Indigenous Counseling Practices in Pekalongan City

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Abstract

Pekalongan City is one of the strategic nodes of the north coast of Java which has a variety of ethnicities such as Javanese, Arabic, Chinese, and several ethnic groups in Indonesia such as Sundanese, Madurese and others. There are several cultural treatments that lead to the counseling process carried out by the people of Pekalongan city (indigenous counseling). Indigenous counseling is a counseling service that is a solution to cultural barriers, whether from cx of norm values or language in the community, the implementation of which can be an alternative intervention for people who have thoughts, beliefs in traditional practices where they are in overcoming life problems. This paper aims to find out the practice of indigenous counseling in the city of Pekalongan. This research is a field research (field research), with a phenomenological approach, and descriptive qualitative research design and data collection methods through interviews, observation and documentation. The results showed that indigenous counseling practices were divided into two types, namely the tradition / ritual of indigenous counseling and the intervention of indigenous counseling. The techniques of indigenous approaches that already exist in the city of Pekalongan are divided into two types, namely the types of Putihan and abangan. It is expected that the knowledge of indigenous counseling practices in the city of Pekalongan can contribute scientific knowledge, especially in the field of guidance and counseling and is expected to have empirical testing in terms of counseling models and techniques from the indigenous approach used to overcome the problems of local community life.

Keywords: indigenous counseling, People of Pekalongan city, culture

Introduction

Pekalongan City or known as Batik City is a city in the North Coast region which is one of the strategic nodes of the north coast of Java. Because of its strategic location it is a haven for various cultures (Hendro and Sari, 2018: 385). There are various ethnics living in the city of Pekalongan including ethnic descendants of foreigners who have long settled in Pekalongan and have gone through a long history in the process of becoming part of the Pekalongan City community. This makes the people of Pekalongan City a heterogeneous society consisting of various ethnic, cultural, ethnic and group groups (Kinasih, 2013: 39). There are Javanese, Malay, Minang, Batak, Makassarese, Chinese, Arabic, and ethnic ethnic groups in Indonesia such as Sundanese, Madurese and so on. This association with various ethnic groups colors the culture in Pekalongan city so that the culture in Pekalongan city becomes unique compared to the culture in other regions without leaving the original style of Javanese culture itself.

From the culture in Pekalongan city, there is a tradition that contains values that we can take, and there are some cultural treatments that lead to the counseling process carried out by the people of Pekalongan city. The implementation of its activities is sometimes carried out by the community itself, or requires a figure as an indigenous counselor in assisting the process of adat activities or as a reference figure. For example Lopisan / Syawalan / Krapyakan culture (Rosidin, 2016: 15), Pilgrimage (Ziarah) and Tahlilan Culture, Suwuk culture to overcome fussy children, Pesantren culture, Bancaan or Slametan Syuro culture, Rebu Wekasan, and many other cultures and customary activities in the Pekalongan city (BPBD, 2014: 20) whose counseling values can be taken, or even constitute local community counseling activities known as Indigenous counseling.

Referring to the nature of the meaning of counseling itself, counseling is help, direction, guidance in the framework of the process of handling life problems or problem solving (Zulfa, 2018: 90). Because the word guidance is always coupled with the word counseling, the counseling function in addition to overcoming problems, also has a function contained in the word guidance itself, namely the problem prevention function, the function of understanding, the function of maintenance and development (Prayitno and Amti, 2013: 19-217) , as a function of local wisdom as a source of indigenous counseling, which is to

participate in efforts to prevent, understand and overcome problems including problems in the form of disasters (BPBD, 2014).

