

The Potential of Melayu values as Bibliocounseling to Enhance Teenagers Social Skill West Borneo, Indonesia

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ABSTRACT

This study aims to interpret the meaning of Melayu values for teenagers social skills will be compiled into a bibliocounseling. This study was conducted with qualitative approach especially with triple hermeneutics type. The main data source is the book covering the Bugis Melayu lineage and its kings, cultural history of the Robo-Robo Mempawah Regency and Triangulation of data. It was found the Melayu value tradition are godliness, loyalty, caring, love and affection, togetherness, courtesy, communication flexibility, empathy, and having a strong heir soul. The values of social skills as content of bibliocounseling are used as a media guidance and counseling.

Keywords

Bibliocounseling, Value Melayu, Robo-Robo Tradition, and Social Skill

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Introduction

Social skill, teenagers social life skill for exact, comprises of a wide field as the consequence of social human. Everyone has the opportunity for social skill to express themselves in cation and communication or interactions that are favorable and randomly mentioned, namely friendship, closeness, love, altruistic, responsibility, emphaty-association, ethnic tolerance, tolerance among religious believers and so on. The environment affects a counselee significantly a counselor who realize that the effort to help the psychological development of counselee, without dealing the counselee's social system is frequently not effective. Furthermore, behavior is likely to be a function of not only culture and personality but also the interaction between personality and the situation (Cottone, 2012; Triandis, 2015).

This duty confirms that education is responsible to give and to study about local wisdom so that it could be potential as the customary message, morality, and the power of forming teenagers' personality. Minister's Regulation No 74 in articiel 7 verse 1 also says that education unit has to propose a material about local wisdom based on environment context analysis, social culture, and the identification to additional subject to the government of territory (Education and Culture Minister Regulation, 2014). President's Regulation No 87 in 2017

about Strengthening the Character Education, in article 9 it is stated that one of considerations on five days school, the education unit and school committee have to consider the local wisdom (Presidential Decree No. 87 Year 2017, 2017). This is an effort of inheriting the culture, inculcating and trusting the value of wisdom. Minister's Regulation No 74 in 2014 states that local wisdom is compulsory to be given and integrated in additional subject.

That is all the data collected by the researcher in the observation and interview in East Pontianak. The low of teenagers' ethics in communicating and interacting to their teachers or school friends. The harmony, which is formed by friendliness and greetings, is significantly different as acknowledged by the counseling teacher. The communication and interaction of today's teenagers are passed by gadget, social media, and bad bihavior of using headset in inappropriate condition. As the consequence, there is a limitation in communication and interaction of teenagers virtually which decrease the social cares. Hedonism and the weak of simple life style are the motifs of teenagers who do not want to be left behind trends developed and to be acknowledged as cool teens. Besides, hedonism happens because of teens want to get into certain group whether it is in the school or wide commingling. Hedonism causes the teenagers brave to lie whether to their teachers or parents.

Another side effect is the teenagers steal hand phones, then sell them to buy bags and more sophisticated hand phones. Life style changes is caused by the teenagers often see the example from social media, the intensity of shopping via online even though the items needed are not their priority as teenagers.

Parents, Researchers and educators should pay attention to issues socialized, learned and raised by teenagers influenced by form of social media (El, Ahmed, Gad, & Ebrahim, 2016). In his view, postmodern tenets are simply a mirror to a society that is increasingly fragmented and segregated (John, 2014; Pardeck, 2014). From the phenomena stated above, figure out that the teenagers are misunderstood in articulating the development of technology and get shocked to the more advanced social changes. The changes of teenagers' attitude which is inappropriate with the hopes of parents, teachers, and people mostly in East Pontianak.

