

INTEGRATING LOCAL WISDOM INTO SCHOOL COUNSELING SERVICES: A PEDAGOGICAL APPROACH TO STUDENTS' SOCIAL DEVELOPMENT

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Abstract : This study aims to describe the integration of local wisdom in the management of social counseling services at Madrasah Aliyah in Banjarmasin City and analyze its contribution to the formation of students' social behavior. The study used a qualitative approach with a case study method through in-depth interviews, participatory observation, and documentation. The results showed that local values such as *manuntung* (never give up spirit), *sasanggan* (mutual cooperation), and *basopan* (politeness) were systematically integrated in the planning, implementation, and evaluation stages of counseling services. Counselors developed a narrative approach based on local values so that the counseling process became more contextual, close to students' cultural experiences, and more easily internalized in everyday life. This integration resulted in increased positive social behaviors in students, such as responsibility, empathy, social awareness, and the ability to work together. This study contributes to expanding the study of local culture-based counseling service management by demonstrating that local wisdom functions not only as a complement to moral values, but also as an effective pedagogical and counseling strategy to strengthen student character formation in the madrasah environment.

Keywords : Local Wisdom; Social Development; Counseling Management; Social Behavior.

Abstrak : Penelitian ini bertujuan untuk mendeskripsikan integrasi kearifan lokal dalam manajemen layanan konseling sosial di Madrasah Aliyah Kota Banjarmasin serta menganalisis kontribusinya terhadap pembentukan perilaku sosial siswa. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Hasil penelitian menunjukkan bahwa nilai-nilai lokal seperti *manuntung* (semangat pantang menyerah), *sasanggan* (gotong royong), dan *basopan* (sopan santun) diintegrasikan secara sistematis dalam tahap perencanaan, pelaksanaan, hingga evaluasi layanan konseling. Konselor mengembangkan pendekatan naratif berbasis nilai lokal sehingga proses konseling menjadi lebih kontekstual, dekat dengan pengalaman budaya siswa, dan lebih mudah diinternalisasi dalam kehidupan sehari-hari. Integrasi tersebut berdampak pada meningkatnya perilaku sosial positif siswa, seperti tanggung jawab, empati, kepedulian sosial, dan kemampuan bekerja sama. Penelitian ini berkontribusi dalam memperluas kajian manajemen layanan konseling berbasis budaya lokal dengan menunjukkan bahwa kearifan lokal tidak hanya berfungsi sebagai pelengkap nilai moral, tetapi juga sebagai strategi pedagogis dan konseling yang efektif untuk memperkuat pembentukan karakter siswa di lingkungan madrasah.

Kata Kunci : Kearifan Lokal; Pengembangan Sosial; Manajemen Konseling; Perilaku Sosial.

INTRODUCTION

Guidance and counseling services play a strategic role in supporting students' personal, social, academic, and career development within educational institutions. In the school context, counseling services are not only directed at resolving students' problems, but also at facilitating self-development, strengthening social competence, and helping students adapt to changing social environments (Hadi, 2023). Among various counseling domains, social counseling services have become increasingly important due to the growing complexity of adolescents' social interactions in contemporary society. Social counseling assists students in understanding social norms, developing healthy interpersonal relationships, and responding constructively to social conflicts and pressures (Tuasikal, Madina, Pautina, & Korompot, 2021). Therefore, counseling services are expected to function not merely as reactive interventions, but also as preventive and developmental efforts that shape students' social character and emotional maturity.

However, the implementation of counseling services in schools often relies on formal and universal approaches that are less connected to students' socio-cultural backgrounds. Many counseling practices still emphasize administrative and procedural aspects while paying limited attention to the cultural context in which students live and interact (Rakhmawati, 2016; Maimunah, 2025). As a result, counseling messages may feel distant from students' daily experiences, reducing their emotional engagement and the effectiveness of counseling interventions. In multicultural societies such as Indonesia, students' social behaviors are strongly influenced by local traditions, community norms, and cultural values inherited across generations. This condition highlights the importance of developing culturally responsive counseling services that are able to integrate local cultural values into counseling management and practice.

