



## How Banjar-Descent Students Deal with Psychological Problems? A Study of Help-Seeking Behavior Based on Banjar Culture

Nor Hidayah<sup>1</sup>; Agus Basuki<sup>2</sup>; Rudi Haryadi<sup>2</sup>

<sup>1</sup> Guidance and Counseling Department, Universitas Negeri Yogyakarta, Indonesia

<sup>2</sup> Guidance and Counseling Department, Universitas Islam Kalimantan Muhammad Arsyad Al Banjari Banjarmasin, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v10i6.4676>

---

### **Abstract**

This study aims to find out about the behavior of seeking help carried out by native Banjar students in the city of Banjarmasin, in which researchers use data analysis techniques through data reduction, data presentation and drawing conclusions. This research is qualitative research with a narrative design, namely qualitative research based on a person's world view that refers to stories (narratives). Help-seeking behavior in this case to solve the problem, it is necessary to focus on the problem, seek help, intentionally or get advice from others. Communities have their own particular culture, students are also part of a multicultural society. Based on the results of research on the occurrence of a cultural shift so that Banjar ethnic students, especially in the city of Banjarmasin, in facing psychological problems is asking for help from peers as a top priority, the second is professional, and the third is pananamba or traditional medicine in this help-seeking behavior students tend to ask for help. to peers, the psychological problems faced by students found in this study are neurotic disorders and for help-seeking behavior that is carried out, namely to peers as the top priority, the second is professional, and the third is pananamba or traditional medicine, this happens because there is a cultural shift in the Banjar community.

**Keywords:** *Help-Seeking Behavior; Psychological Problems; Banjar Culture; Indigenous Treatment*

### **Introduction**

People who are unable to solve problems on their own should seek help. The behavior in question is the behavior of seeking help to solve a problem experienced by an individual. According to Chan and Kiyoshi, help-seeking behavior is defined as “the behavior we expect people to adopt when they encounter a problem”. In this case help-seeking behavior, the behavior of seeking help also involves an individual's awareness of his abilities and problems, so that to solve a problem it is necessary to concentrate on the problem, seek intentional and conscious help, and be based on the advice of others. Help-seeking behavior is defined by Rickwood et al. as communicating with others to receive understanding and support for troublesome problems or experiences (Aulia, 2014).

According to Cornelly & McCarthy, help-seeking behavior has three characteristics: problem orientation, intentional action, and interpersonal instruction (Kresna, 2020). Therefore, people with these three characteristics can certainly perform these behaviors. According to Schreiber, not everyone who needs help has the intention to seek help from others to solve problems, and individual attitudes toward help-seeking behavior influence this intention (Nurhayati, 2013). Indeed, the life of every society undergoes changes slowly or quickly, which is quite rational. In the psychological aspect, it is important for a student to understand the need to seek help when dealing with psychological problems. Each group has unique values and culture.

Humans have psychological needs that must be met so that complications do not occur. This psychological need departs from the fact that humans are social beings who develop, live, and work together with other people. Biological needs are usually stimulated by the body itself, while psychological needs are stimulated by other individuals (Budisiwi & Kw, 2015). Sunarto said that humans are psychophysical beings with physical and psychological needs, as well as individual and social needs. With growth and maturity, everyone needs to improve their social, physical, and psychological health (Budisiwi & KW, 2015).

To realize their potential and grow according to their developmental responsibilities, students certainly need psychological health. Developmental tasks describe patterns of learning, social, career, physical, and mental development (Stevani, Andriani, & Fjriani, 2019). Psychological well-being is the condition of people who can accept themselves as they are, form warm relationships with others, resist social pressure, control their environment, have goals in life, and continuously realize their potential (Prabowo, 2016). According to Setiawan, barriers to seeking psychological help can be grouped into three categories: personal barriers (such as personal characteristics and situations), socio-cultural barriers (such as cultural values or community characteristics), and institutional barriers (such as certain institutional policies), and related barriers by providing assistance (for example, psychological counseling services, psychological counselors, and other administrative matters) (Parti, 2018).

Banjar is one of many ethnics lives in Indonesia, which majority holds in South Kalimantan Province. According to Sarbaini, there are always noble values that become a reference and provide hope for the formation of humans in every nation and tribe (Prasetia & Haryadi, 2020). Banjar cultural values in human relations are also related to the kinship system of the Banjar people and religious (Islam) beliefs (Istiqomah & Setyobudihono, 2014). River and riverside culture has become the identity of Banjarmasin, which is also known as the City of a Thousand Rivers. Located on the banks of the Barito River and separated by the Martapura River, Banjarmasin is also known as the City of a Thousand Rivers. As a river-based city, its residents always depend on river flow, as evidenced by the settlements along river banks, river crossings, and river mouths (Wulandari, Aina, & Razak, 2019).

