



Social Values in the Dahan Gete Marriage Tradition in the Lamaholot-Adonara Culture and Its Implications for Family Guidance and Counseling

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Abstract: *The Dahan Gete marriage tradition in the Lamaholot-Adonara community contains social values that have implications for family guidance and counseling. This study aimed to determine the social values contained in each stage of the Dahan Gete marriage tradition and their implications for family guidance and counseling. This study used a descriptive qualitative method with research subjects consisting of traditional leaders, community leaders, and couples who married through the Dahan Gete tradition in Watoone Village, Witiama District, East Flores Regency. Data were collected through semi-structured interviews, indirect observation, and documentation studies, and were analyzed through data reduction, data presentation, and data verification. The results showed six social values in the Dahan Gete marriage tradition: mutual cooperation, responsibility, solidarity, deliberation, mutual respect, and togetherness and kinship. These values were reflected in helping one another, the fulfillment of belis and household responsibilities, support from families and the community, joint decision-making, communication between families, and the involvement of extended families after marriage. These values can be utilized as one of the sources for implementing family guidance and counseling that is appropriate to the cultural context of the Lamaholot-Adonara community.*

Keywords: *Dahan Gete, Social Values, Lamaholot-Adonara, Family Guidance and Counseling*

Abstrak: *Tradisi perkawinan Dahan Gete pada masyarakat Lamaholot-Adonara mengandung nilai-nilai sosial yang memiliki implikasi bagi bimbingan dan konseling keluarga. Penelitian ini bertujuan untuk mengetahui nilai-nilai sosial yang terkandung dalam setiap tahapan tradisi perkawinan Dahan Gete serta implikasinya bagi bimbingan dan konseling keluarga. Penelitian ini menggunakan metode deskriptif kualitatif dengan subjek penelitian yang terdiri dari tokoh adat, tokoh masyarakat, dan pasangan yang menikah dengan tradisi Dahan Gete di Desa Watoone, Kecamatan Witiama, Kabupaten Flores Timur. Data dikumpulkan melalui wawancara semi-terstruktur, observasi tidak langsung, dan studi dokumentasi, kemudian dianalisis melalui tahapan reduksi data, penyajian data, dan verifikasi data. Hasil penelitian menunjukkan terdapat enam nilai sosial dalam tradisi perkawinan Dahan Gete, yaitu gotong royong, tanggung jawab, solidaritas, musyawarah, saling menghormati, serta kebersamaan dan kekeluargaan. Nilai-nilai tersebut terlihat dalam proses saling membantu, pemenuhan belis dan peran dalam rumah tangga, dukungan keluarga dan masyarakat, pengambilan keputusan bersama, komunikasi antarkeluarga, serta keterlibatan keluarga besar setelah perkawinan. Nilai-nilai tersebut dapat dimanfaatkan sebagai salah satu sumber dalam pelaksanaan bimbingan dan konseling keluarga yang sesuai dengan budaya masyarakat Lamaholot-Adonara.*

Kata kunci: *Dahan Gete, Nilai Sosial, Lamaholot-Adonara, Bimbingan dan Konseling Keluarga*

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Introduction

Indonesia is a country with rich and diverse cultures distributed across various regions. This cultural diversity includes belief systems, customs, social values, and traditions that have been passed down from generation to generation. Taylor, as cited in Anggraini (2021), defines culture as a complex whole that includes knowledge, beliefs, art, morals, law, customs, and other habits acquired by humans as members of society and preserved from one generation to another. Thus, culture is not only understood as a heritage from the past but also as a way of life that guides people's social behavior. One form of cultural heritage that is still maintained is marriage tradition, which functions not only to legitimize the relationship between husband and wife but also as a means of transmitting social and cultural values.

