

Managing Conflict: ["I-Thou"] Theosophy and Counseling

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Abstract

Children across educational levels in rural areas are often stigmatized as "backward" in terms of school facilities [textbooks, sports, and technology], availability of human resources (teachers [counseling teachers, class teachers and specialist teachers]). Therefore, the purpose of the current study was to look at the acceptability of existence, in the midst of alienation, through the participation of Martin Buber's narrative-dialogical philosopher on interfaith counseling education in Tumbang Randang village, Central Kalimantan. Based on qualitative research, we analyzed Martin Buber's philosophical narrative conversation with the existence of counseling education in Tumbang Randang Village. Data processing techniques through observation, interviews, and paralleling the life of counseling education workers. The results showed field facts through qualitative research with interview studies, researchers presented the bright side in the holistic education itself (teachers, students, parents, and society) through the cultural approach, namely Dayak culture which saw education more on humanity. In addition, the Trinitarian concept in Christianity (the concept of communality-family) through Buber's philosophical thinking shows the dynamic characteristics of the Trinity (God the Mirror and the Fusion of Love) in and by other religions (even non-religious ones) through the impulses of counseling education. Such as mirroring as the law of love. Mirroring penetrates emptiness (isolation of solitude), depression, low self-esteem through re-

storying (borrowing Martin Buber's term), narrative approach as self-realization as an experience of openness between educational identities (cultural, interfaith and acceptance of limitations). Thus, therapy in educational counseling in daily work would not be in an unequal relationship, but in the range of balancing the relationship.

Keywords: *Dialogues; Theosophy of Martin Buber; Communitarian Christianity; Educational Counseling; Self-Realization*

Abstrak

Anak-anak lintas tingkatan pendidikan di pedesaan kerap mendapatkan stigma dari masa ke masa sebagai anak "terbelakang" dalam hal fasilitas sekolah [buku pelajaran, olahraga, dan teknologi], ketersediaan sumber daya manusia (guru [guru bimbingan konseling, guru kelas dan guru spesialis]). Tujuan penelitian ini untuk melihat sisi keberterimaan keberadaan, di tengah alienasi, melalui partisipasi naratif-dialogis filsuf Martin Buber tentang pendidikan konseling lintas agama di desa Tumbang Randang, Kalimantan Tengah. Penelitian ini merupakan penelitian kualitatif dengan menganalisa percakapan naratif secara filosofi Martin Buber dengan keberadaan kehidupan pendidikan konseling di Desa Tumbang Randang. Teknik pengolahan data melalui observasi, wawancara, dan memparadokskan dengan kehidupan pekarya pendidikan konseling. Hasil penelitian menunjukkan fakta lapangan melalui penelitian kualitatif dengan studi wawancara peneliti menampilkan sisi terang dalam holistisitas pendidikan itu sendiri (guru, peserta didik, orangtua, dan masyarakat) melalui pendekatan budaya, yakni budaya Dayak yang melihat pendidikan lebih kepada humanitas. Selain itu, konsep Trinitarian dalam Kekristenan (konsep komunalitas-keluarga) melalui pemikiran filosofis Buber menunjukkan adanya dinamika ciri Trinitarian (Allah Cerminan sekaligus Peleburan Sang Cinta) yang berada di dalam dan oleh agama-agama lain (bahkan yang tak beragama sekalipun) melalui impuls-impuls pendidikan konseling. Misalnya, mirroring sebagai undang-undang kasih. Mirroring mampu menerobos kekosongan (isolasi penyendirian), depresi, rasa rendah diri melalui re-storying (meminjam istilah Martin Buber), pendekatan naratif sebagai realisasi diri sebagai pengalaman keterbukaan antar identitas pendidikan (budaya, lintas agama dan penerimaan keterbatasan). Sehingga, terapi dalam konseling pendidikan dalam kerja-kerja sehari-hari tidak berada pada relasi timpang, tetapi dalam rentang keseimbangan.

Keywords: Dialog; Filosofi Martin Buber; Komunalitas Kristianitas; Pendidikan Konseling; Realitas Diri

A. Introduction

Purpose of this research is to avoid concrete narratives through the three research subjects, namely Budi, Medi and Kristiani as subjects who used pseudonym. Concrete narrative discourse directly from the research subjects featured constraints, opportunities and diversity of narratives with related parties through the framework of sustainable development of programs that other researchers "rarely" show.

Counseling in such global landscapes is connected to counseling that consists of diverse purposes of searching and inferring data and research results. Researchers chose one of the counseling that has been-soon through the concept of cultural or culture-based counseling thinking. Culture-based here as well as the process of becoming lives the process that takes place. Culture-based counseling according to people's thinking that one day, the counselee will be friendly with the subject who has graduated from high school or vocational school as school locality for children to present counseling work in the teaching and learning environment. Maryam in her field research said that cultural counseling is able to transform itself as relationship intimacy, self-disclosure or self-confidence (Gainau, 2009). Based on Maryam B Gainau's thoughts on data search, the focus on cultural counseling closely relates to the search and analysis related to self-confidence despite being and having lived for a long time in such places or areas as researchers' territories.