Indigenous Counseling is a form of counseling service that is a solution to cultural barriers whether from aspects of norm values or language in society (Uswatun, 2015). Implementation of Indigenous counseling can be an alternative intervention for people who have thoughts, beliefs in traditional practices which are in overcoming various life problems. This is in line with the opinion of Ha Chong and Hung Yi in Rangka (2016) that the implementation of indigenous counseling is closely related to thoughts and beliefs in the traditional practices of a society, both objectively and subjectively. Subjective space deals with the uniqueness of the client as an individual, and objective space is related to the cultural structure in which the individual originates (Ha Chong & Hung-Yi in Rangka, 2016; Surijah, et al., 2018: 14).

In addition to the reasons that local communities have been indoctrinated with thoughts and beliefs where they are, indigenous counseling is used with consideration that the western approach is no longer suitable for intervening local communities. According to Itsar Bolo Rangka (2016) the reason for the western approach is not in accordance with the eastern approach (indigenous) among others due to the reasons of western philosophy that is not in accordance with eastern philosophy, there are obstacles in the application of western counseling theories to eastern clients (non western) (see Ha Chong & Hung-Yi in Rangka, 2016: 2; Surijah, et al., 2018: 14), the indigenous approach used to understand humans is focused on the study of genuine human behavior and thought, not originating from other regions, but rather designed from, by , and for people in the area (Kim, et al, 2010, Order, 2016), and in general empirical research, and / or counseling solving practical problems (derived from counseling practical problems) derived from the counseling paradigm Western Countries cannot be used fully to interpret, handle, or explain the behavioral phenomena of non-Western countries (Hwang, 2010).

Indigenous counseling practices that have been widely studied by researchers, show that it is true that some people in Indonesia are more suited to using the indigenous approach than the western approach. For example, it can be seen from Mappiare's research (2017) that makes a KIPAS counseling model that is more suitable to the culture of the archipelago, Astiani research (2018) on problem solving conducted in West Kalimantan with the "Saprahan" counseling

model, namely indigenous counseling with shared eating techniques, research Zamroni (2016) about the Sunan Kudus counseling model "Gusjigang" in the Kudus area of Central Java which is an acronym for the word "Bagus perilakunya, pintar mengaji dan pandai berdagang" thats mean "Good behavior, smart reciting (Al Qur'an) and good at trading", Rahmawati research (2016) who examines the indigenous pesantren counseling model , also Arifin's research (2013) which examined the "attawazun" counseling model which is an indigenous boarding school (Pesantren) counseling model.

The closeness of the Javanese community with the wayang kulit art and Javanese figures greatly influenced the mindset and behavior of the Javanese community itself, so that several studies emerged related to the indigenous counselor model brought by Javanese characters and shadow puppet figures. Such as Marhamah et al's (2015) research on indigenous counseling from the thought of Ki Ageng Suryomentaram, Saputra and Bahkti's research (2015) and Gumilang and Krisphianti's research (2016) which examined Semar's personality as an example of an indigenous counselor's character, and Saputra's (2016) research on the personality of Bagong's character as an example of an indigenous counselor's character .

In addition to some of the above research, there are also studies that specifically discuss the culture of the archipelago as the formation of positive behavior and career services, for example research Sukmawan, et al (2015) on the study of Javanese cultural values in the weton bancaan tradition that contains moral and spiritual meaning, research Rahayu, et al (2014) about the inheritance of Javanese cultural values through the use of ritual ceremonies that contain cognitive and affective effects, and Adi, et al (2018) research on the role of Sarak Opat values in the culture of the Gayo community towards career understanding concludes that the use of theory careers with Gayo community counseling, counselors can do more innovative counseling and avoid obstacles that occur due to local cultural problems.

All Indonesian people, with their culture, must have practiced indigenous counseling practices in their respective regions. Therefore, this paper intends to examine how indigenous counseling practices in the city of Pekalongan. It is hoped that through this paper, it can give its own color to counseling science and be a contribution of indigenous counseling thinking to the world of local wisdom-

based counseling, and can be considered for practice by counselors in dealing with community clients in the city of Pekalongan.

