




Unraveling the Life Problems of the Samin Kudus Community with Indigenous Counseling

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Abstract

The Samin Kudus community is a minority group in where they reside which creates a conflict of citizenship rights. In addition, they have values that are maintained amidst the multicultural onslaught. This article aims to find out how indigenous people who adhere to *Sedulur Samin* in the villages of Larikrejo and Karangrowo, Undaan sub-district, Kudus district, solve problems in indigenous counseling studies. The theory used is about indigenous psychology which studies the unique behavior of indigenous people. This study used a qualitative-exploratory method which was conducted in the villages of Larikrejo and Karangrowo, Kudus Regency in 2022. Data were collected through observation, interviews, and documentation. Data analysis was carried out by reducing data, presenting data, and verifying. Data validity was carried out using triangulation of data collection methods. The results of the study describe the concept of indigenous counseling in the Samin Kudus community, there are: (a) *botoh* plays a role in guiding *Sedulur Sikep* who can be called a non-professional counselor; (b) the principle of counseling in the form of equality of understanding between *botoh* and *sedulur*; (c) components of counseling relationships based on the principles of ancestral teachings; and (d) there are stages of values taught by *botoh* to *Sedulur Sikep*. With the indigenous counseling process, indigenous peoples can solve life problems related to the physical, psychological, social and spiritual according to the values they believe in.

Keywords: Cultural Counseling, Indigenous Counseling, Sedulur Sikep

Abstrak

Masyarakat Samin Kudus merupakan kelompok minoritas di tempat tinggalnya yang menimbulkan konflik hak kewarganegaraan. Selain itu, mereka memiliki nilai-nilai yang dipertahankan di tengah gempuran multibudaya. Artikel ini bertujuan untuk mengetahui bagaimana masyarakat pribumi penganut ajaran Samin Desa Larikrejo dan Karangrowo Kecamatan Undaan kabupaten Kudus menyelesaikan permasalahan dalam kajian *indigenous counselling*. Teori yang digunakan yaitu tentang *indigenous psychology* yang mempelajari perilaku masyarakat pribumi yang unik. Penelitian ini menggunakan metode kualitatif-eksploratif yang dilakukan di Desa Larikrejo dan Karangrowo Kecamatan Undaan Kabupaten Kudus pada tahun 2022. Data dihimpun melalui observasi, wawancara, dan dokumentasi. Analisis data dilakukan dengan mereduksi data, penyajian data, dan verifikasi. Validitas data dilakukan menggunakan triangulasi metode pengumpulan data. Hasil penelitian menjabarkan konsep *indigenous counselling* di masyarakat Samin Kudus, yaitu: (a) *botoh* berperan dalam membimbing *Sedulur Sikep* yang dapat disebut konselor non-profesional; (b) prinsip konseling berupa kesetaraan pemahaman antara *botoh* dengan *sedulur*; (c) komponen hubungan konseling berdasarkan prinsip ajaran leluhur; dan (d) adanya tahapan nilai yang diajarkan oleh *botoh* kepada *Sedulur Sikep*. Dengan adanya proses *indigenous counseling* tersebut, masyarakat adat dapat mengurai permasalahan hidup yang berkaitan dengan fisik, psikologis, sosial, dan spiritual sesuai dengan nilai-nilai yang mereka yakini.

Kata Kunci: Konseling Budaya; Konseling Indigenous; Sedulur Sikep



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INTRODUCTION

This study alludes to indigenous counseling, namely counseling designed by a community in their original area. Indigenous counseling helps individuals deal with the realities of their social-community life based on life principles and practices, beliefs, ways of thinking, and local knowledge of where the individual comes from (Rangka, 2016). This study originates from indigenous psychology which understands individuals according to their environmental context. The application of general counseling theories is not relevant enough to be applied in non-Western societies. Indigenous counseling gave rise to theories, concepts, methods, and social, cultural and historical (Sarwono, 2018). Communities have the ability to resolve conflicts by solving problems. In the context of *Sedulur Samin* who are in Karangrowo and Larikrejo villages, Undaan sub-district, Kudus district, problems can be conveyed to *botoh* or elders or community figures.