Exposure to the current conditions of teenagers in Pontianak, like the phenomenon of snowballs getting bigger and bigger time. thus, the findings in a study that there is a relationship between self-esteem and Peer conformity with juvenile delinquency. Variable self-esteem and friend conformity peer is an internal and external factor that greatly influences the occurrence of delinquency a teenager (Hidayati, 2016). From the level of teenagers perceptions of awareness of behavior not in accordance with the rules, norms and customs. It was found that most teenagers already have a view of the internal factors that cause problematic behavior such as wrong association, of the external factors that cause problematic behavior such as family, school and society (Etsukrilasa, Yuline, 2013).

Description of the condition of teenagers in the current association is very alarming, ignoring the customs that govern behavior, the shift in the value of civilization that is believed to be teenagers today does not reflect the youth of eastern culture. The occurrence of norm shifts in relationships, and fostering social relations makes researchers try to overcome this issue through the indigenous ethnic Melayu cultural approach. Customary messages contained in a culture contain customary messages, religious norms, which regulate behavior and equip individuals to

interact (Hastiani & Hariko, 2018). So the problem in this research is how the potential and planting of traditional messages in the ethnic wisdom of the Melayus for Pontianak youth social skills. Counseling reconstruction containing local ethnic Melayu wisdom as the power of traditional counseling. Counseling using natural resources, ancestral heritage with all the potential to shape the ideal personality of teenagers. Cultural elements that are so gentle influence, and change one's lifestyle. The novelty of this research on the results of text analysis and the context of local Melayu ethnic wisdom as a strength for teenagers social skills. Is the basis in a counseling approach that uses the power of local wisdom. This study aims to analyze text and context as well as internalize the potential of local ethnic Melayu wisdom as a special approach to indigenous counseling on teenagers social skills. In general, influencing the personal development of teenagers is characterized by ethnic Melayu expectations. Thus teenagers are not only socially competent but have cultural competence in facing community challenges in the era of society 5.0.

The Potential of Melayu Indigenous Local Wisdom

Philosophy of Melayu ethnicity, the wisdom of Melayu ethnic local symbolizes loyalty to Melayu ethnic customs already identified in Islam. Adherence to ethnic activities symbolizes obedience to religious teachings because, the activities of ethnic Melayu ethnicity as a whole are a representation of religious values as civilized Muslims. The aim of culture is as a form of caring for the intangible inheritance of ancestors who have a unifying power of ethnicity in diversity, with a motto of harmony in ethnicity. The motto is harmony in ethnicity which means the people work cooperatively and unitedly to keep their friendship and union in diversity for the integrity of religious communities, to the main principal to keep the union of nation in nationalism and internationalism. Customary message of Melayu is actualized in *Robo-Robo* tradition which is the identity of local custom of Melayu in Mempawah Regency. The term of Mempawah is from "Mempauah", it is a tree grown on the head of a river that is known as Mempawah river. Today's,

Mempawah is led by Prince Ratu Mulawangsa Mardan Adijaya Kesuma Ibrahim.

The *Robo-Robo* tradition is a local history that has been closely attached to the Bugis people in West Kalimantan, especially Mempawah Regency. The Robo-Robo tradition is still ongoing until now and continues to be maintained by the Bugis people in the midst of a stream of globalization which is increasingly eroding existing local traditions (Anggraini & Kusniarti, 2017; Kusnita, Suwandi, Rohmadi, & Wardani, 2017). *Robo-Robo* tradition unites various ethnics of Melayu, Dayak, and China, they mingle and interact to each other in to keep the harmony (Natsir, n.d.; Widhayani, n.d.). The purpose of the Robo-Robo tradition is divided into historical objectives, namely the traces of the inclusion Islamic civilization in Mempawah district. Also, he remembers the arrival of the king in the land of Opu Daeng Menambon, respect for the death of Prophet Muhammad on Wednesday the month of Safar, and the death of the grandson of the prophet Muhammad, Hasan and Hussein.