Local wisdom represents collective knowledge, ethical principles, and social values that guide community life and are continuously preserved through cultural transmission (Wahyu, 2021). Previous studies have shown that local wisdom can strengthen character education, social awareness, and moral development in educational settings (Sari et al., 2023; Sakti et al., 2024). Integrating local wisdom into counseling services enables counselors to deliver guidance materials through culturally familiar narratives, symbols, and communication patterns that are more easily understood and internalized by students. Such an approach not only enhances students' acceptance of counseling messages, but also reinforces their cultural identity and sense of belonging within their social environment. In this regard, local wisdom should not merely be viewed as a cultural complement, but as a pedagogical and counseling resource capable of creating more contextual, meaningful, and humanistic counseling services.

The relevance of this approach becomes more significant in the context of Banjarmasin City, South Kalimantan, where Banjar cultural values remain deeply embedded in community life. Values such as *manuntung* (persistence and striving for the best outcomes), *sasanggan* (mutual cooperation), and *basopan* (courtesy and respectful behavior) contain moral and social principles that are closely related to students' social development (Baginda, 2018; Normalasarie, 2025). In the context of Madrasah Aliyah, which emphasizes religious values and character formation, these local values have the potential to become an integral foundation for social counseling services. The integration of Banjar local wisdom into counseling management may encourage students to develop stronger empathy, responsibility, cooperation, and social resilience while maintaining their cultural identity amid social change.

Although studies on local wisdom and character education have been widely conducted, research specifically examining the integration of local wisdom in the management of social counseling services remains limited. Existing studies generally focus on learning processes, cultural preservation, or character education programs, while the managerial dimensions of counseling services—including planning, implementation, and evaluation based on local cultural values—have received little scholarly attention. Furthermore, few studies have explored how local wisdom functions not only as counseling content, but also as a strategic framework for developing culturally responsive counseling management in madrasah settings. Therefore, this study offers novelty by examining the integration of Banjar local wisdom into the management of social counseling services in Madrasah Aliyah in Banjarmasin City. This research contributes theoretically to the development of culturally responsive counseling management and contributes practically by offering a contextual model of counseling services that aligns with students' cultural realities and social needs. Accordingly, this study aims to analyze how Banjar local wisdom is integrated into the planning, implementation, and evaluation of social counseling service management and to explore its implications for students' social behavior development in Madrasah Aliyah.

METHOD

This study uses a qualitative method with a case study approach. According to Creswell, the case study approach in qualitative research aims to explore a particular phenomenon in its context in detail, by utilizing various data sources, such as interviews, observations, and supporting documents (Creswell, 2018). This approach was chosen because it is suitable for exploring in depth the process of integrating local wisdom in the management of social counseling services that takes place at Madrasah Aliyah Banjarmasin City. The focus of the research is directed at a comprehensive understanding of local values

applied in counseling services, as well as how the management of these services is carried out in the cultural context of the Banjar community.

Data collection techniques are carried out through observation, interviews and literature studies. Data collection was carried out through in-depth interviews, observations, and documentation studies. In-depth interviews were conducted to obtain direct information from the informants about the form, strategies, and obstacles in integrating the value of local wisdom into counseling services. Observations were made to see firsthand the practice of social counseling services in madrasas, as well as interactions that show the application of local values.

The data analysis technique is carried out through three main stages, namely data reduction, data presentation, and conclusion drawing (Miles, Huberman, Rohidi, & Mulyarto, 1992). At the data reduction stage, the information obtained from interviews and literature studies is selected, simplified, and focused according to the needs of the research. Furthermore, the summarized data is presented in the form of a narrative or table to facilitate interpretation and analysis. The final stage is the drawing of conclusions, where important findings are analyzed in depth to answer the formulation of the research problem. This process is carried out iteratively to ensure the validity and consistency of the research results.

RESULT AND DISCUSSION

1. Results

a) Forms of Local Wisdom Integrated in Social Counseling Services

The findings reveal that the integration of local wisdom into social counseling services in Madrasah Aliyah in Banjarmasin is not merely symbolic, but has become an integral part of counseling practices and service management. Local cultural values are consistently embedded in counseling narratives, guidance materials, and interaction patterns between counselors and students. Values such as *manuntung* (persistence and resilience), *basopan* (courtesy and respectful behavior), and *sasanggan* (mutual cooperation) are used as contextual moral frameworks to help students understand social responsibilities and respond positively to personal and interpersonal challenges. The integration of these values allows counseling services to become more culturally responsive because students perceive the counseling messages as closely related to their daily social realities and family upbringing.