Sedulur Samin or *Sedulur Sikep* is a follower of Samin Surosentiko who comes from Blora Central Java in 1840 AD. During its development, its followers were spread across several regions, such as Blora, Pati and Kudus (Rosyid, 2020). They admit that they are of *Adam Timur* religion, which has differences in marriage traditions (Nafis, 2021) which results in negotiations on citizenship identity. The leader of the Samin Kudus community (*botoh*) has a leading role, for example in giving orders to *Sedulur Sikep* in using the regional election voting rights (Lestari et al., 2019). Not only is it a matter of individual adjustment to existing government regulations, based on my observations, *sedulur* come to *botoh* for consultations regarding their life problems.

There are several studies related to indigenous counseling. (Yeh & Wang, 2000) through 470 Asian-American participants (China, Korea, Philippines, and India) found that women generally prefer professional help over men. Korean students overcome their mental health problems by involving religious leaders or engaging in religious activities. In the four ethnic groups, generally tend to use social and family relationships in solving problems. Lau (2000) provides ways to make counseling with Chinese people more effective. A common characteristic in Chinese culture is collectivism, that is, there are harmonious interpersonal relationships within a hierarchical structure. Giving advice on the structure is easy to accept. Even so, it must be done carefully so as not to cause dependence. Another case is with (Thomason, 2012) who provides recommendations to multicultural counselors by reading books and watching films to increase their understanding of indigenous culture. This continues with Beitel's research (Beitel et al., 2020) about the preferences of American society when needing counseling help. They prefer psychotherapy therapists who are relatively similar in attitude, personality, ethnicity, and gender. In indigenous peoples, (Abeshu & Baissa, 2019) researching the people of Oromia, Ethiopia. They have elders as community leaders, and religious and ritual leaders, who are involved in advising the team to teach, guide, reconcile, and conduct counseling in the community. Ægisdóttir et al. (2019) noted that there were changes in the practice of indigenous counseling and modern counseling in four countries, namely Iceland, South Africa, Thailand and Turkey. Icelanders had mystical beliefs before the time of practising psychologists. Then, a behavioral therapy approach and

cognitive behavior is becoming more commonly used in counseling services.

In Indonesia, several articles mention indigenous counseling through traditional values that have been valid for a long time. For example, (Supriyanto et al., 2019) offers the concept of peace guidance and counseling through the value of the characterization of Punokawan who has the character of being wise, trustworthy, honest, open-minded, and brave in facing complex problems. Ratnasari et al., (2018) offers the *gobak sodor* game as a group counseling medium that offers the value of communication skills, patience, honesty, openness, and awareness. In addition, religious values can also be used as a basis for counseling. For example, Islamic boarding schools teach an attitude of balance (*tawazun*) which balances the life of the world and the hereafter (Arifin & Munfaridah, 2018). Counseling using the Koran can also open the client's heart to accept that the Koran is medicine for the heart, cools the mind and creates happiness. Then discuss the counselee's problems, reflect on the message of the Koran, change behavior for the future, and pray (Tamin, 2016). Based on several previous studies, indigenous counseling in each region has its own characteristics in mindset, social construction, beliefs and values. This article describes how the concept of indigenous counseling is carried out by the Samin community in the Kudus district.

Indigenous counseling studies start with indigenous psychology. Indigenous psychology stems from general psychology which is universal (Pe-Pua, 2020). Indigenous psychology theory questions universality by looking at the human context in the social, ethnographic, and cultural fields. The study examines the knowledge, skills, and beliefs that

individuals possess as well as in their family, social, and cultural positions. The presence of Indigenous psychology examines the behavior and thoughts of Indigenous people who do not come from other regions and are specifically designed for a community. Theories, concepts, and methods are developed to suit psychological phenomena (Kim, 2000).