Method

This study uses descriptive qualitative research methods because it requires an explanation of the description of the study (Nurdin and Hartati, 2019: 35), understanding the phenomena experienced by the research subjects so that they produce description data in the form of images / writings (Meleong, 2013: 3-6), examine social phenomena, focusing on humans and their interactions in a social context, and ensuring the correctness of data from indigenous counseling practices in the city of Pekalongan (Sugiyono 2015: 24; Siyoto and Sodik, 2015: 27-28; Helaluddin, 2018: 4). Because this study uses data and illustrates reality in the field, the design of this study is field research (Nurdin and Hartati, 2019: 32-33).

The research approach used by the author is the Phenomenology research approach, namely research that specializes in phenomena and realities that appear to study explanations in them. Phenomenology research has always focused on exploring, understanding, and interpreting the meaning of phenomena, events and their relationships with ordinary people in certain situations. Phenomenology itself has two meanings, namely as a philosophy of science and also a research method, which aims to find meaning or meaning from experiences that exist in life. Phenomenology will explore data to find meaning from the basic and essential things from phenomena, reality, or experiences experienced by the object of research (Nurdin and Hartati, 2019: 84-85).

Sources of research data taken by the author consists of two, namely primary data sources in the form of data in the form of verbal or words spoken verbally, gestures or behavior carried out by subjects that can be trusted, in this case the research subjects (informants) with regard to the variables studied, namely indigenous counseling practices in the city of Pekalongan; and secondary data sources in the form of data obtained from graphic documents (tables, notes, etc.), photographs, films, video recordings, objects, etc. that can enrich primary data (Siyoto and Sodik , 2015: 28; Nurdin and Hartati, 2019: 171-172).

The data collection method uses observation, interviews, and documentation. Observation is a method of collecting data with direct observation (Nurdin and Hartati, 2019: 173). This method is used to observe indigenous

counseling practices in Pekalongan City. Interview is a conversation of two people, namely the interviewer as the person who asks the question and the interviewer as the person who answers the question (Nurdin and Hartati, 2019: 178). This method is used to interview indigenous counseling actors, consisting of counselors and clients. The documentation method is used to investigate objects or archives related to indigenous and indigenous counseling in the city of Pekalongan (Nurdin and Hartati, 2019: 201).

Theoritical Review

Indigenous Counseling

In the world of psychology, the word indigenous emerges as the antithesis of general psychology that studies the symptoms of human behavior in general and universal rules. General psychology can not simply equate all the symptoms of human behavior in the world by making conclusions inductively to all humans. Though there are certain sides, the theory used in psychology does not apply to humans who live in certain societies with various cultural backgrounds and thoughts (Kim, et al, 2010; Sarwono, 2018: 2; Surijah, et al., 2018: 14) .

When general psychology is considered not universality by indigenous psychologists because it does not reach native humans so that it has cultural barriers, then comes cross-cultural psychology, indigenous Psychology, cross-cultural counseling and indigenous counseling. It is hoped that with this scientific development, it can interpret and understand human behavior that is influenced by local culture, and help problems without cultural barriers (Hakim, 2014: 165).

Indigenous Counseling is a process of assistance to individuals to deal with the reality of the problems in the latest social life, based on the principles and practices of life, beliefs, ways of thinking, and local knowledge; where the individual lived and / or came from (Leuthold, 2011; Order, 2016). Indigenous counseling can be a solution to cultural barriers from aspects of norm values and language in society (Uswatun, 2015). Implementation of Indigenous counseling can be an alternative intervention for people who have thoughts, beliefs in traditional practices which are in overcoming various life problems. This is in line with the opinion of Ha Chong and Hung Yi in Rangka (2016) that the implementation of indigenous counseling is closely related to thoughts and beliefs