The findings also indicate that local wisdom functions not only as counseling content, but also as a pedagogical strategy that strengthens students' emotional engagement during counseling sessions. Counselors frequently use narrative approaches by connecting counseling topics with local stories, family experiences, and

Banjar cultural philosophy. This approach creates a more humanistic counseling atmosphere where students feel emotionally connected to the values being discussed. Observations during group guidance activities further showed that students actively participated in discussions when counseling materials were linked to familiar cultural concepts such as *bubuhan* (close friendship and social solidarity). Students were able to reflect on these values in relation to bullying prevention, respect for peers, and maintaining harmonious social relationships.

In addition, the integration of local wisdom appears to strengthen students' cultural identity while simultaneously encouraging positive social behavior. Students demonstrated a strong understanding of cultural values because these principles had already been introduced within family and community environments. Consequently, counseling services became more effective in fostering empathy, responsibility, respect, and cooperation. This finding suggests that culturally integrated counseling services can bridge the gap between formal school guidance programs and students' lived cultural experiences, making counseling interventions more meaningful and sustainable.

Table 1: Interview Findings on the Forms of Local Wisdom Integrated in Social Counseling Services

Informant	Main Findings	Interview Excerpt
Counselor F	The value of <i>manuntung</i> is integrated through narrative counseling approaches to encourage resilience and persistence among students.	"If I immediately use the word 'manuntung', students usually connect immediately. They know what it means. So, I direct them to see problems as part of the struggle process, not obstacles in life."
Principal S	The principle of <i>basopan</i> is consistently instilled through moral guidance programs based on Banjar culture.	"We have a weekly moral guidance program; the content is taken from Banjar culture. Children understand faster if it is explained in a way that is close to their daily lives."
Student R	Students perceive local wisdom values as naturally connected to family and community teachings.	"If we are told about <i>manuntung</i> or don't embarrass the family, it is immediately felt. It's not just from teachers, but also from parents at home."

Table 1 shows that the integration of local wisdom in social counseling services is carried out through culturally grounded communication and interaction patterns that make counseling messages more meaningful and emotionally accepted by students. The findings indicate that local cultural values are not only used as

supporting materials, but also function as a medium for strengthening students' social awareness, emotional resilience, and cultural identity. The data reveal several dominant forms of local wisdom integrated into counseling services that contribute to students' social character development. The data in table 1 shows the following findings:

First, the integration of *manuntung* as a value of resilience and persistence. The findings show that counselors use the concept of *manuntung* to encourage students to perceive problems as part of a life process that must be faced with perseverance rather than avoidance. Through narrative counseling approaches, students are invited to connect counseling messages with stories of local figures and family experiences that are culturally familiar to them. This process creates emotional closeness between students and counseling materials because the values conveyed are rooted in their social realities. In this context, *manuntung* functions not only as a cultural philosophy, but also as a psychological reinforcement that develops students' self-confidence, emotional endurance, and problem-solving attitudes.

Second, the integration of *basopan* in fostering respectful social behavior. The data demonstrate that politeness and respect are consistently emphasized in counseling and moral guidance activities to address behavioral issues such as disrespect toward teachers, peer conflict, and aggressive tendencies. Counselors and school leaders position *basopan* as an essential social ethic that guides students' interactions within the school environment. Because these values are closely connected to students' daily experiences in family and community life, students tend to understand and accept counseling messages more easily. This finding suggests that local wisdom strengthens the effectiveness of counseling communication by using culturally familiar moral frameworks that students already recognize and practice in their social environment.

Third, the strengthening of social solidarity through the concept of *bubuhan*. Observational findings indicate that counselors integrate Banjar social values into discussions on friendship, bullying prevention, and peer relationships. Students are encouraged to maintain harmonious relationships by respecting others, avoiding harmful behavior, and preserving social harmony within their peer groups. This process promotes empathy, mutual respect, and collective responsibility among students. Moreover, the active participation of students during counseling sessions demonstrates that local cultural concepts provide a relevant social language that helps students reflect on their own behavior and interpersonal relationships more critically and meaningfully.

Fourth, the reinforcement of cultural identity through counseling services. The findings show that students perceive local wisdom values not as external moral instructions, but as principles that are already embedded in their family and community upbringing. This familiarity creates stronger emotional acceptance of counseling messages and increases students' sense of belonging to their cultural identity. Counseling services therefore function not only as behavioral interventions but also as spaces for cultural affirmation, where students learn to connect social behavior with the moral values inherited from their local culture. This demonstrates that integrating local wisdom into counseling services contributes simultaneously to character formation and cultural continuity among students.