The origin of *Robo-Robo* comes from culture, customary, and religion for some people of Mempawah Regency, it is as the good-luck-prayer recitation to be kept away from the catastrophes. Beside that, *Robo-Robo* is also to celebrate the crhonicle of Opu Daeng Manambon's presence from Bone, South Sulawesi in the 17th century in Mempawah Regency. The origin of *Robo-Robo* is a tradition which is held by the King and his descendants in Amantubillah Mempawah palace, and also people in common. This rituals is held every Wednesday in the last week of Syafar of Hijriah calendar (Zulkarnain, 2018). The last Wednesday in Syafar is the history of Prophet Muhammad SAW who is almost slain on Tuesday of the forth week. Furthermore, the grandsons of Prophet Muhammad SAW are also slain in Syafar but the Prophet is safe from the calamity on Wednesday. This is the background why Syafar is believed as unlucky month by Melayu ethnic, so *Tolak Bale* tradition is held. Morality message in Melayu ethnic of Syafar is they have to be careful in doing activity or going somewhere (Zulkarnain, 2018).

Historical aim of *Robo-Robo* is not only to conduct Tolak Bale and pray for luck as the life journey of Prophet Muhammad SAW in

struggling and developing Islam, but is also to recall the coming of Opu Daeng Manambon. Rituals aim for the Muslim is supposed to do the pilgrimage as encouraged by the Prophet, either family's tombs which is acknowledged as the founder of Mempawah Kingdom or Habib Husein Al Qadri as the carier of Islam on the age. Furthermore, it is to remind that every single organism will die to get Allah's blessings because of praying for predecessor that does not mean to ask blessings to the tombs which are considered as shrine by some. Social or cultural aims are intended that *Robo-Robo* always cause the people brush pass each other. Others means they could be the family members of kingdom that has intermingled because of marriage to the various ethnics which has different background of cultures (Zulkarnain, 2018). Therefore, tolerance is needed and other culture is not put in *Robo-Robo* so that the pure of the tradition is safe. Tolerance builds togetherness to the ethnics, keeps serving shoulder to shoulder and be united in *Robo-Robo*. Thus the context of this communication is entirely different from intracultural counselling which refers to counselling between members of the same culture (Peavy & Li, 2003).

The rituals are held for three days starting Monday until the peak on Wednesday, the reading of congratulatory prayers dhikr with residents around Amantubillah Palace in Mempawah district. There is a session of releasing a 40 cm crocodile child, into a river with much forests, which is intended to balance life with nature. Humans can protect nature, nature can also protect humans, returning crocodile children to their habitat means that there is love with other creatures of God's creation. The culmination of the *Robo-Robo* tradition is in the Kuala river of Mempawah district, namely the King of the palace of Amantubillah, along with the princes and families riding a boat of 40 boats. After circling the boat with a designated route to the Kuala river at midnight. It coincides with the dzuhur time which is then marked with a call to prayer and a meal alongside the Kuala Mempawah river. At the peak of the *Robo-Robo* tradition, there were many ethnic activities carried out to strengthen the friendship between the people, namely cooking in the tradition of Saprahan, sampan competition, rhyme (singing), Pencak silat and Melayu dance.

Values in Local Wisdom Shape Social Skills

Purba, Alkadrie, Hermansyah, and friends 2011 describe that Melayu ethnic is obedient to their custom which is the heritage from the previous generation to the next. Loyalty of Melayu to the custom is figured out to this expression; *"Little was conceived by the mother, Large was conceived by the custom, Mati was conceived by the land. Let the child die, Don't die adat. Laksmana in armor, Entering the forest struck, Life stands with witnesses, Adat stands with a sign"*. This expression has morality message, Melayu has introduced customary to children since they are in the womb. When they are born, customary is acknowledged as mother.