One marriage tradition with distinctive characteristics is the Dahan Gete marriage tradition in the Lamaholot-Adonara culture. Dahan Gete is a marriage process involving the male family, female family, community leaders, and extended families. The involvement of various parties shows that marriage in this tradition is not merely a matter between two individuals but also becomes a collective matter. Families play a role in every stage, from the introduction to reaching a marriage agreement. Community leaders help direct the process so that it remains in accordance with the tradition, participate in deliberations, and provide advice, while extended families provide assistance in the form of labor, ideas, and material support. Bebe (2014) explains that the process consists of Dahan Gete (proposal), Denge Koda (hearing the response), Belelen Bala (presentation of belis), Pain Geto or Koda Geto (formalization of the relationship), Dopen Witi-Bala (delivery of belis), Dopen Wae Barek (delivery of the bride), and the traditional feast. Bebe (2014) states that Dahan Gete is a process of uniting not only two individuals but also two extended families and two clans. Lka (2021) also explains that Dahan Gete has social and moral meanings and is part of the life of the Lamaholot-Adonara community.

However, in the current social reality, the Dahan Gete marriage tradition has begun to experience shifts. Modernization and social change have caused some younger generations to no longer fully understand the meaning and stages of Dahan Gete. Many couples are more familiar with practical marriage processes, such as "masuk minta," without understanding the philosophy and social values contained in each stage of Dahan Gete. Knowledge of the terms and processes of Dahan Gete tends to be held mainly by parents or community leaders, while cultural knowledge among most younger generations has not developed optimally. This condition raises concerns about the gradual loss of the tradition. In addition, the belis aspect, particularly ivory, is often misunderstood and may become a source of conflict between families. The

high value of belis may be perceived as an economic burden, particularly by young couples. Misinterpretation of belis may obscure the social values emphasizing responsibility, respect, and togetherness and may potentially result in disharmonious relationships between the male and female families.

Social values play an important role in family life. Soekanto (2017) explains that values are abstract conceptions within humans concerning what is considered good and bad. Mardianti (2020) explains that social values are understandings held by society concerning something considered good, right, important, and beneficial, which therefore serve as guidelines for attitudes, actions, and behavior. In family life, social values provide a basis for family members to build relationships, respect one another, cooperate, and understand each other. Through Bowen's Family Systems Theory, Argasiam (2024) explains that values held within a family can contribute to shaping interaction patterns among family members, which can be reflected in harmonious family relationships.

Previous studies have shown the relationship between social values and support and family relationships. Mardianti (2020) showed that families with strong social values generally demonstrate respectful and open relationships. Widiyastuti and Hardita (2024) showed that social support within families contributes to warm and trusting relationships, making it easier for family members to establish healthy communication. Amalia et al. (2025) explained that families with open communication and mutual respect tend to have better levels of harmony. Awaliya and Utami (2024) also showed that togetherness and mutual cooperation within families play an important role in building warm relationships and strengthening emotional bonds in married life. These findings indicate that social values are related to communication, cooperation, mutual respect, and relationships within family life.

The shift in values can affect the lives of married couples, particularly family communication, a sense of responsibility, and the role of extended families as a support system. Marriages carried out without an understanding of social values may weaken family functions in communication, cooperation, and conflict resolution. Therefore, an approach is needed to bridge differences in understanding between parents who continue to uphold traditional values and younger generations who are beginning to move away from the tradition. The social values contained in the Dahan Gete marriage tradition need to be understood not only as part of cultural preservation but also as values related to family life.

In this context, family guidance and counseling is a relevant field. Dharmayanti (2023) explains that family guidance and counseling is a process of providing assistance to family members to improve

communication, understand their respective roles, and resolve problems in a healthy manner. Ismaya (2015) explains that family guidance and counseling is a continuous and professional assistance process that enables family members to understand themselves, recognize their family environment, and adjust themselves to develop their potential and collective well-being. Therefore, understanding family conditions is important so that the assistance provided is appropriate to the needs of family members. In this study, the social values in the Dahan Gete marriage tradition are related to the implementation of family guidance and counseling, particularly in helping family members carry out their relationships and roles appropriately according to the cultural context of the Lamaholot-Adonara community.