Based on the analysis and processing of data by Guntur through the Regional Office of BPN in Central Kalimantan regarding Tumbang Randang village which is included in the Kapuas district area of 2,016.00 Km², Guntur said that the village is in a forest area with a target of 650 bids, realization of 650 bids with a percentage of 100% through data processing from 2015 to 2016. In addition, Tumbang Randang village with a density of 6.12 people/km² is an area with a wet tropical climate with relatively high temperatures or around 30 degrees Celsius (Badan Pusat Statistik, n.d.; Bappenas RI, 2019; BPS Kalteng, 2022). Nevertheless, the results of the survey as well as the ethnographic model, researchers saw the village on the path of the river, which according to researchers is quite large.

Tumbang Randang as a village is known as a land that has peat which aims to protect the plant ecosystem from water drought or as a water reserve around the land. Researchers have suggested that basically it was not only the village of Tumbang Randang that had a specificity related to the presence of peat, but also evenly distributed in other areas. Researchers cited the condition of the peaty soil to convey the information that not all or almost all crops can survive. In other words, researchers through fusion with the local community as well as researchers from childhood in the village with this soil texture conveyed that soil conditions affect the economic process

of the community in the area headed by Krisyanto since the researcher conducted a real work study process for a month.

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Tumbang Randang as the village is known as a land that has peat which aims to protect the plant ecosystem from water drought or as a water reserve around the land. Researchers argue that basically it is not only Tumbang Randang village that has specificities related to the existence of peat, but also evenly distributed in other areas. Researchers cited the condition of the peaty soil to convey the information that not all or almost all crops can survive. In other words, through the researcher's fusion with the local community as well as the researcher's childhood in the village with the soil texture, the researcher conveyed that the soil condition affects the economic process of the community in the area headed by Krisyanto since the researcher conducted a real work study process for a month.

Researchers argued through the results of approaches with local villagers that the economic exchange in the village can be said to be still so slow with a diversity of factors. According to researchers, this diversity is both phenomenological and paradoxical. According to researchers, the phenomenon of limited employment opportunities for the community seems to show that as long as there is gold mining, residents will be well-off, or paradoxical reality and narrative. Based on this understanding, researchers who were born and raised in one of the places in Central Kalimantan corroborate the narrative information by the research subjects. Thus, the axiological work objectives in Tumbang Randang village are mandated as the diversity of student contributions to the area where they live.

Previous research first, researchers look at the thoughts of David Chai's research results that speak of dialog with relationships (*I-Thou* and *I myself-It*). The relationship in dialog according to Chai was an intentional relationship, conversions towards the existence/life of silence (Chai, 2023). Chai's investigation has an affinity with

researchers in terms of philosophical analysis knives when encountering case studies of counseling journeys with education and cultural counseling (later related to the Trinity in Christianity).

Secondly, in the previous research, we looked at the elaborative series of Martin Buber's philosophical usefulness through the culture of Sjednjenim Američkim Državama (Akrap, 2022). Such culture finds generic medicine as an invention as well as usefulness in the midst of skepticism about the life of revolution, uncertainty and frustration. In the same locus as the researchers, Akrap alludes to Buber's thought with concrete results. Researchers also look at narrative as counseling space in Christianity and education.

Chai's research differs from researchers in terms of methods, in that researchers used interview techniques, while Chai did not. In addition, researchers conducted interview-ethnography techniques to see firsthand the lives of local people. Nonetheless, Akrap's thinking was different from the researchers although they both elaborated on Buber. Researchers are more concerned with the staging of narratives as giving a sound stage to research subjects. In addition, its function is in self-strengthening as well as confidence in the consistency of dialogue work.

B. Methods

Based on qualitative research, this research was conducted by interviewing the research subjects Budi, Medi and Kristiani. All three research subjects are non-personal names or pseudonyms. In order to stage the narrative as subjects who have freedom, they were able to freely express their thoughts or views on the dynamization of dialogue between subjects (Christopher, 2018; Fameli, 2018). Both as principals, residents as beneficiaries and also spiritual leaders (Christian spiritual) who are in contact with counseling work for children. Children here in the category of subjects who come from or school in kindergarten to the category of adolescents in Desa Tumbang Randang.

First, researchers recorded all conversations from the beginning to the end of the interview. Audio recordings were then converted into interview transcripts (Brent & Kraska, 2021; Gillham, 2005; Neequaye, 2023; Pessoa et al., 2019). Verbatim transcripts were then organized into themes. Those themes that are relevant or close to the researcher's discussion, researchers processed and analyzed using Peter Abelard's theory (*I-Thou*), a philosopher who elaborates or prioritizes dialogue. Especially when researchers place it in the context of counseling learning at the school level in the region. Dialogue development that researchers convey through the results of subject narratives on the themes that have been designed, then researchers collide with livelihoods in accordance with conditions, including regional customs which are similar

to dialogue work in Trinitarian Christianity (Butarbutar & Pakpahan, 2021; Cole, 2021; Lewis, 2019; Sasongko, 2018; van Wynen & Niemandt, 2020).