Thus, these findings suggest that the integration of local wisdom in social counseling services creates a more contextual, culturally responsive, and emotionally meaningful counseling process. Local values such as *manuntung*, *basopan*, and *bubuhan* serve not merely as cultural ornaments, but as pedagogical and counseling instruments that strengthen students' social behavior, emotional resilience, and cultural identity in the madrasah environment.

b) Strategies and Practices of Integrating Local Wisdom in Counseling Service Management

The integration of local wisdom in the management of social counseling services at Madrasah Aliyah in Banjarmasin City is carried out through systematic and culturally responsive management practices. The process does not merely involve the insertion of cultural terminology into counseling activities, but reflects structured efforts to align counseling management with students' socio-cultural realities. The integration process begins from the planning stage, continues through implementation, and is reinforced through evaluation mechanisms that emphasize behavioral transformation based on Banjar cultural values. Research findings indicate that local wisdom serves not only as counseling material, but also as a managerial framework that guides counselors in designing, delivering, and assessing counseling services more contextually and meaningfully.

At the planning stage, counselors integrate values such as *manuntung* (persistence), *sasanggan* (mutual cooperation), and *basopan* (courtesy) into annual and weekly counseling programs. Counseling themes are adapted to local social values so that students can more easily relate counseling topics to their daily experiences. For instance, social guidance concerning conflict resolution among peers is connected with the principle of *sasanggan*, emphasizing cooperation and collective problem-solving. Counselors also involve religious teachers and local community leaders in identifying cultural values that remain relevant to students' contemporary social

conditions. This demonstrates that counseling planning is conducted collaboratively and contextually rather than relying solely on standardized administrative programs. The following interview and observation findings illustrate the strategies and practices used in integrating local wisdom into counseling service management.

Table 2: Strategies and Practices of Integrating Local Wisdom in Counseling Service Management

Interview / Observation Data	Description	Code
Counselor N: <i>"I don't want to just copy the program from the book. There must be adjustments to Banjar's cultural values so that children feel close."</i>	Adaptation of counseling programs based on local cultural values	Contextual Planning
Counselor N: <i>"In guidance on responsibility, I always associate it with manuntung, because it is a philosophy known to the Banjar people."</i>	Integration of Banjar philosophy into counseling themes and materials	Cultural Value Integration
Observation shows counselors integrating themes such as <i>sasanggan</i> and <i>basopan</i> into social guidance materials related to conflict resolution and social interaction.	Use of local wisdom as the foundation of counseling topics	Value-Based Guidance
Observation shows counselors using Banjar folklore and reflective storytelling during group counseling activities.	Narrative and cultural approaches in counseling implementation	Narrative Counseling
Students actively expressed opinions and related folklore stories to their own personal experiences during counseling sessions.	Student engagement through culturally familiar learning experiences	Reflective Participation
Principal H: <i>"We encourage BK teachers to not only provide solutions to student problems, but also instill Banjar cultural values."</i>	School policy supporting culturally responsive counseling services	Cultural Reinforcement
Principal H: <i>"We evaluate the BK program from the extent to which children can show changes in behavior according to local values."</i>	Evaluation based on behavioral indicators reflecting local wisdom	

Table 2 shows that the integration of local wisdom in counseling service management is implemented through structured managerial and pedagogical practices designed to create culturally meaningful counseling experiences. These findings point to several important strategies and practices that contribute to the effectiveness of counseling services in the madrasah environment. The data in table 2 shows the following findings:

First, contextual planning. The data show that counselors do not simply adopt standardized counseling programs, but actively adapt service planning to students' cultural backgrounds. This adaptation process involves identifying local values that are familiar to students and embedding them into counseling themes and objectives. Through this strategy, counseling programs become more relevant to students' social realities and easier for them to understand. Contextual planning also demonstrates that culturally responsive counseling requires flexibility and sensitivity to local community values rather than relying solely on universal counseling frameworks.

Second, cultural value integration. Findings indicate that values such as *manuntung*, *sasanggan*, and *basopan* are integrated directly into counseling materials and guidance topics. These values function not only as moral references but also as conceptual tools for discussing responsibility, cooperation, and respectful social interaction. By connecting counseling themes with local philosophies, counselors create stronger emotional and cognitive connections between students and counseling messages. This process helps students interpret counseling content through familiar cultural meanings, thereby strengthening internalization and behavioral reflection.