Although studies have discussed the Dahan Gete marriage tradition, a study specifically examining the social values contained in the Dahan Gete marriage tradition and their implications for family guidance and counseling has not been found in the studies underlying this research. Therefore, this study contributes by focusing on the social values contained in each stage of the Dahan Gete marriage tradition in the Lamaholot-Adonara culture and their implications for family guidance and counseling. This study aimed to determine the social values contained in each stage of the Dahan Gete marriage tradition in the Lamaholot-Adonara culture and to determine the implications of these social values for family guidance and counseling. The research questions were: (1) What social values are contained in each stage of the Dahan Gete marriage tradition in the Lamaholot-Adonara culture? and (2) What are the implications of the social values contained in each stage of the Dahan Gete marriage tradition in the Lamaholot-Adonara culture for family guidance and counseling? This study is expected to contribute to understanding the social values of the Dahan Gete tradition and to provide consideration for the implementation of family guidance and counseling in accordance with the culture of the Lamaholot-Adonara community.

Method

Research Type

This study used a descriptive qualitative research approach. This type of research was selected because it was appropriate for the purpose of the study, namely to describe and understand the social values contained in the Dahan Gete marriage tradition in the Lamaholot-Adonara culture and to explain their implications for family guidance and counseling (Creswell, 2019).

Research Subjects and Object

The research subjects were selected using purposive sampling, namely the selection of informants based on

specific considerations and objectives relevant to the research focus (Sugiyono, 2013). The study involved 12 informants consisting of traditional leaders, community leaders, and couples who had married through the Dahan Gete tradition. The informants were selected because they were considered to have knowledge and understanding of the Dahan Gete marriage tradition and the social values contained in it. The research object focused on the social values contained in the Dahan Gete marriage tradition in the Lamaholot-Adonara culture and their implications for family guidance and counseling.

Research Location and Time

The study was conducted in Watoone Village, Witiham District, East Flores Regency, East Nusa Tenggara Province. The research was conducted over a period of 10 months, from September 2025 to June 2026.

Research Instruments

In qualitative research, the researcher served as the main research instrument, responsible for determining the research focus, collecting data, interpreting meaning, and drawing conclusions from the research findings (Creswell, 2019). The supporting instruments used in this study were an interview guide, an observation guide, and a documentation study sheet. These instruments were used to explore the social values in the Dahan Gete marriage tradition in the Lamaholot-Adonara culture, particularly those related to their social meaning and implications for family guidance and counseling.

Data Collection Techniques

Data were collected through interviews, observation, and documentation studies. Interviews were conducted directly and in a semi-structured manner with 12 informants consisting of traditional leaders, community leaders, and couples who had married through the Dahan Gete tradition. The interviews used a prepared guide, while questions could be developed according to the informants' responses to obtain information about the social values contained in the Dahan Gete marriage tradition. Observation was conducted indirectly because there was no Dahan Gete marriage ceremony taking place during the research period that could be observed directly. Therefore, observation was conducted through video documentation of the Dahan Gete marriage tradition available on the YouTube account @tigatungkuadonara4899. The observation covered the stages of Dahan Gete (proposal), Denge Koda (hearing the response), Beleen Bala (presentation of belis), Pain Geto or Koda Geto (formalization of the relationship), Dopen Witi-Bala (delivery of belis), Dopen Wae Barek (delivery of the bride), and the traditional feast. The observation also focused on social interactions between families and the community, cooperation, division of roles and tasks, mutual respect, the role of traditional leaders, and

relationships among family members. Documentation studies were used to complement the data through village documents, photographs and videos related to the Dahan Gete marriage tradition, videos of the traditional ceremony, and photographs and recordings of interviews with informants.

Data Analysis Techniques

The data were analyzed using descriptive qualitative analysis. The analysis process was conducted simultaneously with data collection and consisted of three stages: data reduction, data display, and data verification (Hamzah, 2019). Data reduction involved selecting, summarizing, and focusing the interview, observation, and documentation data on information related to the social values in the Dahan Gete marriage tradition. The reduced data were then presented in narrative or textual form to facilitate the identification of relationships among the data. Verification was subsequently conducted by drawing conclusions and rechecking the data to ensure that the conclusions were consistent with the conditions found in the field. The analysis was directed toward obtaining an understanding of the social values contained in the Dahan Gete marriage tradition and their implications for family guidance and counseling.