C. Results and Discussion

1. School Participation on Facilities Insistence

Budi (pseudonym) was one of the key research subjects in one of the schools in Desa Tumbang Randang who worked as the school principal. Thoughts coming from the subject who serves as the school principal are essential for researchers to see the extent to which the school dynamically goes through the process of learning journey every day. In addition, through the narration of the local man from the local area, namely Tumbang Randang village, he narrated as follows,

“.. contohnya misalkan dari luar dan di dalam kita bisa sarana prasarana sekolah, ada yang rusak dan butuh perhatian dari dinas terkait, ekstansi terkait dan ketika kita melakukan koordinasi dan mengusulkan supaya, misalkan mobiler itu minta diganti, *ya* namanya kita mengusulkan belum tentu secepat itu juga dikabulkan, butuh waktu, bahkan bisa sampai bertahun-tahun baru terpenuhi, *nah* jadi dukanya disitu, sekolah itu sempat merasakan keprihatinan, misalkan *mobiler*-nya sempat rusak, kalau rusaknya cuman sedikit masih enak ada dana sekolah yang memperbaiki, tapi kalau rusaknya bersamaan dan jumlahnya cukup banyak kan kemungkinan dana sekolah terbatas, untuk perawatan yang secara ringan, *nah* jadi kita perlu perhatian dari pemerintah daerah, terkhususnya dinas pendidikan kabupaten kapuas, salah satu yang paling terdahulu, *nah* itu dukanya”

budi/wwcr/ SchoolParticipationonFacilitiesInsistence/19082023

2. Practicing and Managing Conflict Resolution through Dialogization

Based on Budi's (pseudonym) perspective, the researchers obtained information in outlining conflict management techniques for teachers with class hours. The conflict here, according to researchers based on Budi's insights, was not on the trajectory of discredited conflict between one party and the other, which led to inequality in behalf of the position.

“.. *iya* kalau untuk konflik, tidak pernah konflik yang terlalu serius.. masih tidak pernah.. kalau untuk masalah yang ringan-ringan misalkan guru itu misalkan dia terlambat ataupun izin.. *nah* jadi kita mengkondisikan dengan guru-guru yang lain supaya jam pelajaran itu bisa terpenuhi, disitu kita bisa, terkadang ada sedikit masalah, masalahnya bukan secara *ee*.. pribadi, tetapi masalah dalam tugas kan guru harus merangkap.. *ijadi* konflik kita disitu biasanya, terbentur jam.. jadi istilahnya kalau guru mengajar dalam 1 kelas jadi

2 kelas, otomatis kita bagaimana solusinya mencari supaya kelas itu terpenuhi, misalkan ditinggal gurunya yang tidak hadir.. itu saja.. kalau untuk masalah yang lain yang terlalu serius tidak pernah, sampai hari ini *nggak* tahu besok *kan*”

budi/wwcr/PracticingandManagingConflictResolutionthroughDialogization/19082023

Although Budi holds the principal position, his initiative on the management of class hours for absent teachers could be regarded as an essential policy to contribute to teacher shortage management and minimize empty hours in class. In addition, according to Budi's own narrative, the conflict is shown to be rather problematic and at the same time there is solution to it without accentuating the punishment for mistakes. In addition, based on Budi's testimony, researchers found that the adjustment of teachers' teaching hours became important here considering that teachers do not only teach one subject, but also other subjects. In other words, the teachers here become versatile subjects. Although, administratively, there have been records of teacher shortages, it does not reduce the professionalism of teachers for the work they carry out. In addition to solutions, scheduling the teaching room, teaching hours, and giving permission for teachers who were unable to attend became important as spaces for providing examples for leaders such as Budi who took on the role of principal. The conditioning here, according to researchers, resembles the philosopher Buber's thought, which talked more about the prioritization of dialogue over conflict.

Dialogue has been important in the midst of confusion over the lack of openness of facts and data as well as providing space for teacher freedom to be creative in the future when he teaches at school. Budi's leadership pattern thought here, according to the researcher, is important considering that today is the era of information openness and the opening of information space in a transparent manner that even though there is a conflict in the future, the conflict is not part of the accumulation of previous conflicts. Instead, one conflict is resolved, therefore even if another conflict comes, the conflict is not used as an occasion to prove oneself for the mistakes of one subject to blame others.

In addition, based on the observations of researchers as Dayak subjects, Dayak culture upholds rights without needing the subject to see what they are. Communication has long been developed in everyday life. Whether it starts from lighthearted to serious conversations. Culture-based conflict management, especially Dayak culture, has shown the world that communication, respect for rights and obligations, and taking responsibility for work development are part of everyday life. Finding recourse to conflict is the ultimate solution. Most importantly here, in learning contexts for instance, whatever it might be before going to higher levels, the customary approach

takes precedence in problem management in the classroom. Of course, there are consequences for violating the custom, but despite the sanction, the sanction is meant to be an acceptance of self and responsibility for one's own missteps. Consequences here are neither meant as nor function as deterrents. The deterrent effect under Dayak custom is not conceived as condemnation, but rather as self-selection, self-acceptance and self-reflection. The context of school life in general is imbued with the culture inherent in certain regions. Each school worker brings his or her own culture with the school culture, which then melts into formal rules and then gets a mutual agreement as pleasant rules.