Indigenous psychology is part of cross-cultural psychology. On the other hand, cross-cultural psychology has an extreme position that the roots of symbols and meanings between cultures are unique, making it impossible to make meaningful comparisons between cultures. Uichol Kim provides the concept of indigenous psychology into three contexts, namely cultural psychology, cross-cultural psychology, and indigenous psychology (Kim & Park, 2010). Cultural psychology is an attempt to understand individual psychological functions in the cultural context in which they develop. Cross-cultural psychology can be defined as the study of behaviors and experiences that occur in different cultures, are influenced by culture, and result in changes to existing cultures. Meanwhile, indigenous psychology studies the natural context of a society.

This study emphasizes an in-depth study of the cultural context in which psychological phenomena are embedded in it. According to (Yang, 2000), general psychology to native psychology can be described as a pyramid. General psychology is a broad section with attention to social culture, ethnicity, and religion. On a pyramid, the most specific indigenous psychology is at the bottom and general psychology is at the top. According to Kim, the indigenous psychology approach is used to examine knowledge, skills, beliefs about people, and

study aspects of them in their natural context.

The way for indigenous psychology to become global psychology is more appropriate to use balanced integration rather than using assimilative and accommodative integration. Assimilative integration is important for two reasons. First, modernization, which is a worldwide social phenomenon, over time has made non-Western people acquire many of the psychological characteristics or typical of industrial society. Second, the psychology of the European-American population has been imported by most non-Western societies, and assimilative integration provides an opportunity for Western psychology to become a genuine Western psychology (Kim, 2000).

Indigenization is divided into two parts, namely exogenous indigenization and endogenous indigenization, or it can be called indigenization from without and indigenization from within. Furthermore, indigenous psychology is divided into monocultural indigenous psychology and cross-cultural indigenous psychology. Westernized and Americanized are forms of monocultural indigenous psychology. The design of regional psychological theories should not be oriented towards monocultural indigenous studies only, but it must merge between studies that discuss indigenous psychology through cross-cultural indigenous (Kim, 2000).

Two types of indigenous psychology identified by Enriquez are indigenization from within and indigenization from outside. Indigenization from outside involves psychological theories, concepts, methods, and modifications to fit the local cultural context. In the ethical approach, instead of assuming that certain theories are

universal, the authors modify and adapt psychological theories and integrate them to suit local emic knowledge (Kim et al., 2000).

Indigenization from within broadens the theories, concepts, and methods that originate from local communities as primary sources of knowledge. This indigenization does not extend existing psychological theories, its approach instead advocates a scientific paradigm shift, transformative change, where theories, concepts, and methods are developed from within using a bottom-up approach (Kim et al., 2000).

Indigenous psychology can be thought of as a system of psychological thought and practice that is rooted in certain cultural traditions. It can be defined as a scientific study of human behavior that is original, does not originate from other regions, and is indeed designed for the people of that place. The study of individual behavior and mental processes in cultural contexts relies on the values, concepts, belief systems, methodologies, and other resources derived from the particular cultural tradition being studied. The main goal of the indigenous approach is to build an indigenous psychology for every community with a certain population or different culture. Furthermore, this special knowledge is developed in the study of indigenous psychology which is defined by regional, national, ethnic, linguistic, religious and geographical considerations (Yang, 2000).

An understanding of indigenous psychology is the basis for analyzing indigenous counselling. Guidance and counseling studies have a process of facilitating the development of an individual so that they have functioning in their environment. In the counseling

session, you will be faced with the problem of the counselee's values and the counselor's values that are influential. The role of the counselor is to become a facilitator of choices in overcoming a problem and developing the counselee. Counseling theory comes from personality theory, developmental and learning theory, as well as socio-anthropological-cultural understanding (Gielen et al., 2008). Understanding this socio-cultural background makes the guidance and counseling session a cultural encounter. Counselors have a different role from psychologists, which is to better understand individuals in improving self-evaluation abilities and self-motivation. The guidance process is used to help counselees so they can develop and implement solutions that are adapted to aspects of life (Hikmawati, 2016). The use of psychological theory in the counseling process is useful as a reference for existing values to be applied in counseling sessions (Supriyanto et al., 2019). This article explains how indigenous counseling has unique concepts to Sikep Samin's sedulur, Kudus.

