10.29210/112100>
15. Zamroni, E., 2016. *COUNSELING MODEL BASED ON GUSJIGANG CULTURE: CONCEPTUAL FRAMEWORK OF COUNSELING MODEL BASED ON LOCAL WISDOMS IN KUDUS*. *Guid. J. Ilmu Pendidikan, Psikologi, Bimbingan. dan Konseling.* <https://doi.org/10.24127/gdn.v6i2.426>