According to (Istiqomah, 2014), individuals are imbued with values from childhood onwards among the Banjar natives. These understandings are firmly rooted in their souls as a result of the cultural values that surround their society. Therefore, it is difficult to replace these local values with other cultural values. Culture is a human step that brings clothing, conversation, and food preparation, human steps determine time, space, and standards that are carried out in human life, a form of interaction and is practiced in an effort to improve oneself and a form of development. (Rico & Hayat, 2021).

Despite the benefits of counseling and the need to guide individuals in accepting it, students may face barriers when seeking psychological help. Unwillingness to accept psychological help or factors that hinder seeking help are barriers to psychological assistance (Parti, 2018). The importance of guidance and counseling teachers in guiding students to identify their needs is seen in the purpose of guidance and counseling, which is to help students maximize their potential (Budisiwi & KW, 2015).

## Method

This research is a qualitative study with a narrative design. This study aims to explore the behavior of seeking psychological help in students of Banjar descent and how the local culture influences it. In this study, information from 6 students of Banjar descent was explored as the main data and compared with information obtained from 4 Guidance and Counseling Teachers at 3 different schools. Respondents were selected with strict criteria. Table 1 shows the inclusion criteria for the respondents of this study. Every respondents asks with 5 general questions such as: (1) While you have a psychological problem, how do you try to find a solution? (2) Whom do you trust to be able to help your psychological problems? (3) What do you think about *Banjar* ethnic indigenous treatment? (4) What is your belief about indigenous treatment around your community? (5) In your opinion, how helpful is the indigenous treatment?

Table 1. Inclusion Criteria for Respondents

Student	Teacher
<ul style="list-style-type: none"> <li>• Live in the city of Banjarmasin</li> <li>• Banjar descent with native Banjar ethnic parents</li> <li>• A high or junior high school students</li> </ul>	<ul style="list-style-type: none"> <li>• Holds a Bachelor of Education degree on Guidance and Counseling field</li> <li>• Have been working as guidance and counseling teacher for 5 years or more</li> <li>• Live and work in Banjarmasin city, South Kalimantan.</li> </ul>

For supporting data, we asked guidance and counseling teacher with 4 general questions, such as (1) Do students often come to the guidance and counseling teacher to seek help about their psychological problems? (2) As a Guidance and Counseling teacher who work around Banjar community, what do you think about Banjar indigenous treatment? (3) How do you contribute to help Banjar descent students with psychological problems? (4) What kind of problems was usually consulted by students to guidance and counseling teachers?

To ensure the validity of the data obtained, we compared the data obtained from each respondent and collected a number of documentary evidence related to self-identity and family tree (for students), guidance and counseling teacher credentials, track record of counseling and mental health services, as well as cultural archive of indigenous treatment. We conducted an analysis of the sentences used by students when expressing their habits in seeking help. Data then coded, and analyzed qualitatively.

## Results

The study found that Banjar-descent students tend to ask for help from their peers because they feel more comfortable and more open to friends. Some respondents stated that in dealing with psychological problems, students mostly asking for help of peers. Parents are the second option, then. The following are some evidence statements that support this conclusion.

*"When I have a psychological problem, I go looking for help to find a solution by telling friends, especially friends who can be trusted, unless the problem is really serious, then I will ask mom for help..."* (S01/W/KPM-001- 004/D/TTLS-001).

*"To a friend I feel very familiar with..."* (S04/W/KPM-001; S04/D/AST-002).

*"Go to friends because they are old friends or to parents, back to friends and parents..."* (S05/W/KPM-001-002/D/AST-002).

*"..I feel comfortable and safe, I just trust when I want to ask for help and tell my friends and parents if I have a problem."* (S05/W/APB -012-014 D/AST-002).

*"Asking for opinions or exchanging ideas with friends can solve problems, those closest to you..."* (S03/W/KPM -001-002/D/TTLS-001).

These student statements were also reinforced by statements from the teacher. Here are one of the statement.

*"In solving their problems, the most important step they take is to tell their friends first, we call them peers help, so it's easier for them to communicate with their friends about their problems. After that, there are also those who seek help from teachers."* (S002/W/PMS -003-016).