Those thoughts become stronger when Budi added the following narration,

".. kalau semisalnya ada *ya* otomatis kita tetap (ada pelanggaran).. menginjaklanjuti hal itu, misalkan ada keseriusan misalkan gurunya pindah atau apa, otomatis kita segera mengusulkan untuk pergantian salah satu yang paling cepat *ya* kalau untuk pegawai negerinya mungkin sulit, *ya* kita cari tenaga untuk bisa sementara menghonor dengan kualifikasi pendidikan yang terpenuhi, itu salah satu jalan keluar"

budi/wwcr/PracticingandManagingConflictResolutionthroughDialogization/19082023

Providing solutions by Budi as the principal became essential here as part or logical consequence of the presence of dialog or discussion between parties to get at least minimum solutions. One of the narratives that Budi conveyed related to acts of violence, such as in schools, Budi provided solutions through dialog space or even multi-dialogue between teachers. Budi explained,

"..karena disitukan ada mengikat peraturan untuk guru, tidak boleh melakukan kekerasan secara fisik terhadap anak, itu salah satu"

budi/wwcr/PracticingandManagingConflictResolutionthroughDialogization/19082023

3. Dialogue Acceptance and Existentialization Chamber

Budi, as one of those 1979-born subjects, elaborated on the relationship between parents and their children. There are children who have full attention from their parents, but some have little. According to Budi, the little here is more related to parents' jobs that are rarely at home. Parents' work conditions here have become the main factor in the relationship between children and their parents to echo the dialog. Not to mention when talking about children's conditions at school. Either the relationship between students and teachers, with peers, or with the community around the school or around the house.

".. *ya* keluh kesahnya orangtua pasti ada, salah satu orangtua nya menganggap bahwa pendidikan itu di sekolah kurang.. *nah* itu cerminan dari 1 sisi, karena orangtua sendiri kurang terlalu banyak juga memperhatikan perkembangan Anaknya.. *nah* ketika dirumahkan lebih banyak waktu untuk belajar, sedangkan di sekolah dari jam 7 paling sampai jam 12.. *nah* itupun perlakuan guru di sekolah tidak hanya untuk per individu, tetapi dilakukan pembelajaran secara menyeluruh.. sama rata setiap siswa.. *nah* kalau bimbingan orang tua kalau orang tuanya peduli.. orang tuanyakan lebih leluasa membimbing anaknya di rumah selain jam sekolah.. *nah* jadi dia lebih fokus sebenarnya.. *ya* cuman itu masalahnya sepertinya orangtua kurang ada waktu untuk anak-anaknya.. *ya* kemungkinan karena pekerjaan dirumah-*lah* yang namanya juga.. apalagi profesi masyarakat *kan* banyak yang petani, penambang, dan waktu untuk anaknya kurang ada.. bisa berangkat pagi pulang malam, jadi anaknya kurang diperhatikan.. *nah* malah mereka meminta guru di sekolah yang secara penuh untuk memberikan pembelajaran.. *ya* namanya kita di sekolah 100 murid itu diperlakukan sama, tidak ada yang diistimewakan.. *nah* jadi kita memantau pergerakan mereka pun harus lebih intens *gitu*"

budi/wwcr/DialogueAcceptanceandExistentializationChamber/19082023

Budi, who researchers interviewed at 14:56 WIB, on August 19, 2023 added,

".. *ya*, salah satunya faktor lingkungan, kenapa faktor lingkungan *nah* mungkin dari keluarga dulu *ya* ketika keluarga ayah ibunya *kan* yang namanya profesinya petani ee.. perhatian untuk anaknya itu kurang.. pergi pagi bekerja pulang malam.. jadi *si* anak bebas dan dia hanya bergaul dengan lingkungan.. *nah* sementara utuk mengamati hal itu orang tuanya sendiripun tidak mampu.. *nah* jadi kalau di sekolah *ya* memang kami memahami persepsi itu.. *nah* maka justru itulah bukan hanya pembelajaran yang kita fokuskan mendidik mereka, tetapi karakternya itu juga kita perhatikan.. salah satu watak dan perilakunya yang memang ada dan ada banyak "kenakalan".. apalagi yang laki-laki jadi kita kasih *eee*.. pembelajaran khusus salah satunya dengan cara mendidik bagaimana bersopan santun, bagaimana bergaul yang baik.. kita bina mereka, dan terlebih khusus juga melalui wali kelas, karna wali kelas dan guru kelasnya itukan setiap hari melihat mereka.. jadi mereka *ya* yang slalu full dalam mengamati"

budi/wwcr/DialogueAcceptanceandExistentializationChamber/19082023

Based on Budi's thoughts, researchers noticed that dialogue needs space. Dialogue requires communication space as well as economic strengthening space. Economics here according to researchers is that people from Tumbang Randang village generally work as informal workers who have uncertain results every month or every week, even every day. Economic strengthening here would not necessarily come from the community itself. However, the government's sensitivity space (central to regional governments) has become important as the ideals of the Constitution and Pancasila,

namely shared prosperity. The uncertain work results in the level of dialog intensity between parents and teachers. Dialogue in the narrative context of Budi was not related to the context that Buber's philosophy conveyed. According to researchers, Buber has not mentioned the connection between dialog and economic conditions (Buber, 1992). Consequently, in relation to the economic context in Tumbang Randang village, researchers criticized and quoted Buber as an active contribution to the dialogue network that Buber formed with multifactorial.