Melayuneese says that, *"what is the true Melayu sign? custom dress details. What is the Melayu sign? adat is used as a heritage. What is the sign of auspicious Melayu? Holding mandate he is mandate"*. So, the ideal Melayu is those who understand, practise, and live the custom. Melayu customary teachings, *if you want to know the glory of the people, look at the customs and traditions, the bahamas show the Bangse, the customs show the people* (Sunandar, 2015). Teens obedience to abstinence forbids as guidance in behaving shows positive behavior that is believed it will make their life prosperous. Satisfying lives to Melayuneese means that the teens is *"beradat"* (well-mannered), the principal needed in social skill either in Melayu environment or other various ethnics.

Social skill is the effort to face society 5.0 which humanizing human is the concept. Society 5.0 seeks to put humans at the centre of innovation. It also harnesses the impact of technology and results of Industry 4.0, with the deepening of technological integration in the improvement of the quality of life, social responsibility and sustainability (Ferreira & Serpa, 2018). Teens can adapt themselves with every advanced technology, be capable to communicate by using the technology well without ignore the norm of custom, religion, and do not disserve others as mentioned in customary message in local wisdom. This condition takes teens to social situation to build teens social skill teens inability

in taking the opportunity with self identity and sharing and true intimacy.

Some become succesful in finance or social, but keep feeling the seclusion because they are unable to be in charged like adults, such as work productively, procreation and mature love, Erikson (Feist, Gregory, 1998; Feist and Feist, Roberts, 2017). Therefore, to develop social skills required teen positive social life skills. Has approved that a variety of factors that may be contributing positively to the cultural differences in the contribution of subjective. It is more important to conformity among personality and culture, openness to new experiences, extrovert, enviromental mastery, personal growth, purpose in life, and self acceptance. Finds that during individual reaction in the collectivity culture is more involved in the joint activity with members of the family and friends, while individual in individualistic culture is may be more engaged in the activity taking place (Self et al., 1987; Triandis, 2015).

Previous generations learned to use technology when the get older compired to younger who are born into the age of technology. Thus they younger generation have difficulties to separate themselves from technology because of social suffering among peers of not being up-to-date. Much time has been invested on these from of technology which are now integrated into the lives of teenagers. Humans are agents of their moral development, rooted in self-standards and related to self-sanctions. Besides, the patterns of human behavior is obtained by direct experience by observing someone or more around individual skill (Bandura, 1971; Nabavi, 2014).

Mappiare, 2017 say Social skills in KIPAS is reduced in five sub-themes that can be categorized in SOCIAL: 1) interaction situations, it is concerning on the orientation selectivity of interaction in formal/informal situations; 2) interaction output or interaction productivity or productive and non-productive social orientation. 3) channel and community network which is limited or widespread, or fluidity in communication; 4) internal vs external direction of expression, introvert vs extrovert characters or expressive or non-expressive beyond themselves; 5) The main product of themselves according to self-interest or interest of others or courage to take

logical risks and social responsibility. 6) Allport (1954) point out that prejudice arises from interaction between people from different cultural backgrounds can be reduced if they possess the same status, common goals, mutual cooperation and supported contact by authorities. interactions between people from different cultural backgrounds can help to reduce prejudice as long as they have equal status, common goals, mutual cooperation, and the contact is supported by authorities (Mcparker, 2018). The era of society 5.0 is faced with the general challenges of globalization in the sector of cultural diversity, which has the potential to bring stress to acculturation. Counseling is a professional relationship that empowers a variety of individuals, families, and groups to achieve goals in health, well-being, education, and careers (Burns & Cruikshanks, 2018). Multicultural education helps teenagers build their confidence by convincing their traditional culture (Chen, 2013). Value can be compared from mild to severe problems and includes longing, conflict, loneliness, depression, and confusion of identity or values.