METHODS

This qualitative research uses exploratory methods to obtain comprehensive information. The indigenous method is also applied which includes insiders and outsiders. In this case, I become an insider within the scope of Kudus culture, and an outsider because I am not included as a member of Samin's community. Observations were carried out in the midst of the Samin community in the villages of Larikrejo and Karangrowo, Undaan sub-district, Kudus Regency in 2022. In addition, data collection was also carried out through face-to-face in-depth interviews. Determination of informants

based on credible criteria so as to get the right information as a source of information. The resource persons selected as key informants were a Karangrowo village official who had an attachment to the Samin Kudus community, a Samin Kudus community leader in Larikrejo village called *botoh*, and two followers of Samin Kudus. The questions asked were generally unstructured and open to elicit the views and opinions of the participants (De Munck, 2009). Documentation is also needed in collecting data, such as articles on the internet and writings that discuss these groups. Data analysis was performed using steps from Miles and Hubberman (Creswell, 2009) that is, by preparing data for analyzed, reading the data as a whole, coding all the data, applying the coding process to analyze the data, presenting the data in the form narrative, then interpret or make sense of the data. To ensure the validity of the data, extended observations were conducted with the informants so that they provide information openly. In addition, I also checked the alignment of the data by triangulating data collection techniques between observation, interviews and documentation (Sugiyono, 2013).

RESULTS

The Sedulur Sikep traditional group, also known as the Samin people, is discriminated against as old-fashioned, stupid, and rejects modernization. In fact, they adhere to a value to be innocent (according to the norms of their ancestors), *mligi* (consistent), harmonious, patient, accept life's circumstances, firm-minded, enterprising, and polite. Nevertheless, they are faced with problems that often arise, including children who are discriminated against at school because their religion is not one of the six religions recognized by

the state; marriage registration, and citizenship administration.

We can see Sedulur Samin from their three views; a group that still adheres to values as a whole, a moderate group that is able to adapt to the modern world, and a group that completely abandons tradition. This research focuses on the second group, there is those who maintain the values and beliefs of the East Adam religion while keeping abreast of the times and their rules.

In the villages of Larikrejo and Karangrowo, Kudus Regency, Sedulur Samin formed a group chaired by a *botoh*. The issues that *botoh* consulted were not only regarding schools, marriage, and administration but also how they maintained the values of the Adam Timur religion in all aspects of their lives.

The process of indigenization occurs by melting between local wisdom and external values. The concept of the integration process which is divided into three forms of empirical, theoretical, and assimilative synthesis can be used to view what is happening in the Samin community. The cultural assimilation in question is between local culture and foreign culture but they still maintain their original culture. In empirical form, indigenization focuses on the components, processes, constructions, structures, and patterns that occur in indigenization. Here the author relates it by explaining the components, process, time, and stages in the counseling session for Sedulur Samin. It is this empirical integration that underlies theoretical integration so that it can be summarized as local wisdom. In the process, there is an assimilation room that stores old knowledge and then presents it again in a new form adapted to the current situation. Western cultural assimilation

experienced penetration of local culture. Sedulur Samin, who has strong roots in tradition, undergoes a process of integration with indigenization. If a society is not rooted in its local culture, it will be uprooted and more dominantly westernized. Meanwhile, indigenization occurs with the more dominant culture of the community. The cultural situation here can go global from small things if it is done massively. This is where the process of indigenization begins, cross-cultural relations that blend and then assimilate. For Kim (Kim, 2000), indigenization does not only focus on monocultures, but occurs from the fusion of other cultures. Meanwhile, all people in Indonesia are indigenous, where they have their own culture. Even so, there are many cultures that are unified into *Bhinneka Tunggal Ika*. The people of Samin Kudus community who still adhere to the beliefs and values passed down by their ancestors are one of the many local Indonesian cultures, and have even become a sub-culture for Javanese culture.