4. Strengthening Continuing Counseling through Subject Internship

According to researchers, schools without finding the interests of each learner are failing schools. Researchers here are not alone. Nadiem Makarim, the Minister of Education and Culture during the interview session, said the same thing. In fact, even if the teacher comes from an overseas graduate (Apandie et al., 2022; Apandie & Rahmelia, 2022; Magdalena et al., 2022; Manuputty et al., 2023; Pengky et al., 2023; Rahmelia et al., 2022; Rahmelia & Prasetiawati, 2021; Siburian et al., 2023). Without recognizing the holistic nature of children as subjects who are entitled to education and teaching in schools, teachers are just conventional subjects. Especially in the context of the curriculum development model when researchers wrote this paper, which is in the process and actualization of the Merdeka curriculum (Kurniati et al., 2023; Manik et al., 2023; Munte, 2022; Munte et al., 2023; Saputra et al., 2023). Budi, the 44-year-old subject said,

".. salah satu kita mengamati minat dan bakat terlebih dahulu.. dari masing-masing anak itukan tidak sama.. cara dia menangkap pembelajaran itupun berbeda.. *nah* jadi strategi itu kita sepakati bersama dengan dewan guru.. supaya itu kejeliannya terlebih terkhususnya terhadap guru.. untuk pengenalan itu.. *nah* jadi setiap karakter anak itu dikenali dan nanti dalam pembelajaran harus ada strategi-strategi khusus.. *nah* contohnya salah satunya penggunaan alat peraga supaya si anak lebih mudah mengerti dalam pembelajaran.. misalnya, penggunaan alat peraga sebagai ruang pencarian peminatan, alat peraga itu perlu supaya memudahkan kita untuk si anak lebih cepat memahami pembelajaran yang ada, materi-materi yang ada yang sesuai yang kita berikan.. itu salah satu tekniknya"

budi/wwcr/StrengtheningContinuingCounselingthroughSubjectInternship/19082023

Budi further added,

".. kemudian yang kedua, mendidik karakternya.. misalkan si anak ini "nakal" kita perlakukan seperti ini dia.. *nah* salah satu yang kita perhatikan khusus *lah* (dengan menggunakan khas bahasa setempat), bimbing dia supaya dia bisa

menyesuaikan dengan yang lain.. jadi kalau kita biarkan salah salah juga, jadi nanti yang lain malah takut dengan si anak yang itu, *nah* jadi kita tindak dulu.. tapi tindakannya tidak menggunakan kekerasan fisik, dengan perlakuan *apalah* strateginya banyak juga, tergantung guru yang ada di dalam kelas"

budi/wwcr/StrengtheningContinuingCounselingthroughSubjectInternship/1908
2023

Based on Budi's thinking as headmaster, the arrangement of teachers' work has been systematized and Budi even provides space for freedom, including dialogue between each interest to develop skills. Both the skills of each teacher, as well as the skills of the students based on their abilities (Mariani, 2020, 2022; Sanasintani, 2020; Sarmauli, n.d.; Sembiring et al., 2021; Timan Herdi Ginting et al., 2022). In addition, Budi's strengthening of sustainability counseling through teachers' work is the following narrative,

".. salah satu pendampingannya kita misalkan ini kita membicarakan masalah ulangan *ya*, *nah* itukan ada soal-soal dan standar nilai yang diinginkan oleh gurunya seperti apa, *nah* ketika melaksanakan ulangan si anak tidak mencapai nilai yang ditargetkan oleh guru standar maksimal dan standar minimalnya, *ya* otomatis *ya* kalau misalkan dia melewati standar minimalkan dia cukup baik.. *nah* Ketika kurang dari standar minimal guru itu wajib melaksanakan tes ulang atau remedial istilah.. *nah* jadi remedial itu si anak dilakukan tes ulang sebagai tambahan nilai untuk mencapai nilai yang standar.. *nah* itu salah satu.. kemudian dilakukan pembinaan khusus *ya* misalkan.. tugas-tugasnya kita kasih pemahaman lagi dan pemberian tugas yang tidak jauh dari pembelajaran maksudnya, bukan tugas yang secara fisik atau apa *enggak*"

budi/wwcr/StrengtheningContinuingCounselingthroughSubjectInternship/1908
2023

Further, Budi added,

".. salah satu itu minat baca, yang kita alami masalahnya dia sekolah itu kurangnya kemampuan anak dalam membaca.. apalagi kelas rendah misalkan kelas 1,2 dan kelas 3 itu banyak yang masih belum bisa membaca.. *nah* jadi untuk kedepannya kita sarankan bersama dewan guru sepakati bersama untuk kelas rendah kita fokuskan dulu ke pembelajaran membaca.. walaupun itu kita seringkali kita tidak tergantung pada kurikulum.. yang pasti kita tingkat dasar dulu kita apa, kita tingkatkan anak ini supaya bisa membaca.. itu hal yang paling mendasar terlebih dahulu.. itu yang kita laksanakan sekarang.. karena mengingat di tahun-tahun sebelumnya, *kita kita* terlalu kaku dengan kurikulum.. tetapi si anak malah tidak mampu, kenapa karena hal yang mendasar saja belum bisa.. salah satunya membaca.. *nah* jadi kita alihkan dulu, disesuaikanlah dengan keadaan yang ada, kita fokuskan untuk belajar membaca terlebih dahulu"