Material and Method

Qualitative research has many things to offer to counselors and psychotherapists, in terms of gaining new understanding of therapeutic process and in facilitating the experiences of different participants in therapy, specifically clients, to be heard (McLeod, 2001). On Triple Hermeneutics strategy it is a method of inpretation over interpretation (reflexive), which is not only by double hermeneutics, but also is reaching triple hermeneutics or quadri hermeneutics (Mappiare-AT, 2013). The steps planned of multiple hermeneutics are:

1. Main data of this research is the output of books interpretation about Melayu ethnic local wisdom which contains of historical culture of Robo-Robo (first level)
2. Field data, subject researched does interpretation over interpretation of object of research, they are culture figure / sucjet of Melayu ethnic local wisdom / practitioner (second level)

3. The researcher does science interpretation (about theory existed) on both output of interpretation before, they are interpretation of values of Melayu ethnic local wisdom and subject researched on the field (third level)

The aims are to link the perceptiona and the meaning of interpretation output of the researcher to the practitioner who are Melayu humanist, community figure, subject of local wisdom and Guidance and Counseling teacher while observing the atmosphere of educational institution, and also the atmosphere of Melayu ethnic in the local practice because this research adapts the values of Melayu ethnic local wisdom in East Pontianak (Christian, 2011; McLeod, 2001, 1997; Mohajan H, 2018). Those activities are the characteristics of triple hermeneutics, that harmonizes between 'text and context' as the sources of reseacr. Encompassing data by integrity, comprehensive, and in detailed to construct the research in getting the 'essence of meaning'. Empirical research in a reflective mode starts from a skeptical approach to what appears, at a superficial glance, to be unproblematic replicas of the way reality functions, while at the same time maintaining the belief that the study of "suitable (well- thought-out) excerpts from this reality" can provide an important basis for a generation of knowledge that opens up rather than closes and furnishes opportunities for understanding rather than establishing "truths"(Alvesson & Kaj, 2009; Tayaben, 2018).

This research located in the sub-district of East Pontianak and Mempawah Regency as the origin and development of Melayu ethnic local wisdom. The comparison of opinion from the experts of Guidance and Counseling, and colleague is done for the equality of viewpoint on the meaning of research findings. This activity is intended so that the intersubjectivity validation of research is agreed, also to show the validity or acceptance. The validity system used is by Triangulation, intersubjectivity Validation, and peer review. The main data source in this study is the Robo-Robo tradition book, while additional data sources are interviews and observations. The comparison of the opinions of the researchers was done together with the Cultural leaders, namely Pemangku Adat, and school counselors / Guidance and Counseling Teachers. Preliminary

studies are carried out through interviews and observations to counselors in schools. Matching opinions or intersubjectivity to the results of the study of the traditional values of Robo-Robo was carried out together with traditional stakeholders and the perpetrators of the Robo-Robo tradition, namely residents of the Banjar Serasan village. This research contributes to the science development of Guidance and Counseling in Pontianak, also Guidance and Counseling that can be integrated in Indonesia.

Result and Discussion

Social constructive paradigm shows that individual concern is on the rivalry consensus and is the opposite of the truth which affects individual relation system. There is impact of truth which is ruled out by the consensus either is from individual or community competed (Cottone et al., 2005; Cottone, 2012). This competition is the background of problems and the counselor is faced on the efforts to help those who are involved in this conflict. Finally, from the problem of this consensus, counselor can guide teens to maintain the customary and do the teachings which is from local wisdom, so that they will be well-mannered individuals as guided.

Customary message of Robo-Robo local wisdom is potential to develop social skills, such as: *Togetherness*; *Robo-Robo* is conducted by various generations, that is not only from Keraton's, but also from all people. They pray, eat, and go for pilgrimage to the tomb of Opu Daeng Menambon. The implication to nowadays teenagers expected by parents is teenagers form togetherness as the guidance to avoid the prohibition. As example, teens make their own group, culture, rules, and their own decision which sometimes it is just for self-interest and contradictory to parents agreement. Teens make their own culture is known as youth culture. Youth culture is based on the way of teens past experiences which collectively expressed through life style construction (Feixa, Carles, 2012). From this condition, it is needed to re-inculcate the meaning of togetherness in society 5.0, which builds safe feelings, gives new spirit, be brave to show productivity, and campaigns to the teenagers to not doing the wrong things.