On the other hand, the author focuses on how counseling occurs in local communities. According to (Geldard & Geldard, 2011a), people come to counseling places to seek help in solving their problems. They come to a counselor when they feel emotionally disturbed or may be in a problem that cannot be handled by themselves. Here, the author analyzes how the concept of indigenous counseling is carried out by *botoh* with Sedulur Sikep when they find psychological, social, spiritual and physical problems. The following is the concept of indigenous counseling in the villages of Larikrejo and Karangrowo, Undaan sub-district, Kudus district, especially Sedulur Sikep Samin.

DISCUSSION

The Role of Botoh in Indigenous Counseling

Counseling requires a relationship between counselor and counselee. This relationship takes place face to face or through the media. In counseling services, there are basic service strategies in the form of individual counseling, group counseling, and group counseling. Group guidance aims as a preventive action. The topics discussed are general themes and do not touch on individual problems. In contrast to individual counseling and group counseling, this discusses and resolves individual problems or group problems. The counselor's relationship with the counselee should have effective communication. Counselors who have the same cultural background as counsees find it easier to achieve counseling goals. When the counselee feels better than before ([Geldard & Geldard, 2011b](#)).

Indigenous counseling has counselors who are called paraprofessional or non-professional counselors. This is because they do not come from counseling education, but they carry out tasks as counselors. This community counselor minimizes the obstacles that might occur. Cultural barriers are minimized and make communication more effective because of having the same race, background and language. Paraprofessional native counselors have common interests and goals, they can communicate more freely because they are in the same environment ([Ward, 1970](#)).

As with the view of health in general, humans are bio-psycho-socio-spiritual beings. In the view of indigenous counseling also offers healing and has a healthy concept. Indigenous counselors offer a more holistic view by paying attention to spiritual, psychological, social, as well as somatic aspects ([Bedi, 2018](#)).

In the Samin community who live in the villages of Karangrowo and Larikrejo, Undaan sub-district, Kudus district, they have social groups. Budi Santoso, as a figure in the Samin community, provides a place and time for his group members. This was done to strengthen belief, maintain kinship among adherents of the Adam religion, and discuss the problems faced by them, both in individual and social contexts (B. Santoso, personal communication, 28 October 2022).

The task of parents and *botoh* is to communicate good things and convey the values of belief and life that come from the ancestors. Between one community has the same relationship in culture, so that the communication that is created becomes effective. *Botoh* or traditional leaders are also responsible for the continuity of the religion of Adam or the Samin sedulur in the midst of flexible cultural currents so that they do not fade easily. Nonetheless, Budi says that religion is like clothing. Each person has a taste and size of clothes that fit his body. Therefore, religion cannot be forced, because it has its own size (B. Santoso, personal communication, 28 October 2022).

Yang (Yang, 2000) mentions in indigenous psychology that the understanding of individual and community behavior is native behavior that does not originate from other regions and indeed the design is for these indigenous people. In the Samin Kudus indigenous people, advisors come from *botoh* and parents.

In the Sedulur Samin group, paraprofessional counselors are conducted by *botoh* or traditional leaders, namely Budi Santoso. Apart from maintaining the continuity of their ancestral values, Budi also provides counseling to members of his group when they have personal, social and spiritual problems. This makes the counselee, namely *Sedulur Samin* or *Sedulur Sikep*, do it in groups or individually. *Botoh* were advocating for his community when they were discriminated against. Discrimination is in the form of not accepting children to adhere to their beliefs when attending religious studies at school, assisting in the registration of marriage administration because it is outside the six recognized religions, and related to administration in other government agencies. The discrimination experienced by the Sedulur Samin group was collected by *botoh*, then look for solutions to the authorities in obtaining justice for them. Some policies can be granted as a dispensation for their uniqueness, but their aspirations only pile up without any follow-up from government policies. Discrimination is also experienced by them in socializing in society, especially regarding community service in

communities that are related to religion. For example, when participating in the construction of the mosque, the community doubted and did not agree with the opinion proposed by the Sedulur Samin group. Another thing, they also get harassment regarding the law in religion. For example, people liken the Samin people to slaughtering animals with the expression that Samin people when slaughtering chickens just clamped on the door. Whereas, the Samin people admit that they are not careless in slaughtering animals, and have prayers and procedures. However, their prayers are indeed different from Islamic prayers.