Data Trustworthiness

The trustworthiness of the data was established through technique triangulation. Technique triangulation was conducted by comparing data obtained through interviews, observations, and documentation studies. The researcher also compared interview findings from different groups of informants, namely traditional leaders, community leaders, and couples who had married through the Dahan Gete tradition. In addition, interview findings were compared with observation and documentation data related to the Dahan Gete marriage tradition. This triangulation process was conducted to examine the consistency of the data so that the research findings concerning the social values in the Dahan Gete marriage tradition and their implications for family guidance and counseling could be considered trustworthy.

Research Findings, Implications, and Discussion

Research Findings

The community of Watoone Village maintains strong kinship, mutual cooperation, deliberation, and mutual respect in social and family life. These values are also reflected in the implementation of the Dahan Gete marriage tradition, which involves the two extended families and the surrounding community. The implementation of this tradition consists of several stages, namely Dahan Gete or masuk minta, Denge Koda, Beleden Bala, Pain Geto or Koda Geto, Dopen Witi-Bala, Dopen Wae Barek, and the traditional feast

(jamuan adat). Each stage is carried out sequentially and involves discussion between the two families to reach an agreement.

The research identified six social values contained in the Dahan Gete marriage tradition, namely Pupu Ani Ta One Tou (mutual cooperation), Te Pau Ata Ana Tewaro Kae Le Take (responsibility), Kiri Tou One Ehak Ta Hapa-Hama Bai (solidarity), Tobo Pupu Mari Onet (deliberation), Sama Hule No Tonga Wekit (mutual respect), and Hama-Hama Pupu Wekit Si Uma Lango Lodo Sama Kaka Sama Ari (togetherness and kinship). These values are demonstrated through the involvement of extended family members in preparing and carrying out the marriage process, fulfilling responsibilities related to the marriage process, providing assistance to one another, discussing matters together, respecting the opinions of others, and maintaining relationships between the two extended families.

The implementation of Dahan Gete also involves various dynamics, including differences of opinion, the process of adjusting between the two families, the length of the process, and difficulties in fulfilling the belis, particularly gading. These challenges are generally addressed through patience, good communication, deliberation, mutual understanding, and support from extended family members. Thus, problem solving in the Dahan Gete tradition is carried out collectively through discussion and agreement between the families.

The social values contained in Dahan Gete continue to be applied in family life after marriage. Responsibility is reflected in the fulfillment of husband and wife roles, while mutual respect is shown through communication and consideration of each other's opinions. Mutual cooperation and solidarity are reflected in providing assistance to family members in times of difficulty and during family events. Deliberation is applied when facing problems, while togetherness and kinship are maintained through mutual support and continued relationships between extended family members. These findings show that the values practiced in the Dahan Gete marriage tradition continue to influence relationships and problem-solving within the family after marriage.

Implications

The social values contained in the Dahan Gete marriage tradition have implications for family guidance and counseling services. These values can be used as a cultural basis for helping families develop cooperation, responsibility, solidarity, deliberation, mutual respect, and togetherness in family life.

The value of Pupu Ani Ta One Tou (mutual cooperation) implies the importance of cooperation among family members. In family guidance and counseling, this value can be used to help family members develop cooperation in carrying out family

responsibilities and dealing with family problems together.

The value of *Te Pau Ata Ana Tewaro Kae Le Take* (responsibility) implies the importance of understanding and carrying out roles and responsibilities within the family. In family guidance and counseling, this value can help family members recognize their respective responsibilities and address difficulties related to the fulfillment of family roles.

The value of *Kiri Tou One Ehak Ta Hapa-Hama Bai* (solidarity) implies the importance of mutual concern and support among family members. In family guidance and counseling, this value can be used to encourage family members to provide attention, listen to one another, and offer support when facing difficulties.

The value of *Tobo Pupu Mari Onet* (deliberation) implies the importance of open communication in making decisions and resolving family problems. In family guidance and counseling, this value can be applied to help family members express their opinions, listen to one another, and reach mutually accepted solutions.