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Citing Azuma's opinion in Sarwono (2018: 4-7) there are five stages in the development of Indigenous Counseling, namely:

a. *Pioneer stage*

This stage is the stage of a researcher or practitioner both from outside and from within the local culture looking at a cultural phenomenon that hypothetically includes the concepts of counseling, or seeing the phenomenon is similar to a counseling theory that has been studied, then conveying the phenomenon in spoken language as well as writing for example in scientific discussions or forums in the field of guidance and counseling, introducing the phenomenon as a topic of scientific study, writing discourse in various media, both print and online or writing in scientific journals and so forth.

b. *Introductory Level Stage*

  This stage is the stage where researchers or practitioners begin to discuss technical knowledge of the "findings" of cultural phenomena with the value and practice of counseling with experts or professional fields. At this level making papers for seminar, inviting colleagues in technical discussions will be a strategic step.

c. *Translation Stage*

  This stage is the stage where researchers or practitioners begin to look for parallels with existing theories. Theoretical sensitivity and the ability to do meta-cognition are needed at this stage. The alignment between the model being developed and the existing theory does not have to be precise. The difference will precisely reflect the uniqueness of the model being built. Some examples of the teachings of Kawruh Jiwa Ki Ageng Suryomentaram that can be aligned with psychological theories include the concept of " *Aku*, Kramadangsa, Karep" in Javanese can be aligned (although not exactly) with the concept of "Id, Ego, Super Ego" offered by Sigmund Freud. The concept of "Saiki, neng kene, kepriye" in Javanese can be compared to the concept of "here and now" in existential humanistic psychology. The concept of "raos sami" (same taste), although not exactly the same, is parallel to the empaty concept in psychology. The concept of "Cathetan" can be to replace the concept of "perception" and so forth. This alignment search will make it easier to develop theoretical concepts. It will also be a bridge for experts and other developers to learn the indigenous model that we are developing (see also Marhamah et al., 2015).

d. *Indigenouzation Stage*

  It is the stage where researchers or practitioners begin to personalize the local wisdom that has been studied. Philosophical insights are needed to build a new theoretical framework. At least by way of philosophical thinking, researchers or practitioners will be more easily assisted to account for epistemologically, axiologically and ontologically.

e. *Integration Stage*

  It is the stage that the researcher or practitioner establishes a new theory without depending on any theory including western theory. At this

stage it is hoped that what you formulate can already be used to describe and predict human behavior in counseling. All people engaged in counseling have the right to develop indigenous counseling. Lecturers, researchers, practitioners have the same opportunity. Binding rules are scientific rules that must be met by developers.

Discussion

Types of Indigenous Counseling Practices in Pekalongan City

According to the Regional Disaster Management Agency (BPBD, 2014: 19-32), culture or local wisdom in the city of Pekalongan is divided into 8 types:

1) Local wisdom in the form of local norms such as

    a) **Philosophy** Manawa sira urip anèng gisik, sira kudu nglilakna manawa biyungé njaluk bali manèh yogane
    b) Noble Pitutur : Aja nggugu karepe dhewe, Ibu bumi, bapa aksa, Asta brata, Rukun agawe santosa, crah agawe bubrah.

2) Local wisdom in the form of rituals and traditions such as

    a) Assume a Sacred Place Specifically on a Large Tree (Banyan Tree)
    b) Wiwitan
    c) Sintren Dance
    d) Lopisan/Krapyakan/Syawalan
    e) Pek Chun
    f) Sea alms / Sedekah laut / nyadran

3) Local wisdom in the form of songs, legends, stories such as

    a) Chronicle of Javanese land (Babad tanah Jawa), Pekalongan **history**
    b) Simtudorror
    c) Samproh

4) Local wisdom in the form of data information such as

    a) Pranoto mongso
    b) Trust in signs of a natural disaster
    c) Petangan Jawa

5) Local wisdom in the form of manuscripts such as

    a) Javanese Literature Memayu Hayuning Bawana

  b) Primbon
  c) Paribasan, bebasan, Saloka Kejawen

6) Local wisdom in the form of how local communities meet needs such as

  a) Nyabuk Gunung
  b) Ngrowot Culture

7) Local wisdom in the form of natural resources such as

  a) Punden

8) Local wisdom in the form of tools / materials such as

  a) Joglo house
  b) Tumpeng rice for salvation
  c) Pekalongan batik cloth
  d) Coastal Batik