budi/wwcr/StrengtheningContinuingCounselingthroughSubjectInternship/1908
2023

Budi, the research subject who has worked since 2005, provides real sustainable action on self-strengthening in terms of academics for students. The provision of reinforcement in counseling in academic bundles here has shown the continuous participation of teachers to see the gaps in children's weaknesses which are then filled with reinforcement. Strengthening here indeed happens in form of giving retests, which each school has done as part of the work action for students who are insufficient in terms of grades or academics. However, it became interesting when Budi talked about sustainable counseling activities through conversations with logical consequences in the form of mutual agreements. As the philosopher Buber said, dialog does not get rid of the subject, but makes room for the subject (avoidance of the term-*It*) (Buber et al., 1997). Apparently, based on the 1979-born narrative, there is mutual agreement between teachers and learners, and parents (Buber et al., 1997). Such thinking was obtained when researchers first observed consistently while in Tumbang Randang village and lived and mingled with local residents (teachers, parents, and students) for one full month.

Martin Buber's thought was one that focused on the living history of dialogue. Maurice S. Friedman—who works in San Diego as the dialogic-focused director of the Institute of Psychotherapy—has emphasized Buber's focus and added that dialogic thinking does not stop at a single disciplinary theory (Adame, 2022; Creegan & Friedman, 1956; Hamm et al., 2021). However, it extended to religions, education-including educational counseling, philosophy, knowledge, and myth. Buber's philosophy of *I-Thou* implies the work of radical reversal of idealization, mysticism of symbols (symbols as concrete manifestations of the universality of reality), and the primacy of holistic meaning over concrete activity. Concrete activity here emphasizes specific time-place-events (Zank & Braiterman, 2004).

Buber's representation of dialog—the meeting of *I* and *Thou*—is the pattern of ontological reality alignment. Friedman referred to Heidegger's parallel term (non-reduction) with Buber as "*Mitsein*" or togetherness (Creegan & Friedman, 1956). Another equivalent word is *Fursorge* (solitude). This means that another term for the encounter bringing dialogue together are positive-compatible relationships, namely interjection, identification and also as projection. Researchers regard this kind of relationship as one of - as Friedman has emphasized - genuine reciprocity or/and utter humility (Buber, 2003; Paraskevopoulou et al., 2019; Sarma & Cox, 2022; Tolmacz & Pardess, 2022).

According to Buber, such an encounter could be seen as an unconscious meeting between each other (collectivity). Collectivity in researchers' thinking connecting the narrative of school life in a rural area in [the] context of researchers' locality in Desa Tumbang Randang, researchers have seen equal relationships between teachers and students, but on the other hand, there has been an imbalance of relationships in certain cases. Teachers' equality through experience as well as vision of the other (*It as Thou*) and learners (*Thou*) across religions (Islam, Hinduism, Kaharingan and Christianity). Interpretation of religious multidisciplinary through educational space, for teachers' understanding, was participation space to witness (Darma et al., 2023; Hanriani, n.d.; Salmanezet et al., 2023; Seruyanti et al., 2023; Sinta et al., 2023; Sopiani et al., 2023). The hidden talents of children in self-development without needing their religion for the avoidance of discrimination of learners.

Such an understanding, according to researchers, would be both moderate and similar to the Trinity concept in Christianity (as the *Eternal Thou*) which complements, fulfills or/and fills each other. Both in mystical and non-mystical situations or God as *Wholly Other* (*mysterium tremendum*). Buber's thought in Christianity's Trinity has been rooted in God as Subject who knows and is willing to be known/met and God who loves infinitely as well as being loved by humans without the need to display religious identity. Buddhist context, according to Friedman in Buber, the relationship of dialog is in an uncreated, unborn, and unoriginal epistemology (Chai, 2023; OPPENHEIM, 2018; Toledano, 2018). Buddhism is understood as an inwardness-relation or whole being relationship. Friedman referred to these situational terms as those that are not I-It relationships.

According to teachers in Tumbang Randang village, as far as the experience of researchers who stayed for 1 full month (July-August 2023) sharpens the conclusion that educational counseling is not always charged with students' personal problems. Beginning of thought to teacher practice without distinction (mutually trust, togetherness of situations, and togetherness of partners) of students is the first and final step to translate interfaith counseling education beyond the barriers of alienation. Equilibrium of teacher and student participation, according to researchers through the lens of *psyche*, is to be equally positioned as patients and stand equally (Ahmad Ardillah Rahman et al., 2021; Dandi & Veronica, 2023; Meilan & Mariani, 2023; Melliani et al., 2023; Pengky et al., 2023; Reggina & Indriani, 2023; Samuel et al., 2023; Siburian et al., 2023). Teachers carry out the learning process as well as learning, students gain knowledge based on processed thoughts obtained from experience and information from the teacher. Teachers fully comprehend the learners' condition and

vice versa. Thus, each understanding would be able to provide evaluative space as well as sustainable development without the need for suppression between one another.