Some other discrimination, they are considered as dissidents, do not want to follow the rules, stupid, and other negative things. Nevertheless, according to Budi, this has been raised by other people even since the time of Samin Surosentiko. Samin, who refused to pay taxes to the Dutch, made negative assumptions even among his adherents today.

To the other Sedulur Samin, *botoh* reinforced that they are fighting for equal rights as citizens during their regular meetings. The existence of those who have Adam's religious beliefs, do not want to be forced to embrace the six religions that have been determined by the government.

This is explained in Sukirno's research (Sukirno, 2018), that the guarantee of religious freedom contained in Article 29 paragraph (2) of the 1945 Constitution of the

Republic of Indonesia has discrimination against adherents of religions or local beliefs, especially affecting population document services. Sukirno's research conducted on the Sunda Wiwitan community, the Adam Religion of Sedulur Sikep, the Parmalim religion in Laguboti, shows different treatment between adherents of the official religion and followers of local religions who do not belong to the six religions. Some of the discrimination that was found was that on their KTP only the belief was written according to the decision of the Constitutional Court No. 97/PUU-XIV/2016, difficulty getting a marriage certificate, birth certificates only listed the mother's name because the marriage of her parents had not been registered.

In terms of civil rights, the role of Sedulur Sikep figures in their community is to become a spokesperson for the government, registering marriages when there is a sikepan to be registered at Dukcapil, and proposing the freedom not to attend Islamic religious lessons when the children of Adam Timur's beliefs go to school.

The counselor, where he is the figure of the community group in the Sedulur Sikep/Samin community, has an approach to indigenous clients with sensitivity and openness, namely by being responsible as a role model and giving advice, and this is in line with the counselor's professional duties (Rozikan, 2022).

Cavanagh (Alawiyah et al., 2020) explained that the personal qualities of counselors are characterized by

several characteristics, namely self-knowledge, competence, psychological health, and can be trusted, honesty, warm attitude, active response, patient, holistic awareness both physically and intellectually, spiritual, emotional, social, sexual, and moral. Having self-understanding means that he understands himself well, understands what he is doing, and what problems he has to solve. Competent means that he has useful physical, intellectual, emotional, social and moral qualities. Psychological health, means that counselors are required to have more psychological health than their clients. The hope is that he can help the client so that he can have independent strength for him (B. Santoso, personal communication, 28 October 2022). Therefore, Budi feels responsible for preserving ancestral beliefs and values so that they remain hereditary.

Principles of Indigenous Counseling in the Samin Kudus Community

Indigenous psychology has a system of thought and psychological practice that is rooted in a particular culture. It can be defined as a scientific study of native human behavior that does not come from other areas and is specially designed for the environment of that society.

Communities who follow Samin or Sedulur Sikep have a way of life in culture. They have values and principles that are held and passed on to their children for generations. Therefore, the Western counseling approach has limitations in understanding individuals in the

local cultural context. This delivery method can be called a psychoeducational group, namely a counseling and learning group because it emphasizes educational methods to convey information and develop their skills. In implementing this, it is necessary to have local values and principles, which are not shared by the western counseling approach (Mulawarman, 2021).