The local wisdom mentioned above has several functions of prevention, understanding and handling of problems as well as counseling functions, especially problems related to disasters, for example as in the Lopisan / Syawalan tradition as an effort to mitigate social disasters because of establishing brotherhood among fellow citizens in various hamlets so that in disaster management is the forerunner to establish sister village cooperation and programs. The tradition of Pek Chun (Nyadran / Chinese alms-style sea alms) shows that there is inter-ethnic harmony and this activity can be filled with various disaster socialization (understanding functions). The Nyadran / Sea alms tradition also contains an awareness function of abrasion disasters, the threat of ocean waves and tides as well as efforts to preserve the sea, and so on (BPBD, 2014: 6-8).

Pekalongan City consists of 4 districts with 27 villages. From the writer's search, found indigenous counseling practices which are divided into two types, namely traditions / rituals for indigenous counseling and indigenous counseling interventions. The tradition / ritual of indigenous counseling is a hereditary activity that has become a local culture / customs that has the values and functions of guidance and counseling. while indigenous counseling intervention is an effort of assistance from indigenous counselors, namely religious leaders, elders, smart people and their like to local communities who need to solve problems using indigenous or local cultural approaches.

The traditions / rituals of indigenous counseling found in the Pekalongan city community include:

a. *Slametan (Salvation)Tradition*

The *slametan* tradition carried out by the Pekalongan city community is in the form of *slametan bancakan* which is a form of *sadaqah* through rice and side dishes to neighboring neighbors for certain purposes, for example due to the birth of a baby, just getting good fortune, someone who is sick, *slametan weton* (day of birth), and so on; *slametan mitoni* which is the form of alms when pregnant women enter the age of 7 months; *slametan dundunan / tedak siten* which is a form of alms ritual in the form of a baby ceremony at the age of 7 months; *slametan rebo wekasan/pungkasan* which is a form of alms in the form of *saweran* / spreading coins to the community or through *bancakan, slametan syuro* that is to the neighbors in the form of rice or yellow porridge with side dishes called rice or porridge suran.

The *slametan* tradition contains the function of preventing or overcoming disasters / problems, expressing gratitude to God, and connecting friendship (preventive, curative and developmental from guidance and counseling)

b. *Krapyakan / Syawalan / Lopisan Tradition*

The tradition of *krapyakan / syawalan / lopisan* was carried out on Syawal day eighth, in the form of giant *lupis* slaughtering in Krapyak Village, North Pekalongan District, which was then distributed free of charge to all residents present. This tradition contains the function of maintaining the friendship / harmony of society.

c. *The Tradition of Sea Alms and Earth Alms*

Based on interviews with local residents, the tradition of sea alms and earth alms is actually a form of Hindu-Buddhist tradition that is wrapped with Islamic values. The form of activities is in the form of joint prayers accompanied by alms food to residents. Likewise alms earth was filled with recitation of *tahlil* which was then ended with the distribution of rice complete with side dishes that called "*nasi berkat*" to the villagers. This tradition contains the function of preventing problems / reinforcements', expressions of gratitude to God and strengthen community harmony (preventive, curative and developmental functions of guidance and counseling).

d. *Another Tradition*

Other traditions in the city of Pekalongan include the tradition of changing the child's name if the child is sick, the tradition of *suwuk* to deal with fussy children, the tradition of *tirah* / moving the sick living elsewhere in the hope that the disease can gradually heal, *tahlilan* and grave pilgrimage, and so on.