Third, narrative counseling. The use of storytelling, folklore, and reflective dialogue represents a dominant strategy in implementing counseling services. Research observations show that students become more engaged when counselors deliver moral messages through stories rooted in Banjar culture. Narrative approaches encourage students to connect abstract counseling concepts with concrete social experiences from their own lives. This demonstrates that culturally grounded narratives function as an effective pedagogical medium for developing students' emotional understanding, empathy, and social awareness.

Fourth, reflective participation. The findings reveal that students actively participate in counseling discussions when counseling activities are linked to culturally familiar experiences. Students not only listen to counseling messages, but also reflect on their own behaviors and relate them to local values discussed during sessions. This reflective process encourages deeper self-awareness and allows students to reconstruct their understanding of social relationships and responsibilities. Such participation indicates that culturally integrated counseling creates more dialogic and student-centered learning experiences.

Fifth, behavioral evaluation. The evaluation of counseling services is not limited to administrative completion or problem resolution, but also focuses on observable behavioral changes reflecting Banjar cultural values. Indicators such as empathy, respect for peers, politeness, and cooperation become measures of counseling success. This demonstrates that local wisdom functions as an evaluative

framework that guides counselors in assessing students' character development holistically. Counseling services therefore become not only corrective interventions, but also continuous cultural and moral development processes.

Thus, these findings suggest that the integration of local wisdom into counseling service management creates a culturally responsive counseling system that aligns counseling practices with students' lived experiences and social identities. The systematic integration of Banjar cultural values into planning, implementation, and evaluation processes strengthens counseling effectiveness while simultaneously reinforcing students' social character and cultural identity within the madrasah environment.

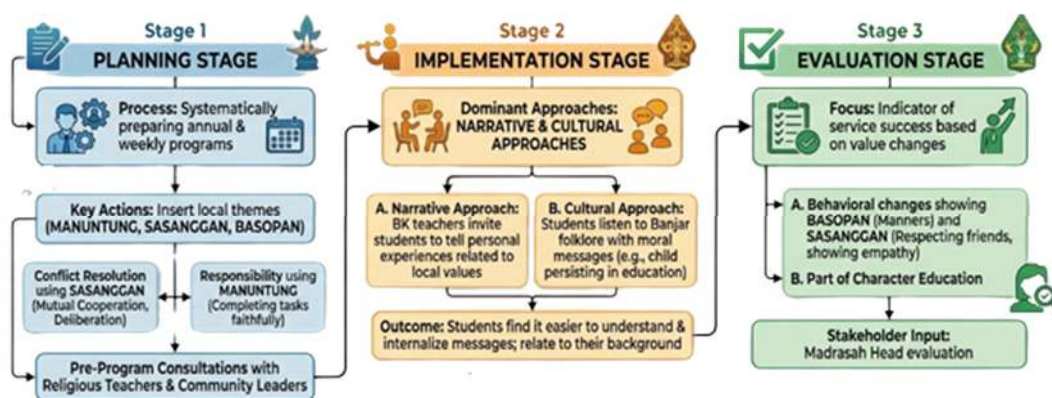


Figure 1. Flow Chart Strategies and Practices of Integrating Local Wisdom in Counseling Service Management

The integration of local Banjar wisdom into counseling services at Madrasah Aliyah Banjarmasin is a systematic process that aligns modern psychological support with traditional cultural pillars. It begins at the Planning Stage, where counselors consult with community leaders to embed philosophies like *Manuntung* (determination), *Sasanggan* (mutual cooperation), and *Basopan* (manners) into the core curriculum. This transitions into the Implementation Stage, utilizing narrative and cultural approaches, such as folklore storytelling and personal reflection to make abstract moral messages relatable to the students' daily lives. Finally, the Evaluation Stage measures success not just through problem resolution, but through observable behavioral changes in students that reflect these ancestral values, ensuring that character education remains deeply rooted in the local identity.

c) The Impact of Local Wisdom Integration on Students' Social Behavior

The integration of local wisdom into social counseling services at Madrasah Aliyah in Banjarmasin City demonstrates significant impacts on the development of students' social behavior. The findings indicate that counseling services grounded in

Banjar cultural values not only assist students in resolving personal and social problems, but also contribute to the strengthening of social character and moral awareness. Values such as *manuntung* (persistence), *sasanggan* (mutual cooperation), and *basopan* (courtesy and politeness) are integrated into counseling interactions and become behavioral references that students apply in their daily social lives. Research observations and interviews reveal noticeable changes in students' responsibility, empathy, cooperation, communication patterns, and social sensitivity after participating in culturally integrated counseling programs.