They have their own way of managing the conflict that exists within the individual. It is obtained from the storytelling or story telling from the ancestors to their descendants. The original principles for themselves in the perspective of indigenous counseling are as follows:

a. Adjust to the problem

The problems Sedulur Samin often encounter are health, asking for advice on work, advice on agriculture, as well as problems of individual, social, or spiritual. In the counseling studies, qualified counselors will try to be sincere, empathetic, non-judgmental, show concern, be collaborative with counselees, and demonstrate skills in carrying out counseling. This relationship must be based on trust, respect, empathy, acceptance, security, sincerity, honesty, and competence (Geldard & Geldard, 2011b).

b. Adjust to age

Advice is given according to age or stage of life. There are children, youth, and adults or who are married. The first stage, namely *Adam Timur*. This is conveyed by parents to their children in introducing their religious beliefs. The

second stage, namely *Adam Brai*. This stage is aimed at teenagers until they do *sikepan* or marriage. The contents of the advice given are about how to survive in the world, earn good income, and do well to others. The third stage, namely *Sikep Kukuh Wali Adam*, is the final stage aimed at people who have carried out *sikepan* or marriage. At this stage, they get related advice about the small universe (microcosm) and the great universe (macrocosm).

c. Provide advocacy to the government

Building good relations with the authorities, namely providing advocacy for relatives who have difficulties in managing as Indonesian citizens. This is related to the registration of marriages, asking for freedom of religious education in schools, as well as the registration of children so that they are not called children outside of marriage, because their marriages use custom.

Indigenous Counseling Components

Counseling activities have a component, namely the relationship between the counselor and the counselee. In the Samin community this component is called *Botoh-Sedulur*.

In conjunction with the indigenous theory of social interaction, Yang (Pe-Pua, 2020) divide it into three bonds. Affective bonding occurs when there is a permanent long-term relationship, which can be in the

form of family relationships, close friends or groups that make them comfortable. This bond is characterized by warmth, security, and strength of attachment. Mixed bonds occur more lightly, such as with teachers, neighbours, classmates, and they are relatively short. Instrumental ties are functional, have temporary, universal, and impersonal relationships.

Looking at these relationship, for the Samin people affective bonds are family ties between parents and their offspring and husband and wife. The mixed level is between Sedulur Sikep and his fellow adherents and botoh as native teachers and counselors. Meanwhile, they also have instrumental relationship, namely with other people outside the adherents of their faith. In this bond what is sought is the similarity of the teachings.

Implementation schedule

The time that was carried out in conducting the Samin Kudus sedulur gathering session was on Saturday night. This is carried out routinely as an effort to nurture the teachings. The discussion discussed was regarding the strengthening of the teachings of the Adam Religion, as well as sharing various problems. Because, life is not just innocent and only ourself but also have to socialize.

Stages of Samin's Teachings as Indigenous Counseling

The stages that botoh conveyed to Sikep's adherent have three parts. The three sections are *Adam Timur*, *Adam Brai*, and *Sikep Kukuh Wali Adam*.

The first stage, namely *Adam Timur*. This is conveyed by parents to their children in introducing their

religious beliefs. The second stage, namely *Adam Brai*. This stage is aimed at teenagers until they do *sikepan* or marriage. The contents of the advice given are about how to survive in the world, earn good income, and do well to others. The third stage, namely *Sikep Kukuh Wali Adam*, is the final stage aimed at people who have carried out *sikepan* or marriage. At this stage, they get related advice about the small universe and the great universe.

These three stages are the original methods obtained from ancestors for generations using oral traditions. The existence of customary nobility that explains indigenous peoples regarding concepts, theories, methods, and natural elements that can only be seen through the context. It includes ecological, economic, social, cultural and historical contexts. This indigenous cultural perspective is important so that it can frame understanding in its own society (Pe-Pua, 2020). This stage became the original for counseling theories or native psychology. It is obtained from the circle of society and then used for the community itself.

Indigenous Counseling Process in the Samin Kudus Community

The process is carried out as a procedure for conducting counseling to people who adhere to the teachings of Samin. Some of the problems that often occur are regarding health, decision making, asking for advice about work, and regarding agriculture and issues of faith or spirituality.

In the process, *botoh* (as a counselor) provided *Sedulur* (as a counselee) with a comfortable seat. *Sedulur* told what became a concern.

Botoh listens without interrupting the conversation until a counselee asks for an opinion.