There is a form of indigenous counseling intervention in the form of face-to-face community (client) to religious leaders, elders, or shamans (indigenous counselors) who deliberately open service practices or accidentally open practices, but are trusted by the community to be used as a reference, with the aim of getting a new perspective to resolve problems experienced by using indigenous techniques, including:

1) prayer water therapy
2) therapy with solid objects
3) read or do certain practices
4) talisman and *rajah*/tattoo
5) Other techniques such as consultation by using Javanese *primbon* or deciding something by looking at *Weton*, and so on.

Indigenous Counseling Techniques in Pekalongan City

Based on field observations, around 60 community leaders who were believed to be indigenous counselors found that the average experience of being a reference figure in solving problems both medical and non-medical and supernatural problems was 15 years. The techniques used by indigenous counselors also vary. The author distinguishes the techniques used by indigenous counselors into 2, namely *putihan* and *abangan* techniques (black and White techniques), as the opponent's abang is putih.

Borrowing the term from Geertz (2014), that Javanese society is divided into 3, namely *santri*, *priyayi* and *abangan*. *Abangan* according to Geertz (2014) is a group of Javanese people who believe in the existence of *slametan* as part of religious rituals, believe in the existence of subtle rituals, as well as a series of theories and practices of medicine, magic and magic. While the *santri* are people who tend to perform religious rituals carefully and regularly, such as performing prayers, fasting, alms, hajj and so on. The *prijajis* are a group of Javanese people who originally came from a hereditary aristocracy from native kings who were

conquered by the Dutch who developed a very delicate court palace, a dance, a play, music and poetry, which is very complex with Hindu-Buddhist mysticism. or more likely to be Hinduism. Judging from the terms brought by Geertz (2014), the writer only needs to divide the techniques used by the people of Pekalongan city into two, namely *putihan* and *abangan* techniques. The *putihan* technique is an indigenous technique that tends to emphasize the ultimate goal of Islamic values and the values of monotheism. Although it is not clearly stated in every community rite or action taken by indigenous counselors, the values of Islam and monotheism are clear. This is inseparable from the role of walisongo in spreading Islam to the Javanese people, namely by including Islamic values in Javanese culture (Kholiq, 2015: 339; Kastolani and Yusof, 2016: 55).

The *abangan* technique is a technique from an indigenous approach that has a tendency to the Javanese Hinduism tradition, which is completely contrary to Islamic values, both in the form of rituals and actions given by indigenous counselors to their clients. This eventually gave rise to the term for indigenous *abangan* counselors as *mbah*, *wong pinter*, and shamans. Whereas the term indigenous counselor *putihan* is a religious figure known as *Ustadz* and *Kyai*.

From the description above, the types of indigenous counseling which are divided into two types with a variety of techniques, can be grouped which are included as *putihan* and which are abangan techniques. The *putihan* technique includes community rituals / traditions that contain Islamic values and actions given by indigenous counselors while still referring to Islamic teachings, for example *slametan* culture with various types of *slametan* assessed by Geertz (2014) is an *abangan* technique, but according to the author is a *putihan* technique because it contains Islamic values as well as the *sodaqoh* command in Islamic teachings. It just has another term, and its activities are wrapped with local culture as a form of walisongo religious proselytizing method by doing Islamic acculturation and Javanese culture. Likewise, the tradition of *suwuk* for fussy children in Javanese society is done by reciting the verses of the Koran, not with mantras or magic. Mitoni tradition, interrupted by the reading of the Koran, dhikr or *shalawat* of the prophet, and so on, including the use of counseling techniques practiced by indigenous counselors by advising their clients to conduct practices based on the Koran and Hadith, for example for those who get a disaster or who want to avoid disaster it is advisable to practice dhikr *lailahaillah* or give alms,

because in Islamic teachings lafadz dzikir and alms can refuse disaster. Whereas indigenous *abangan* counseling techniques include for example the use of certain objects (talismans) or practices which are not based on monotheistic values, to ward off or overcome problems experienced by clients that could have been a path of shirk and damage to aqeedah / faith.

