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Student Flourishing In Term Of Subcultures In Bengkulu City And The Implications Of Guidance And Counseling

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ABSTRACT

Research related to flourishing has so far been centered on the western context and limited to the context of education in Indonesia. Even though Indonesia is a plural country that requires studies related to this topic to encourage a harmonious atmosphere for students in the educational environment. Flourishing students refers to the condition of individuals who are able to achieve optimal development and function fully. This study aims to describe the profile of student flourishing in terms of the Bengkulu subculture. There are six different tribes in this study consisting of Serawai, Rejang, Lembak, Javanese, Minangkabau and Batak. This research is a quantitative research with a survey type. A total of 360 students from 5 (five) major universities in Bengkulu Province filled out the survey. The instrument used is the flourishing scale (PERMA Profile measure), which was adapted from Julie Butler & Margaret L. Kern (2016). Data analysis used descriptive analysis and the Kruskal Wallis statistical test. The results showed that the respondents had different tendencies in describing the flourishing conditions of each subculture. This research is an empirical fact that students have a level of flourishing which is still classified as moderate, and there are still many students in the low category. Each description of the flourishing of Bengkulu subculture students can be seen from the results of each indicator obtained.

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1. INTRODUCTION

The Indonesian nation is a plural nation consisting of various tribes, nation, religion and language. The Indonesian nation is a plural nation consisting of various tribes, nation, religion and language (Lestari, 2016); (Salim, 2017)). This pluralism is firmly embedded in the Indonesian nation as a united and sovereign nation. The unity of the Indonesian nation apart from being based on similarities in socio-cultural, geographical and historical backgrounds, is also based on the unity of views, ideology and philosophy of life as a nation and state. The 2010 census data, which includes various characteristics of a pluralistic population such as nationality, ethnicity, religion and everyday language, is a strategic source of information. According to the Central Statistics Agency, the population continues to grow from year to year reaching 275,773.6 people in 2022. While the current number of provinces is 38 provinces, in addition to a very large area, Indonesia currently has an area of 1,916,06.77 km² with a total of 16,766 islands, with more than 1,300 ethnic groups. Like different ethnic groups, in Indonesia there are also several different regional languages. In total there are 2,500 different regional languages in Indonesia, or almost twice the number of ethnic groups (Badan Pusat Statistik, 2010).

Bengkulu is a province in the southwestern part of the island of Sumatra in Indonesia. This province has a unique and interesting cultural diversity, including distinctive subcultures. There are various tribes in Bengkulu Province with their own characteristics. Globally, the Bengkulu region is dominated by the Rejang, Lembak, Serawai, Pasemah, Melayu-Bengkulu, Kaur and Enggano tribes (Hendratta, 2013). Bengkulu ethnic heterogeneity is a potential wealth of the nation. Each ethnic group that migrates to the Bengkulu area has its own uniqueness, both in terms of local language, customs and equity (Sulastris et al., 2019). Currently there are 5 tertiary institutions in Bengkulu, which consist of different students from different backgrounds, different cultures and different tribes. University students are a group of people who are strongly influenced by the culture and subculture in which they live. Therefore, it is important to understand how the Bengkulu subculture can affect the profile of student flourishing. With so many students coming from different cultural backgrounds, this forms students in a mindset and point of view towards themselves and the future in order to achieve welfare goals in life. This can be triggered by cultural diversity which has an important role for individuals to adapt to new situations and conditions that arise (Sari et al., 2023).

Achieving optimal well-being is important in human life. Martin Seligman, a prominent psychologist, played an important role in the development of flourishing theory. Seligman, along with his colleagues, developed the concept of well-being as a framework for understanding human well-being holistically. The concept of well-being includes five elements, namely positivity, attachment, achievement, meaning, and meaningfulness. Objective Positive psychology is a high level of well-being which is called developing or flourishing, defined as a state in which a person is able to fully develop, optimizing positive emotions and character strength (Seligman, 2011). In the theory of flourishing, Seligman and his colleagues emphasize the importance of developing a balance between the five elements of well-being as the key to achieving optimal well-being. Seligman also proposed the concept of PERMA (Positive Emotion, Engagement, Relationship, Meaning, and Accomplishment/Achievement) as a model of holistic human well-being.

Having a high level of well-being means having a positive effect on mental health (Ahmet & Umran, 2015). However, individuals including students often face challenges and obstacles in daily life that can affect mental health. The age of 18-25 years is referred to as the transition

from adolescence to adulthood or adulthood (Santrock, 2007). In terms of development, this age is commonly referred to as the student age, and in general students feel more responsibility and competition in various areas of life, including academic, work, family, social and personal interests (Fong & Loi, 2016).

Flourishing theory has become the basis for various studies and applications in the fields of education, business and health. Application of concepts from this theory can help individuals achieve optimal well-being and reach their full potential in life. Research by Lyubomirsky, King, & Diener found that people with high levels of development are more likely to graduate from college on time, get better jobs, succeed at work, and have fewer absences. Research also shows that affluence has a significant impact on academic achievement and increases individual achievement in various fields (Verma & Tiwari, 2017). Flourishing students refers to conditions or circumstances in which a student experiences personal growth and positive development in various aspects of life, such as academic aspects, social aspects, emotional aspects, and psychological aspects. A student who achieves flourishing can be identified with the well-being and happiness he feels, and feels he has meaning and purpose in his life (Marks & Shah, 2004; Schotanus-Dijkstra et al., 2016).