The findings further show that local wisdom creates counseling experiences that are emotionally meaningful and socially relevant to students. Because the values discussed in counseling sessions are closely connected to students' family upbringing and community traditions, students tend to internalize counseling messages more naturally. Counselors use narrative approaches, reflective discussions, and examples from everyday social life to help students connect moral values with real social situations. As a result, behavioral changes emerge not through coercive discipline, but through students' growing awareness of the cultural and moral significance of their actions. The following interview and observation findings illustrate the impact of local wisdom integration on students' social behavior. The data in table 3 shows the following findings:

Table 3. The Impact of Local Wisdom Integration on Students' Social Behavior

Interview / Observation Data	Description	Code
Observation shows that students who were previously passive began to actively participate in group discussions after counseling sessions discussing <i>sasanggan</i> .	Increased student participation and cooperation through local wisdom-based counseling	Social Participation
Student: "The stories and examples from the BK teacher made me realize the importance of helping each other and not being selfish."	Development of social awareness through culturally familiar narratives	Social Awareness
Teacher M: "There are children who used to complain about the state of their family. But after discussing <i>manuntung</i> , he said he needed to rise and never give up."	Strengthening of resilience and personal motivation through the value of <i>manuntung</i>	Resilience Development

Homeroom Teacher T: <i>"The children became more polite, even starting to ask for permission when they talked."</i>	Improvement of students' manners and respectful communication	Politeness Formation
Homeroom Teacher T: <i>"They are starting to realize that basopan is part of their identity."</i>	Internalization of cultural identity through counseling services	Cultural Identity
Observation shows students cooperating more easily during social practice activities outside the classroom.	Increased solidarity and teamwork among students	Social Solidarity
Teacher S: <i>"Previously, it was difficult for them to work in groups. But now they can share tasks with each other."</i>	Growth of collaborative attitudes after counseling sessions discussing <i>sasanggan</i>	Cooperative Behavior
Teacher S: <i>"They even use the term 'let's sasanggan, don't embarrass us Banjar."</i>	Use of local wisdom as a social and behavioral reference among students	Value Internalization

Table 3 shows that the integration of local wisdom into counseling services contributes significantly to the development of positive social behavior among students. The findings point to several forms of behavioral transformation that emerge through culturally responsive counseling practices.

First, social participation. The data indicate that students who were previously passive or reluctant to engage in social interaction became more active during group discussions and collaborative activities. Counseling sessions that emphasized the value of *sasanggan* encouraged students to recognize the importance of mutual support and collective responsibility. This process helped students become more open in expressing opinions, participating in group work, and interacting positively with peers. The findings suggest that local wisdom-based counseling creates a more inclusive social environment where students feel emotionally connected and socially accepted.

Second, social awareness. The findings reveal that students developed greater sensitivity toward the needs and feelings of others after participating in counseling sessions using culturally familiar narratives and real-life examples. Students began to understand that social relationships require empathy, cooperation, and consideration of others' perspectives. The use of local stories and moral reflections helped students connect counseling messages with their daily experiences, making social values easier to internalize. This demonstrates that culturally grounded counseling approaches are

effective in fostering students' reflective and empathetic understanding of social interactions.

Third, resilience development. The integration of the value of *manuntung* appears to strengthen students' emotional resilience and motivation in facing personal and family-related challenges. Students who previously demonstrated pessimistic attitudes or frequently complained about their circumstances began to show greater determination and optimism after counseling sessions discussing perseverance and struggle. This finding indicates that local wisdom functions as a psychological reinforcement that encourages students to reinterpret difficulties as part of personal growth rather than as barriers to success. Through culturally meaningful messages, students develop stronger self-confidence and persistence in dealing with life problems.

Fourth, politeness formation. The data show significant improvements in students' manners and communication behavior after counseling services integrated the principle of *basopan*. Students became more respectful in interacting with teachers and peers, demonstrated better communication etiquette, and showed greater awareness of appropriate social behavior. Importantly, these behavioral changes were not solely driven by school regulations, but emerged from students' growing realization that politeness is part of their cultural identity. This suggests that local wisdom strengthens moral behavior because students perceive these values as personally and culturally meaningful.