Regarding efforts to seek help for indigenous treatment, students said that generally they were directed by their parents or the oldest person in the family to come to ask for help from a shaman or sheikh who was considered capable of helping their problems. The following are some evidence statements that support this conclusion.

*"It was once suggested by my grandmother to ask Habib for heart-breathing water, so that it would be easy to learn and memorize the Qur'an."* (S03/W/KPM-003-004).

*"Because the illness that I am suffering from is different from problems that can be treated medically, my mother advised me to try to take it to a traditional healer."* (S02/W/APB-013-015).

*"Once I went to a shaman to seek help at that time, Bapidara when I was in junior high school."* (S01/W/PPB-007-008).

*"...ever went to a traditional healer for help."* (S01/W/KPM-006).

*"Because I believe there is a problems that cannot be cured by medical or professional counselors, so I went to the sheikh to ask for help, and my mother also told him to go there to treat my problems."* (S01/W/APB-029-032).

They believe that some of Banjar-descent students believe in problems that can only be cured with the special abilities of sheikhs or traditional shamans. This belief is the result of a hereditary culture from their parents. The following are some of these supporting statements.

*"..there are some who believe, for those who believe in traditional treatment they come to the traditional healer, or are called pananamba..."* (S002/W/PPT-0137-0139).

*"...indeed there were students who had told stories about traditional medicine such as asking for water so that people liked them, then the water was used for bathing, they said ... they were carried over from their parents' culture to ask for help there."* (S003/W/PPT-016-0125).

However, some of Banjar-descent students do not believe in the indigenous treatment called batatamba. It seems that this is due to a cultural shift and the growing tendency of students to think rationally. Following are some statements that support that conclusion.

*"...my mother once asked a traditional healer for Water to treat my sister, because at that time my sister got sick easily, my sister's development after drinking Water was normal in my opinion. After he drank it and recovered it was a natural process, so it is not because he was given the Water but because he ate regularly, in my opinion it doesn't make sense if he could recover just because of the Water."* (S05/W/PPB-006-011).

*"..in my opinion it's useless to go there because, well, it just doesn't make sense. I really, really don't*

*believe it, it's just illogical like that, for example, asking for a mate and then we are given water, right, water with a prayer, the prayer sometimes isn't clear though...."* (S04/W/KPM-004-010).

*"I have never asked for help from a traditional healer (pananamba). In my opinion, it's wrong to go there, like for example, if you want to take a test, then you ask for Water to enlighten your mind there, that means he doesn't believe in himself and doesn't rely on Allah."* (S06/W/PPB-007-010).

Seeking help for students native to the Banjar tribe who are in the city of Banjarmasin, South Kalimantan, researchers conducted an analysis of the sentences used by students when expressing their habits in seeking help, the automatic thoughts they have, as well as their point of view in seeking help in traditional ethnic medicine. Banjar in Banjarmasin city In this help-seeking behavior students tend to ask their peers for help because they feel comfortable and open to friends, some respondents stated that help-seeking behavior.

In this study, it has been found that students are more dominant in solving problems with peers, because peers are considered more comfortable conveying a problem, asking for solutions, and being able to solve a problem. Previous studies have found that in accordance with the age of development in students who are in their teens, at this time the interest and commitment as well as bonds with peers become very strong, this is partly because adolescents feel that adults cannot understand them, this condition is not uncommon. often make teenagers as an exclusive group because only each other can understand each other (Astuti, 2019).

This is somewhat different from research on the Banjar people, where the Banjar people are looking for traditional alternatives. This might have happened because of a cultural shift, a cultural shift that occurred like in the old days people sought help through traditional medicine such as *bapidara*, *batatamba*, and others and nowadays there is a cultural shift that the current generation is generation Z which in this generation many getting information from outside does not only get information from their parents or ancestors, they also get a lot of information from their peers, from the internet, and others, and that has an impact on their current mindset. Gen-Z, which is often referred to as the i-generation or internet generation, Gen-Z grows intelligent, skilled in using technology, creative, and critical (Christiani & Ikasari, 2020). To reach maturity, students as Gen-Z cannot be separated from the influence of the physical, psychological and social environment. An environment full of technology can easily influence a person's lifestyle, character, behavior and even mindset (Bhakti & Safitri, 2017). So that there is a cultural gap between traditional and modern students or cultural gaps.

In this study, researchers found that when students have a psychological problem, students are more dominant in coming to their peers rather than asking for help from related and licensed agencies that can help with these psychological problems, such as guidance and counseling teachers. This becomes a gap between statements from students and guidance and counseling teachers regarding help-seeking behavior by students that researchers found in this study. From the point of view of the guidance and counseling teacher who was the subject of this study the researchers found that students often came to the guidance and counseling teacher with various problems and students believed the guidance and counseling teacher to tell.