Intimacy and Brotherhood, Robo-Robo does not only arrange the meeting of Melayu in Pontianak, but also foreigners of various countries. These Relationships comprises friendships, membership in various organizations and club and part of society. Intimacy involve the sharing of personal emotions, desire, thought, victories and defeats with individual which creates a meaningful connection (Demirbaş, 2018). The characteristics of Melayu attract the foreigners by all of potencies of the place which teens are supposed to inherit its value. The implication of intimacy and brotherhood for teens is that teens be able to build friendship to various ethnics without priding their own ethnics when they interact and do not bully others based on ethnics, be open in communicating to others but keep the pride of Melayu which is called well-mannered, avoid everything that can be boomerang to them self or other. The meaning of life will be reached if human are helpful and having goodness for each other.

Social solidarity, Melayu ethnic do not only takes care togetherness and friendship in Robo-Robo, but they also do it in daily life. Helping each other of a family to others becomes the identity of Melayu. The implication on nowadays teens is that from this social solidarity they can embrace every single diversity well of the background of culture, religion, social status, economy, physics, and psychology. It is also embracing in kindness, helping each other to fulfill the needs in good ways. Activities can help young children and older adults to transform and reinterpret cultural meanings and how this contributes to feelings of shared belonging, responsibility, and solidarity (Cortellesi & Kernan, 2016).

Caring and Empathy, Melayu ethnic shares to and helps each other in preparing Robo-Robo. This ceremony is prepared from Monday till the day conducted on Wednesday. Sharing foods to people on the spot, praying together, and go for pilgrimage to the tombs of Kings in Sebukit Rama. The implication on teens social skill is guide them to care of environment. Social media refers to an environments where people share data collectively relationship and content, using internet for communication. Teen focus much on social media which made them do not realize that

their real skill slowly changes (Aksoy, 2018; Subramanian, 2017).

Respecting each other, Robo-Robo is not only for Melayu but also other ethnics. It is not only Muslim who are involved but other believers also are. Togetherness in diversity means there is respecting of one ethnic to others. The implication in teens life is whatever diversity in life lately can make their ego, power, and strength low. Respect is a fundamental aspect of how human beings relate to each other and, arguably, is a significant factor in the relationship between student and teacher. For incarcerated adults, the relationships they foster with their teachers (and by extension the respect or disrespect cultivated within it) often have a considerable impact on their educative development (Grady, 2017; Mahmud, 2018).

Flexibility in communicating, Robo-Robo gathers various ethnics which attract the foreigners. The friendliness of Melayu is the main point to be great in communication. Using exact words in conversation, adapting themselves to whom and where they talk in mother tongue of Language, untill they are flexible to speak foreing language. The implication on teens social skill is that they are able conditioning themselves in using language, so that they do not change their identity as Melayu when ther are with family and people in common. Teens consider they are cool by using loe gue in school, yet those greeting comes from metropolitan teens. This condition can low the identity of Melayu teens, and it is supposed that Melayu teens are proud of their own language wether it is Malayuneese or Indonesia language. Flexibility is defined as a necessary component of an individual's capability of adapting to difficult situations and its communicational skills. Based on the conditions created by the values individuals are related to, flexibility enables people to be insistent in their behavior when they desire to live the present moment, or to change their behavior in order to learn how to do things and to have better mental health, (Çolak & Koç, 2016; Oxford, 2018).