Fifth, social solidarity and cooperative behavior. The findings demonstrate that students became more capable of working collaboratively and sharing responsibilities during group and social practice activities. Counseling sessions discussing *sasanggan* encouraged students to value togetherness and collective success rather than individual dominance. Students even began using local cultural expressions as motivational language in their daily interactions, indicating that these values had become embedded in their social communication patterns. This reflects the successful internalization of local wisdom into students' everyday social practices and peer relationships.

Thus, these findings suggest that the integration of local wisdom into social counseling services functions as an effective cultural and pedagogical strategy for shaping students' social behavior. Values such as *manuntung*, *sasanggan*, and *basopan* not only strengthen students' moral and cultural identities, but also encourage the development of empathy, cooperation, resilience, and respectful social interaction within the madrasah environment.

2. Discussion

This study found that the integration of Banjar local wisdom into social counseling services at Madrasah Aliyah in Banjarmasin City contributes significantly to the development of students' social behavior, emotional resilience, and cultural identity. Values such as *manuntung* (perseverance), *sasanggan* (mutual cooperation), and *basopan* (courtesy) were systematically integrated into counseling management through planning, implementation, and evaluation processes (Fatimah & Marini, 2022). Counselors used narrative and culturally grounded approaches by incorporating Banjar folklore, local expressions, and students' family experiences into counseling sessions (Mulyaningsih, 2022). The findings further revealed positive behavioral changes among students, including increased responsibility, empathy, cooperation, politeness, and confidence in facing personal and social challenges (Amsari et al., 2024). Students became more engaged in counseling activities because the counseling messages were closely connected to their socio-cultural realities and daily experiences.

The findings indicate that culturally integrated counseling services create stronger emotional engagement and deeper internalization of counseling messages among students (Kucuksuleymanoglu, 2024). When counseling materials are linked to values that students already recognize from their family and community environments, students perceive counseling not as an external intervention but as a continuation of their lived cultural experiences (Carbonilla et al., 2024). This condition strengthens students' willingness to reflect on their behavior and adopt positive social attitudes more naturally (Westcott & Grimes, 2023). The value of *manuntung*, for example, functions not merely as motivational advice but as a culturally embedded framework that encourages students to reinterpret problems as opportunities for growth and perseverance (Susiati, Masniati, Iye, & Buton, 2020). Likewise, the values of *sasanggan* and *basopan* shape students' understanding of cooperation, empathy, and respectful interaction within school environments.

The narrative approach used in counseling sessions also appears to play an important role in facilitating meaning-making processes among students. Stories derived from Banjar folklore and local life experiences allow students to emotionally connect with counseling content because the narratives reflect familiar social realities (Cholid, 2019). Through reflective dialogue and storytelling, students become active participants in interpreting moral values rather than passive recipients of advice (Fadhilah, Hermansah, & Ayurachmawati, 2022). This process encourages emotional reflection, self-awareness, and behavioral reconstruction, making counseling experiences more meaningful and transformative.

The findings support Albert Bandura's Albert Bandura Social Learning Theory, which emphasizes that behavior develops through observation, imitation, and reinforcement within social environments (Prihastari & Widyaningrum, 2020). In this study, counselors functioned as cultural mediators who transmitted local values through repeated interaction, modeling, and reinforcement during counseling activities (Wijaya et al., 2025). Students learned adaptive behaviors not only from direct advice but also from observing culturally meaningful examples and narratives presented during counseling sessions (Rahmawati et al., 2025). The repeated exposure to values such as perseverance, cooperation, and politeness strengthened students' behavioral reinforcement processes and contributed to the gradual development of positive social habits.

The findings also align with culturally responsive counseling theory, which emphasizes the importance of integrating students' cultural backgrounds into counseling practices. Counseling services become more effective when counselors recognize students' cultural identities and utilize culturally familiar communication patterns, symbols, and moral frameworks (Sumarni, Jewarut, Silvester, Melati, & Kusnanto, 2024). In this context, local wisdom serves as a socio-cultural bridge that connects counseling objectives with students' everyday realities, thereby increasing counseling relevance, emotional acceptance, and behavioral impact.