The value of *Sama Hule No Tonga Wekit* (mutual respect) implies the importance of respecting the opinions and feelings of other family members. In family guidance and counseling, this value can support efforts to improve communication, manage differences, and prevent problems arising from disrespectful communication.

The value of *Hama-Hama Pupu Wekit Si Uma Lango Lodo Sama Kaka Sama Ari* (togetherness and kinship) implies the importance of maintaining close relationships within the nuclear family and extended family. In family guidance and counseling, this value can help families maintain mutual support and good relationships with extended family members.

Overall, the implications of these six social values show that Dahan Gete can provide a cultural basis for family guidance and counseling services. The values can be utilized to support families in strengthening cooperation, carrying out responsibilities, providing mutual support, communicating through deliberation, respecting one another, and maintaining family relationships.

Discussion

The Dahan Gete marriage tradition is a marriage tradition that is still practiced by the Lamaholot-Adonara community in Watoone Village, Witiham District, East Flores Regency. Its implementation is not only related to the union of a man and a woman but also connects two extended families. This is reflected in the involvement of family members and the community throughout the various stages of the marriage process. Therefore, marriage in the Lamaholot-Adonara community is closely related to social life because it involves the couple, extended families, and other

parties who support the implementation of the marriage tradition.

The findings identified six social values in the Dahan Gete marriage tradition: mutual cooperation, responsibility, solidarity, deliberation, mutual respect, and togetherness and kinship. These values are interconnected and are reflected in the actions and interactions of the people involved in the tradition. Mutual cooperation is reflected in the assistance provided by family members and the community, responsibility is reflected in carrying out respective roles, solidarity is reflected in concern and support, deliberation is reflected in collective decision-making, mutual respect is reflected in communication, while togetherness and kinship are reflected in the involvement and continued relationships between the two extended families.

The value of *Pupu Ani Ta One Tou* (mutual cooperation) is reflected in the involvement of extended family members and the community in meeting various needs during the marriage process. Assistance is provided through labor, time, and material support according to individual capacities. This finding is consistent with Fernandez (2023), who explains mutual cooperation as a form of working together and helping one another to achieve common interests without expecting compensation. The finding shows that mutual cooperation in Dahan Gete is not merely a way of completing tasks but also reflects concern for families who are carrying out the marriage process. This value can also be applied in family life by encouraging couples to cooperate in managing family needs.

The value of *Te Pau Ata Ana Tewaro Kae Le Take* (responsibility) is reflected in the seriousness of the parties involved in completing the marriage process, particularly the man's readiness to fulfill the *belis* as an expression of commitment to establishing a family. Responsibility continues after marriage through the fulfillment of the respective roles and obligations of husband and wife. This finding is consistent with Kurnia (2022), who explains that responsibility is related to a person's awareness in carrying out roles and obligations within the family. Thus, responsibility in Dahan Gete emphasizes that marriage requires not only readiness to complete the traditional process but also commitment to fulfilling responsibilities in family life.

The value of *Kiri Tou One Ehak Ta Hapa-Hama Bai* (solidarity) is reflected in the concern and willingness of family members and the community to help one another. Assistance is provided not only during marriage ceremonies but also in situations of joy and difficulty. This finding is consistent with Mardianti (2020), who explains that solidarity is related to togetherness and concern in social life. The finding indicates that solidarity in Dahan Gete is expressed through the willingness of family members, relatives, and community members to provide assistance and

support. In family life, this value can encourage husbands and wives to support each other when facing difficulties.

The value of Tobo Pupu Mari Onet (deliberation) is reflected in the practice of discussing matters related to marriage until an agreement is reached. Decisions are not made unilaterally but through collective discussion that considers the views of the parties involved. This finding is consistent with Lka (2021), who explains that deliberation is a way of reaching an agreement that can be accepted by different parties. In Dahan Gete, deliberation therefore functions not only as a means of making decisions but also as a way of maintaining relationships between the two families. In family life, this value can encourage couples to discuss differences and make decisions together.