Buber's concept in educational counseling context in Tumbang Randang village features dialogue as psychotherapeutic participation (heart-searching, reflection on guilt) between teachers and students (Binawan, 2023; Bradford, 2023; Wood et al., 2023). Therapy for children's "delinquency" stigmatized on learners who seem to be victims, makes teachers not rush to provide "antidotes". However, more to further conscious exploration of parents and children's work as learners, daily parenting, social communities, and systems. System here is not the system found in schools that make children become "naughty" but rather looking for the root problems of destructive systemization of cross-sector government policies.

Bilgen Wendy as research subject who danced Martin Buber's philosophical thought with his *I-Thou*, crossed autoethnography as conversation-maintaining numinous, sacredness and spirituality consistently and continuously. Autoethnographic consistency, according to Wendy, has become crucial in terms of making language as self-translation of me and her as my own part (Bilgen, 2022). Wendy emphasized that the relationship between individuals involves each other as intermediaries of imagery and transformation.

5. Soil Culture and Livelihood Conditions

Based on information from our research subject, Medi (pseudonym) informed us about the soil texture and living conditions in Tumbang Randang village, Central Kalimantan. Medi explained,

".. jadi kalau mengenai buah-buahan lokal di sini agak kurang kurang banyak karena tanah yang tidak subur, menyebabkan pertumbuhan tanaman buah buahan tidak bisa tumbuh dengan baik.. buah yang ada disini, buah cempedak, semangka, nanas, kelapa"

medi/wwcr/SoilCultureandLivelihoodConditions/19072023

Medi, interviewed at 10:37 a.m. to 11:31 a.m., added that,

".. ya tentu untuk kegiatan penebangan pohon secara liar, namun walaupun dilarang tetapi warga tetap mencari karena itu adalah kebutuhan hidup pembangunan rumah"

medi/wwcr/SoilCultureandLivelihoodConditions/19072023

Furthermore, Medi, whose last education was in senior high school, mentioned that,

".. oh tentu saja di sini banyak akar akar tumbuhan jadi sulit untuk dibersihkan untuk menambang emas.. kalau terkena banjir anak anak sekolah diliburkan karena jalan disitu tenggelam oleh banjir dan sebagian warga sempat mengungsi selama banjir"

medi/wwcr/SoilCultureandLivelihoodConditions/19072023

6. Counseling Work and Dialogue Subjectivity

As the third research subject, researchers interviewed one of the spiritual workers, namely the priest who often does counseling work, both for the youth and the congregation whom has been served. Kristiani (pseudonym) expressed,

".. jadi setidaknya dari itu kita bisa mengenal dan mengetahui apa saja kendala, apa saja yang menjadi pergumulan anak remaja dan melewati konseling itu juga akan membantu dan mengarahkan mereka untuk menikmati atau menjalani masa remaja atau pemudanya"

kristiani/wwcr/CounselingWorkandDialogueSubjectivity/14082023

Kristiani, whose research subject was from Sei Riang, echoed the narrative of youth activities during her time serving in Tumbang Randang village,

".. *iya* kalau kita disini, kalau untuk remaja *ya* kita melakukan yang pertama pendekatan diri dulu.. mendekati diri pada mereka dengan membicarakan sesuatu hal yang berada di dunia mereka.. kalau kita menjadi orang yang menghadirkan diri yang terlalu arogan tentu mereka akan sangat sulit sekali untuk membuka diri kepada kita dan kita juga akan kesulitan mengenal dan memahami mereka.. kemudian juga untuk mengenai jemaat yang mengalami duka cita *ya*, untuk jemaat yang mengalami duka cita kita disini juga melakukan beberapa hal pertama ibadah itu tidak seperti yang dilakukan orang pada umumnya disini ibadah penghiburan yang dilakukan itu sesuai dengan permintaan dari pihak keluarga.. kemudian selesai ibadah kita tidak langsung pulang kita berbicara dulu dengan keluarga *ngopi-ngopi kah* makan-makan snack kah dan menemani keluarga.. biasanya ibu kalau ada ibadah atau duka cita itu ibu bisa pulang tengah malam, bisa setengah dua belas jam dua belas baru pulang tidak enakan selesai ibadah langsung pulang"

kristiani/wwcr/CounselingWorkandDialogueSubjectivity/14082023

Subjects whose spare-time activities include teaching at SMP Negeri 6 Timpah Saatap narrated that,