## **Conclusion**

Based on the results of qualitative research with observation, interviews, and documentation carried out on students of the Banjar tribe in the city of Banjarmasin and appropriate guidance and counseling teachers with the inclusion criteria of the researcher, several conclusions can be drawn. The conclusion is presented as follows: 1. Help-seeking behavior performed on indigenous students Banjar especially in the city of Banjarmasin in facing problems psychologically is asking for help to peers. On

this help-seeking behavior students tend to ask for help to their peers because they feel comfortable and open to them friends, some respondents stated that they had gone to a recommended smart person (*pananamba*) for help by family and parents where they are believing that there are things that can indeed be helped by smart people (*pananamba*). It cannot be denied that it does exist students who completely refuse to ask people for help smart (*pananamba*) because it is considered unreasonable and instead of going there, they are more entrusted to ask medical assistance, psychologists/BK teachers, and peers they trust to help them solve psychological problems they are experiencing. Contribution of Guidance and Counseling teachers to grow as well as forming the behavior of seeking help for native Banjar ethnic students in the city of Banjarmasin in facing psychological problems already do that service sought guidance and counseling teachers to introduce guidance and counseling to services orientation, classical socialization to encourage students to want to ask or seek help from the guidance teacher and counseling, guidance and counseling teachers have also made efforts to provide services and apply principles to build students' trust in helping solve psychological problems.

### References

- Amin, B. (2018). Pendekatan Konseling Eksistensi Humanistik berbasis nilai Budaya Banjar “Wasaka” dalam membentuk karakter siswa di Banjarmasin. *Prosiding SNBK (Seminar Nasional Bimbingan dan Konseling)*.
- Aulia, F. (2014). Studi Deskriptif Help Seeking Behaviour Pada Remaja yang Pernah Mengalami Parental Abuse Ditinjau dari Tahap Perkembangan (Masa Awal Anak-anak – Masa Remaja) dan Identitas Gender. *Jurnal Ilmiah Mahasiswa Universitas Surabaya*.
- Baharta, M. C., & Wardaningsih, S. (2019). Pandangan Pengobat Tradisional Terhadap Gangguan Jiwa: A Literature Review. *Jurnal Keperawatan Respati Yogyakarta*.
- Budisiwi, H., & KW, S. (2015). Kebutuhan Psikologis Peserta Didik. *Jurnal Penelitian Tindakan Bimbingan dan Konseling*.
- Cornally, N., & McCarthy, G. (2011). Perilaku mencari bantuan: Analisis konsep. *Jurnal Internasional Praktik Keperawatan*, 281.
- Deliani, N. (2018). Bimbingan Konseling Pada Masyarakat Multikultural. *Jurnal Pengembangan Masyarakat Islam*.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 49.
- Gazali, A., & Fathurrahman. (2019). Tinjauan Aspek Tanah Dalam Pengelolaan Daerah Rawa Pasang Surut.
- Hadi, A. (2020). Konsep Dan Praktek Kesehatan Berbasis Ajaran Islam.
- Hendra, & Helnanur. (2020). Alternatif dan Mekanisme Pengobatan Penyakit yang Disebabkan Topeule pada Etnis Kaili Rai di Desa Silanga. *Jurnal Ilmu Sosial dan Humaniora*.
- Hidayatullah, D. (2018). Tatamba (Pengobatan) Dalam Naskah Banjar. *Kelasa*.
- Husin, A. F. (2014). Islam Dan Kesehatan. *Islamuna*, 194.
- Istiqomah, E. (2014). Nilai Budaya Masyarakat Banjar Kalimantan Selatan: Studi Indigenus. *Jurnal Psikologi Teori dan Terapan*, 2.