The value of Sama Hule No Tonga Wekit (mutual respect) is reflected in the way families and other parties involved maintain their attitudes and communication throughout the marriage process. Listening to others' opinions and avoiding the imposition of one's own will demonstrate respect for others. This finding is consistent with Kurnia (2022), who explains that mutual respect is one of the foundations for building good communication within the family. The finding indicates that mutual respect in Dahan Gete can support communication in family life and help couples deal with differences while considering each other's feelings and opinions.

The value of Hama-Hama Pupu Wekit Si Uma Lango Lodo Sama Kaka Sama Ari (togetherness and kinship) is reflected in the involvement of the extended families of both parties throughout the marriage process. This involvement shows that marriage not only unites two individuals but also connects two extended families. These relationships continue through mutual assistance, support, and maintaining contact after the marriage process. This finding is consistent with Soekanto (2017), who explains that social values are things considered good, important, and valuable by society and function as guidelines for attitudes and behavior. Thus, togetherness and kinship in Dahan Gete demonstrate how social values continue to guide relationships within the community and family after marriage.

Overall, the six social values show that Dahan Gete is closely related to family life. The values practiced during the marriage process can continue to be applied after marriage. Mutual cooperation and solidarity encourage couples to support one another, responsibility helps couples understand their respective obligations, deliberation and mutual respect support communication and problem-solving, while togetherness and kinship help couples maintain relationships with extended family. These findings indicate that the social values of Dahan Gete remain relevant beyond the marriage process and can be applied in family life in accordance with the social and

cultural context of the Lamaholot-Adonara community.

Conclusion

This study concludes that the Dahan Gete marriage tradition in the Lamaholot-Adonara culture contains six social values, namely pupu ani ta one tou (mutual cooperation), te pau ata ana tewaro kae le take (responsibility), kiri tou one ehak ta hapa-hama bai (solidarity), tobo pupu mari onet (deliberation), sama hule no tonga wekit (mutual respect), and hama-hama pupu wekit si uma lango lodo sama kaka sama ari (togetherness and kinship). These values are found throughout the stages of the Dahan Gete marriage tradition, from Dahan Gete, Denge Koda, Beleden Bala, Pain Geto or Koda Geto, Dopen Witi-Bala, Dopen Wae Barek, to the communal meal. The findings show that the social values are reflected in cooperation, fulfillment of responsibilities, mutual support, discussion in decision-making, respect for others, and the involvement of extended family.

The findings also indicate that these social values have implications for family guidance and counseling. The values can be utilized to support couples in carrying out family roles, building cooperation, maintaining communication, providing mutual support, and resolving family problems. Therefore, the social values contained in the Dahan Gete tradition can serve as a cultural basis for family guidance and counseling that is relevant to the family life of the Lamaholot-Adonara community. Future research may further examine the development of culturally based family guidance and counseling services that utilize these social values in accordance with the context of Lamaholot-Adonara families.

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Conflict of Interest

The authors declare no conflict of interest.

Generative AI Disclosure

The authors used generative AI tools to assist with language editing and manuscript preparation. The authors remain fully responsible for the accuracy, originality, integrity, and final content of the article.

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AUTHOR QUALITY CHECK

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F.1 Title	2	Concise, specific, informative, and aligned with the article content; where possible, signals the central finding/focus. Include the research location only when analytically relevant. For an English-language article, use the English title consistently.
F.2 Abstract	3	Clear and compact; contains objective, method, key results, and conclusion/implication in one paragraph.
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F.4 Scientific novelty, originality, gap	7	Introduction demonstrates an adequate state of the art, a clear research gap/justification, explicit novelty or contribution, and a clearly stated objective. Original research is prioritized; reviews should offer substantive original analysis/synthesis.
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G.5 References	3	Citation style is standardized and consistent; in-text citations and references match 100%; references must be valid and verifiable; reference format follows APA 7.
G.6 Academic language	4	Uses standard terminology, clear and correct academic English, discipline-appropriate wording, and consistent language/editing throughout.

Additional editorial checks: complete author names and affiliations; complete article/PDF galley; prioritize primary sources and appropriate reference recency; maintain consistency in editing, journal style, and page layout; ensure the article remains within the journal's educational scope.