The counseling technique used is to provide reasoning and choices to the counselee. This reasoning provides a broader picture. In counseling techniques, (Geldard & Geldard, 2011b) call it a reframing or reframing for the counselee. The goal is that the counselee has a different view of the problems it faces.

Next, the native counselor gave questions related to religious teachings in general. For example, for counselees who come later to tell about dreams in their sleep. He asked about hunch and the meaning of the dream. Indigenous counselors ask for options of thought for clients and give advice that life in this world will be temporary and there is another life after death. This is what invites native counselors to counselees to increase their surrender to their problems.

In other cases, the counselor immediately gives advice according to the instructions that come from *Yai* (God). The native counselor chosen by his group has conditions, namely understanding and deepening the teachings of Adam's religion, and being able to be wise in conveying his views to *Sedulur*.

Indigenous and Exogenous in the Samin Kudus Community

Indigenous counseling strategies can be carried out through indigenization from within and from outside. Exogenous indigenization can be seen from involving psychological theory, concepts, methods, and modifications that can be applied to

the Samin culture. For example, with pure beliefs and values, they do not want to register themselves on identity cards, do not want to register marriages and birth certificates, also do not send their children to school, and work-related matters. This stereotype is lost in the general public because there is indigenization from the outside. Exogenous what happens is the understanding that they have rights and obligations as Indonesian citizens.

From the delivery of *botoh* at the meetings held by them, the Samin people began to open themselves up to having an identity and following the rules of the government. The thing that is usually they don't record their marriage in certificate or don't send their children to schools in general; most adherents have a more moderate outlook. So they don't just act themselves, but take part in forming groups (*srawung*) and discussing citizenship.

In indigenous counseling studies, there is exogenous indigenization, which is a concept that originates from outside the region or indigenous cultural community but is intended for people who are in indigenous cultures (Faturachman et al., 2017). This becomes related to concepts from outside that enter into the culture.

Apart from being exogenous, indigenization is also internal. Namely originating from the indigenous cultural area, designed by the indigenous cultural community, and applied to the indigenous cultural area itself. So that it becomes a theory, concept, method and counselling strategy that purely comes from them.

Indigenous peoples have their own uniqueness in forming the concept of consultation or counseling, both in terms of biological, psychological, social and spiritual issues. *Sedulur Samin* Kudus has done it. This is done in the Oromia community where they carry out counseling with traditional elders to teach, guide, and reconcile (Abeshu & Baissa, 2019). As expressed by Lau (Lau, 2000), providing counseling with the same background between the counselor and the counselee will accept the advice from the counselor. This is due to the similarity of shared values.

The description of this concept is based on an indigenous cross-cultural approach. If using indigenous monocultural what is done is research work in the formation of concepts in the community itself. Meanwhile, the authors conducted this research by bringing a completely different cultural background. Some cultural products are indeed the same, such as in the use of language, the nature and character of the Samin people. On the other hand, in terms of religious rituals and beliefs, as well as secret values, I use cross-cultural indigenous in carrying out a research approach. The use of Cross-Cultural Indigenous has an ethnocentrism bias which I am aware of as much as possible so that I can understand the knowledge conveyed by indigenous people.

CONCLUSIONS

Adherents of the Adam religion known as *Sedulur Sikep* or *Sedulur Samin* have ancestral beliefs with the values of the beliefs they adhere to. They perform the rituals of Adam's belief, have unique values that come from their ancestors for

generations, and have a resistant attitude to the onslaught of discrimination. The *Sedulur Sikep* group in this indigenous counseling study, it shows the function of *botoh* or elder figures as native paraprofessional counselors. There are spiritual and social values that become the basis for them to solve problems. The *botoh* has a responsibility to preserve the beliefs and values it adheres to, and seeks advocacy when there is discrimination from outsiders, for example in registering marriages, recording birth certificates, and studying religion at schools. When conducting indigenous counseling, there are stages of material given to *Sedulur Sikep*, namely *Adam Timur*, *Adam Brai*, and *Adam Tunggu*. Counselee's problem-solving strategies are adapted to the problems as well.

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