".. jadi dalam komunikasi pun juga dengan warga jemaat juga begitu.. jadi apa yang menjadi tantangan gereja kita, kita sama-sama diskusikan sehingga kami disini tidak jarang melaksanakan rapat.. rapat pertama rapat majelis dulu, setelah itu baru rapat dengan jemaat.. sehingga kami kalaupun mengambil keputusan terutama dalam keputusan pembangunan atau apapun tidak

mengambil keputusan sepihak.. tetapi keputusan bersama sehingga itu juga yang menjadi kekuatan dalam jemaat ini.. sehingga dapat maju bersama-sama.. sehingga pendeta tidak hanya *spik* menurut perkataannya sendiri atau ketua jemaat ingin pendapatnya sendiri yang didengar.. tapi kita sama-sama saling rembukan.. sehingga bisa berdiskusi bersama-sama sehingga mendapatkan keputusan yang baik.. jemaat merasa di hargai pendeta melaksanakan tugasnya majelis juga melakukan kewajibannya.

kristiani/wwcr/CounselingWorkandDialogueSubjectivity/14082023

Kristiani, who has been teaching math for four years, shared the dynamics of conflict during her ministry in Tumbang Randang and how she dealt with them. Kristiani shared,

“.. *nah* kalau masalah konflik hampir setiap tahun itu pasti ada *ya*.. cuman ada konflik yang besar konflik yang kecil.. tapi bagaimana cara kita menanganinya.. untuk menangani konflik itu yang pertama yang harus kita lakukan komunikasikan itu.. bicarakan nanti jikalau ada kendala.. kendala apa yang kira-kira menjadi dasar kenapa kita tidak berpihak kepada itu.. pernah terjadi disini yang cukup sangat besar dampaknya bagi gereja kami pertama ketika kami membeli tanah, tanah gereja.. karena seperti yang adek-adek *taukan* gereja inikan yang berdiri di desa kadang kalau banjir terkendala.. jadi kalau banjir bisa tidak ada ibadah *kan*.. sehingga kita berpikir untuk juga membeli tanah di daerah jalan lintas Timpah Buntok.. kemudian disana dulu kita melaksanakan *voting* siapa yang mau menawarkan tanah sehingga ketika saat itu ada salah satu yang tanahnya tidak terbeli karena kebanyakan orang tidak meminati tanah tersebut.. sehingga ada satu tanah yang menjadi poin utama seperti itu.. sehingga karena *voting* tersebut dan ada keberpihakan tersebut ada tanah yang tidak dipilih untuk dibeli.. *nah* itu menjadi konflik awalnya.. tapi ketika didiskusikan dari majelis menjelaskan kenapa tanah itu tidak dibeli, kenapa tanah ini yang akhirnya yang dibeli sehingga akhirnya warga jemaat mengerti dan meskipun itu tidak langsung pulih dalam sekejap berangsur-angsur.. syukur puji Tuhan yang awalnya yang sempat mengundurkan diri sebagai pengurus tetap bertahan sampai sekarang menjadi pengurus karena tadi karena dikomunikasikan kenapa alasannya tanahnya tidak menjadi prioritas utama karena ada kelemahannya disitu.. ada kendalanya itu kenapa tanah ini yang dibeli, karena ini adalah tempat nya strategis, memungkinkan tidak jauh dan tanahnya lumayan besar dan memungkinkan untuk pembangunan jemaat dan membuat jemaat juga berkembang”

kristiani/wwcr/CounselingWorkandDialogueSubjectivity/14082023

Our research subject, who has served as priest in Desa Tumbang Randang, further added that,

“.. kalau keluh kesah dari jemaat *ya* yang mungkin bisa datang ke gereja *gitulah* atau yang, maksudnya keluh kesah *anu* itu dari segi pelayanan *kah* atau

kehidupan pribadi.. nah kalau kita disini ya bisa ada juga yang warga jemaat itu bisa mempercayakan kisah hidupnya bercerita meminta saran pendapat.. meskipun ibu masih muda mereka percaya seperti dan ibu juga berusaha sebaik mungkin.. tapi di dalam dia bercerita yang ibu utamakan menjadi pendengar setelah dia selesai menyampaikan apa yang menjadi keluh dan kesahnya.. baru ibu memberikan pandangan.. tapi juga pandangan itu tidak juga seperti mendikte dia, memaksa dia untuk memakai apa yang harus dia putuskan melalui pendapat kita.. tetapi biarkan dia sendiri yang memutuskan dan menyimpulkan melewati apa yang kita sampaikan ketika dia meminta masukan atau ketika dia mengeluh ketika dia *curhat* tentang hidup, perekonomian, berbagai hal kalau keadaan keluarga dan juga biasanya di dukung lewat doa setelah dia bercerita kita dukung lewat doa, kita bantu dalam doa”

kristiani/wwcr/CounselingWorkandDialogueSubjectivity/14082023

D. Conclusion

Based on the findings of interviews with the three research subjects, Budi, Medi and Kristiani (pseudonym), researchers found that the life of counseling work cannot be separated from the existence of culture (especially when encountering the subject's non-exclusion dialogue), Trinitarian in Christianity (both in the church, education and in the social environment of the local community of Tumbang Randang village). In addition, Martin Buber's philosophical emphasis on the life of cross-life and textual dialogue shows that the narrative of virtue does not necessarily get rid of the evil that coexists with the dialogue process itself, but counseling thinking in this framework shows the pattern of intention, awareness and caution (acceptance of limitations) as the space to fill the void of the presence of depression, inferiority through the space of dialogue without IT (as a frame of tyranny) as well as in the circle of love.

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