- Istiqomah, E., & Setyobudihono, S. (2014). Nilai Budaya Masyarakat Banjar Kalimantan Selatan: Studi Indigenous. *Jurnal Psikologi Teori dan Terapan*.
- Jamalie, Z. (2012). Batatamba: Ritual Pengobatan Tradisional Dalam Masyarakat Banjar . *Prosiding KABOKA 6* (p. 317). Malaysia : Bumi Serasi .
- Jamalie, Z., & Rif'at, M. (2012). Dakwah Kultural: Dialektika Islam dan Budaya dalam Tradisi Batatamba. *Jurnal Ilmu Dakwah*.
- Jennifer, H., & Saptutyningasih, E. (2015). Referensi Individu Terhadap Pengobatan Tradisional Di Indonesia. *Jurnal Ekonomi Dan Studi Pembangunan*.
- Kistanto, N. H. (2017). Tentang Konsep Kebudayaan. *Jurnal Kajian Kebudayaan*.
- Moh.Mashadi, D. (N.D.). Kebersihan Dan Kesehatan Dalam Pandangan Agama. 1.
- Nugraheny, A. R. (2013). Eksistensi Kearifan Lokal Masyarakat Banjar: Pengobatan Radisional Bepidara Sebagai Sumber Belajar Ips. 2.
- Nugraheny, A. R. (2013). *Laporan Penelitian Eksistensi Kearifan Lokal Masyarakat Banjar: Pengobatan Tradisional Bepidara Sebagai Sumber Belajar Ips*.
- Nurhayati, E., & Fitriyana, S. (2020). Determinan Kesehatan dalam Perspektif Islam: Studi Pendahuluan. *Jurnal Integrasi Kesehatan & Sains (JIKS)*.
- Nurhayati, S. R. (2013). Sikap Dan Intensi Mencari Bantuan Dalam Menghadapi Masalah. *Jurnal Penelitian Humaniora*.
- Nuzliah. (2016). Counseling Multikultural. *Jurnal Edukasi*, 203.
- Parti, N. J. (2018). Validasi Instrumen Skala Hambatan dalam Memperoleh Bantuan Psikologis untuk Kebutuhan Layanan Bimbingan dan Konseling di Sekolah. *Jurnal Fokus Konseling*.
- Prabowo, A. (2016). Kesejahteraan Psikologis Remaja di Sekolah . *Jurnal ilmiah Psikologi Terapan*.
- Prasanti, D. (2018). Penggunaan Media Komunikasi Bagi Remaja Perempuan Dalam Pencarian Informasi Kesehatan . *Jurnal Lontar*, 16.
- Praselia, M. E., & Hariyadi, R. (2020). Program Bimbingan dan Konseling Berbasis Nilai Karakter Taluba Bagi Siswa SMA di Kota Banjarmasin. *Jurnal Bimbingan Konseling Islam*.
- Putra, E. S. (2019). Studi Etnografi Orang Banjar Di Kabupaten Indragiri Hilir Propinsi Riau. *Jurnal Selodang Mayang*.
- Rico, & Hayat, M. A. (2021). Kesalahpahaman Komunikasi Suku Dayak dan Suku Banjar . *ETTISAL: Journal of Communication*, 3.
- Riswanto, D., Mappiare-AT, A., & Irtadji, M. (2017). Kompetensi Multikultural Konselor Pada Kebudayaan Suku Dayak Kalimantan Tengah. *Jomsign: Journal Of Multicultural Studies In Guidance And Counseling*.
- Rusandi, M. A., & Liza, L. O. (2017). Nilai-nilai Batatamba Masyarakat Banjar Bantaran Sungai dalam Mengatasi Gangguan Psikologis (Gelisah dan Gangguan Tidur) kedalam Bimbingan dan Konseling. *Proceeding International Seminar On Counselling*, 321.

- Stevani, H., Andriani, R., & Fjriani, F. (2019). Analisis Kondisi Psikologis Siswa Dan Implikasinya Terhadap Program Bimbingan Dan Konseling. *Jurnal Bimbingan dan Konseling Islam*.
- Suhaimi. (2015). Gangguan Jiwa Dalam Perspektif Kesehatan Mental Islam. *Jurnal Risalah*.
- Susilo, Nugraheni, I. L., Mentari, A., & Nurhayati. (2021). Analisis Interaksi Sosial Terhadap Perilaku Masyarakat Pasca Konflik Antar Etnik. *Jurnal Civic Hukum*.
- Wulandari, F., Aina, N., & Razak, H. (2019). Potensi Budaya Pada Kawasan Permukiman Tepian Sungai. *Nalars Jurnal Arsitektur*, 57.
- Wulandari, F., Aina, N., & Razak, H. (2019). Potensi Budaya Pada Kawasan Permukiman Tepian Sungai Studi Kasus Kelurahan Seberang Mesjid Banjarmasin. *Nalars Jurnal Arsitektur*.
- Yulianto, A. (2020). Mantra Pengobatan Dan Lamut Tatamba Sebagai Media Penyembuhan Dalam Masyarakat Banjar (Kalimantan Selatan). *Jurnal Kebahasaan Dan Kesastraan* , 137.

### Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).