Well-mannered, Robo-Robo is conducted with various rituals in it. There are procedures that are not allowed to pass because every single step has its own customary message considered as catastrophe repellent, reminder of and gratefulness to the Lord. The implication on teens social skill

is personal characteristic which is well-mannered of Melayu and shown by loyalty to the custom. The guidance becomes prohibition in behavior and behave as the norm in society. The norm of religion, social and culture, well-mannered individual is those who can esconce as their own gender, situation, and condition. Wearing school uniform and the attributes and obey the rules, optimize the spare time. 'Being good' is a bodily performance in which women discipline their own bodies, appearance, and behaviours to display their outward conformity to a learned femininity. Some research has shown that having uniform dress codes can reduce school violence, discipline issues, and improve school safety and climate, Dulin, 2016 (Fitzgerald, 2018; Mahlangu, 2017).

Love and Affection, Robo-Robo is based on love and affection to the past experience without forgetting the culture and leave local wisdom values as the loyalty to Robo-Robo. It is not only due to afraid of consequence of break the rules and do not conduct Robo-Robo, but also because of love to the tradition which is the characteristic of Melayu. Robo-Robo strengthens the relationship of people from various ethnics and religion. The moment of building friendship makes them understand their historical culture and individuals of culture subject. The implication on teens social skill is they should not bully the diversity in school but love each other to strengthen their relationship. They do not become individualist, have low empathy, and do not care the socials.

According to Freud's psychosexual theory of development, youngsters more than 11 or 12 years old have entered adolescence (Ho-tang, Mei-ju, Wei-hung, & Chin-tang, 2016). Additionally, teacher training curricula should contain applications of how to share peace education and it is possible to have an arranged seminar for teachers to actualize the application. (Gurdogan-bayir & Bozkurt, 2018). Social messages about the Robo-Robo tradition, each of these ethnic Melayu activities symbolizes love for others, brotherhood in diverse ethnicities, tolerance between ethnic groups, friendship, empathy, kinship, and especially ethnic activities is a unifying moment in diversity.

Great social behavior is aimed to succed the tradition is needed and considered to respect

each other. In developing social skills is godliness, loyalty, caring, love and affection, togetherness, courtesy, communication flexibility, empathy, and having a strong heir soul. By discussion process of social skill, teenagers do not only understand the meaning of customary message, but also try them to set plan about behavior changes. By conditioning themselves in society 5.0, they are expected to be able living in diversity without ignoring the customary message as guidance to behave.

Conclusion

Reaching the meaning of life in society 5.0 does not mean that we have to ignore the customary message which guides the behavior. The challenge of society 5.0 is capable to live in various community, advanced technology, and the integrity of local genuineness which is as the identity of teen. The effort of developing social skill of Melayu is done by re-inculcating and re-implementing the customary message of local wisdom of Melayu which is Robo-Robo. A culture is like a software in human life that is slowly but certainly affects to the behavior. Therefore, to make it positive could be done by the acculturation of local culture. This research has implications for the counselor that is involving themselves to help clients based on the values, beliefs, and culture of their clients. Expectations the relationship between philosophy counseling with objective elements and subjective native clients drives the achievement of counseling goals faster. Customary messages in the Robo-Robo tradition becomes the strength of counseling indigenous process.

The potential of Melayu indigenous local wisdom in Pontianak contributes positively to the field of guidance and counseling, even though; first, counseling related view principles and practice of living in Indonesia is better known as wisdom local, which is the legacy of our ancestors which holds high noble values. Second, The existence of a tradition, such as traditional ceremonies (ritual) is believed by the community supporters as a heritage that has meaning, values, and certain functions. Third, As the media education, many life cycle ritual ceremonies give laws, advice or an order for someone and a group of people be a good human being. Fourth, The indigenous of Pontianak ethnic Malayus has the

power of traditional messages, morals and religious messages.

Future research about indigenous counseling it is achieved a change in teenagers lifestyle in Pontianak that encourages teenagers to have the character assertiveness of eastern culture, find a clear self identity and develop more productively. Replanting customary messages is intended for teenagers to get firmness about the character as Melayu ethnic in Pontianak. Ideal person is the overall picture of teenagers who are in accordance with the expectations of Melayu ethnic parents, namely adherent teenagers and known as civilized children.

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