The novelty of this study lies in its focus on the integration of local wisdom not only as counseling content but also as a managerial and pedagogical framework within social counseling services. Previous studies have generally discussed local wisdom in the context of character education, classroom learning, or cultural preservation. In contrast, this study demonstrates how Banjar cultural values are systematically embedded into counseling planning, implementation, and evaluation processes in madrasah settings. The study also highlights the role of narrative counseling approaches rooted in local folklore and cultural identity as mechanisms for strengthening students' emotional engagement and social behavior transformation.

Another important contribution is the identification of local wisdom as an evaluative framework in counseling management (Suttrisno & Rofi'ah, 2023). Behavioral indicators such as empathy, politeness, cooperation, and resilience were assessed based on culturally grounded values rather than solely on administrative counseling outcomes (Poulou et al., 2023). This finding expands the understanding of culturally responsive counseling by positioning local wisdom as both a pedagogical strategy and a framework for evaluating student character development.

The findings imply that counseling services in schools and madrasahs should move beyond universal and procedural approaches by incorporating students' cultural backgrounds into counseling practices (Hanapi et al., 2025). Counselors need to design

culturally responsive programs that utilize local narratives, community values, and social experiences familiar to students. Such approaches can increase students' participation, emotional openness, and acceptance of counseling interventions.

For educational institutions, the study highlights the importance of collaboration between counselors, teachers, families, and community leaders in strengthening culturally grounded character education (Mwalukisa et al., 2025; Neve et al., 2023). Integrating local wisdom across counseling and classroom activities creates consistency in moral reinforcement, allowing students to experience similar values in multiple educational contexts (Zhou & Colomer, 2024; Mundiri & Annisa, 2025). This integration contributes to the formation of holistic educational environments that support cognitive, emotional, social, and cultural development simultaneously.

Although this study is situated within the Banjar cultural context of South Kalimantan, its findings have broader implications for multicultural and global educational settings. Many educational systems worldwide face challenges related to student disengagement, identity crises, and the weakening of social values due to rapid globalization and social change. The findings demonstrate that culturally responsive counseling can function as an effective strategy for strengthening students' social resilience, emotional well-being, and cultural belonging.

This study also contributes to global discussions on culturally sustaining pedagogy and indigenous knowledge integration in education. The integration of local wisdom into counseling practices illustrates how traditional cultural values can coexist with modern educational and psychological approaches to create more humanistic, contextual, and socially meaningful educational experiences. Therefore, the study offers an alternative model of counseling service management that may inspire culturally diverse educational communities internationally.

This study has several limitations. *First*, the research was conducted only in Madrasah Aliyah settings in Banjarmasin City, which may limit the generalizability of the findings to other educational contexts or cultural communities. *Second*, the study relied primarily on qualitative data derived from interviews and observations, meaning that the findings emphasize depth of understanding rather than statistical generalization. *Third*, the study focused mainly on the values of *manuntung*, *sasanggan*, and *basopan*, while other forms of Banjar local wisdom that may influence counseling practices were not explored comprehensively.

Future studies are recommended to involve broader educational contexts, apply mixed-method approaches, and examine the long-term effects of culturally integrated counseling services on students' academic achievement, psychological well-being, and social adaptation. Comparative studies across different local cultures may also provide

deeper insights into how culturally responsive counseling models can be adapted and implemented in diverse educational environments.

CONCLUSION

This study concludes that the integration of local wisdom into social counseling service management contributes significantly to the development of more contextual, culturally responsive, and meaningful counseling practices. Local values such as *manuntung*, *sasanggan*, and *basopan* were systematically integrated into the planning, implementation, and evaluation of counseling services through narrative, reflective, and value-based approaches. The integration of these cultural values enabled counseling activities to become more closely connected to students' social realities and daily experiences, thereby strengthening students' emotional engagement and acceptance of counseling messages.

The findings further demonstrate that culturally integrated counseling services positively influence students' social behavior, including the development of responsibility, empathy, cooperation, resilience, and respectful communication. Local wisdom functions not only as cultural content but also as a pedagogical and moral framework that guides students in understanding social relationships and responding constructively to personal and social challenges. Through continuous exposure to culturally familiar values, students gradually internalize positive behavioral patterns and strengthen their sense of cultural identity.

This study also highlights that integrating local wisdom into counseling management can serve as an alternative model for developing holistic counseling services that balance psychological support with cultural relevance. The findings contribute to the broader discourse on culturally responsive education by showing that local cultural values can become effective resources for strengthening character education, social adaptation, and student well-being within contemporary educational environments.

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