In theory the stages of counseling are divided into three major parts (Lubis, 2013: 82-83) namely:

a. *Early Stage*

The early stage of counseling is starting from the client meets with the counselor until the counseling process runs and until the counselor discovers problems with the client. At this stage it can also be referred to as introduction, invitation and environmental support. As for what is done by the counselor in the initial stages of the counseling process are as follows:

1) Establish counseling relationships that involve clients

At this stage, a client needs to know the extent of competency possessed by a counselor. Building a counseling relationship can be used by the counselor to determine the extent to which the client knows his needs and what expectations he wants to achieve in counseling. The counselor can also ask the client to commit to undergoing counseling seriously

2) Clarify and Define the Problem

If the counseling relationship is established, the next step is to raise the issue, concern, and problems experienced by the client. Counselors need to clarify the goals they both want to achieve.

3) Making interpretation and assessment

Generate all potential clients, and the right environment to deal with the client's problems.

4) Negotiate a contract

The counselor's contract with the client regarding the time, place, duties and responsibilities of the counselor, the duties and responsibilities of the client, the purpose of counseling and other cooperation with parties who will help need to be done at this stage. The contract governs counseling activities including counselor and client activities.

b. *Middle Stage*

The middle stage or referred to as the action phase is the next step where the counselor starts thinking about alternative approaches and strategies that will be used to suit the client's problem. activities in the middle phase are focused on:

1) exploring problems experienced by clients, and
2) what assistance will be given based on reassessment of what has been explored about the client's problem.

c. *Final Stage*

The final stage of counseling or can be called termination is the last step in the counseling process in general. Evaluation of the results of counseling will be carried out as a whole. Broadly speaking the objectives of this stage are:

1) Deciding changes in attitudes and behaviors that are not problematic
2) The occurrence of transfer of learning in the client
3) Implement changes in client behavior to be able to overcome the problem.
4) End the counseling relationship

The implementation of the stages of indigenous counseling practices in the form of counseling interventions (which require face to face with indigenous counselors) in the city of Pekalongan has three stages as well, the first is the initial stage namely indigenous counselors approaching clients with sensitivity and openness of heart, because for the community, counselors are considered like the community elders, who usually have a great responsibility to be more role models and give good advice, which indeed goes along with the professional duties of the counselor (Mahmud, 2018: 120-121). In the initial stages there are also introducing or introductory stages which are theoretically broken down into four small sub-themes namely building relationships, clarifying problems, making interpretations and negotiating contracts. In practice, all four of these things are practiced very little in their counseling process, just as relationship building techniques are usually not done, because clients who come usually know the counselor and vice versa, and are still in the same area.

The fourth point in the first stage of contract negotiations is often forgotten, because automatically if in the first meeting the client's problems

have been resolved there will be no second meeting with the counselor again, otherwise if the client's problem has not been completed then there will automatically be a second meeting or when, with time conditionally adjusts how long the given healing method (prayer water) runs out, and so on.

The second stage is the middle stage or the work phase, where indigenous counselors begin to use approaches or techniques to overcome client problems. While the last stage is the closing stage of the counselor ending the counseling process. sometimes the last stage is not there because if the client feels that the problem is solved then the client will automatically not come again to ask for help from the counselor. There is no evaluation or feedback from the client or from the counselor.

Conclusion

The practice of indigenous counseling in the city of Pekalongan as a tradition has been running and has become an inseparable part of the Pekalongan city community. The activity is a form of counseling with local wisdom that contains the functions of counseling guidance such as the prevention of problems (preventive), development (developmental) and problem alleviation functions (curative). There is a need for more in-depth study and testing of indigenous models and techniques carried out so that local wisdom-based counseling techniques can be known for their effectiveness in carrying out preventive, developmental and curative functions. It is hoped that the knowledge of indigenous counseling practices in the city of Pekalongan can contribute scientific knowledge, especially in the field of cultural-based guidance and counseling.

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