Empirical facts show that not all students can survive all the pressures and challenges they face (Ginting, 2019). In everyday life, students face challenges and trials in life that can affect optimal development. It is very important to understand how and where individual optimal development (flourish) can be promoted. Furthermore, research conducted among 499 students from 14 faculties at Jakarta State University, found that more than 40% of students experienced severe depression, more than 70% of students experienced high anxiety, and 25% of students experienced stress (El-Matary et al., 2018). Individual evaluation of the development process provides a very valuable and important source of information in his life (Van Schalkwyk & Wissing, 2010). High student stress levels indicate that student welfare is problematic, which is reflected in low student development (Satici & Uysal, 2015; Soysa & Wilcomb, 2015). Furthermore, empirical studies on various psychological forces are conceptualized as predictors of subjective well-being and have a significant effect on student flourishing (Denovan & Macaskill, 2017).

In the context of education, the main goal of student flourishing is to help students reach their full potential and prepare them for success in the world of work and personal life. Therefore, an educational approach that focuses on students' happiness, well-being and personal development can help create conditions that allow students to achieve flourishing. The main challenge for educators in increasing student flourishing is understanding individual differences in achieving happiness, well-being and positive personal development. Every student has different needs and values, as well as different cultural and subcultural backgrounds. Therefore, educators need to understand and appreciate these individual differences, and build an educational environment that is inclusive and responsive to students' needs and preferences.

In addition, educators must also pay attention to the factors that influence student success and flourishing, such as the quality of social interaction, social support, self-confidence, motivation and learning experience (Feeney & Collins, 2015). A holistic and integrative educational approach, which involves physical, mental, emotional and social dimensions, can help students achieve an optimal flourishing profile (Lavy, 2020). Furthermore, educators also need to consider the challenges and pressures faced by students in academic and social life. Heavy academic workloads and demands, stress and anxiety, as well as personal and family

problems can affect student flourishing. Therefore, educators need to provide the right support and resources to help students overcome these challenges and achieve optimal flourishing profiles.

Research on flourishing is developing rapidly in the western context as was done in the United States, Canada, England, Australia and New Zealand (Ferguson et al., 2022; Keyes, 2009; Pankow et al., 2021; Romano et al., 2020). Research on flourishing has also been carried out in several Asian countries such as Japan, Korea, Taiwan, and China (Hori et al., 2019; Joo, 2013; Tong & Wang, 2017). However, there is only a limited amount of research on the flourishing of interracial or ethnic groups, especially in accordance with the context of education in Indonesia. Therefore, this research was conducted with the aim of knowing the profile of student flourishing in the Bengkulu subculture.

Research on the profile of flourishing students linked to the Bengkulu subculture holds great potential to provide valuable insights in the context of guidance and counseling. The integration of this research with the field of guidance and counseling can lead to various significant contributions, among them are: serving as a guideline for the development of culturally sensitive counseling approaches, a deeper understanding of the challenges students face within the subculture, and the provision of more targeted counseling interventions.

2. METHODS

This research is a quantitative survey research. The research respondents were 360 students from 5 universities in Bengkulu with backgrounds from the Rejang, Serawai, Lembak, Javanese, Batak, and Minangkabau ethnic groups. The distribution of respondents was uneven among the six ethnic groups because the number of ethnic populations was not evenly distributed in each tertiary institution. Following **Table 1** are the demographic characteristics of the respondents.

Table 1. Respondent Frequency Demographic Characteristics

Ethnic group	Frequency (n)	Percentage (%)
Rejang	90	25
Serawai	111	30.8
Lembak	70	19.2
Javaese	30	8
Batak	25	7
Minangkabau	34	10
Total	360	100.00
Origin of College	Frequency (n)	Percentage (%)
Universitas Bengkulu	120	33.3
Universitas Muhammadiyah Bengkulu	55	15.2
UIN Fatmawati Soekarno Bengkulu	90	25
Universitas prof.Dr.Hazairin, Sh	50	14
Universitas Dehasen Bengkulu	45	12.5
Total	360	100.00

The number of respondents from the Serawai, Rejang and Lembak tribes is the highest because these tribes are Bengkulu natives, the majority of whom continue their higher education studies in Bengkulu.

2.1 Instrument

Research instrument uses the flourishing scale (PERMA Profile measure), which was adapted from Butler & Kern (2016). The instrument was adopted and adapted to conditions

in Indonesia. The instrument used consisted of 23 items. The instrument was made based on indicators of health, negative emotions and the concept of PERMA (Positive Emotion, Engagement, Relationship, Meaning, Accomplishment/Achievement) using a Likert scale, namely Never = 1, Rarely = 2, Sometimes = 3, Often = 4, Always = 5.

2.2 Procedure

Instruments were distributed in the form of google forms and filled out online. The google form link was distributed via the Class 5 Higher Education WhatsApp group, before filling out the Google form, respondents were asked for their willingness to answer honestly and must be relevant to the current conditions, situation and feelings.

2.3 Data analysis

Data analysis used descriptive analysis and the *Kruskal Wallis* statistical test . Descriptive analysis was used to find out the description of the existing flourishing conditions in students, while the Kruskal Wallis Statistical test was used to find out the differences in *flourishing* in each Bengkulu sub-culture.

To obtain the first research objective , the data were processed and analyzed using the percentage formula, where the percentage value is part of the score obtained by the students divided by the ideal score multiplied by 100%. The ideal maximum score is determined from the rubric of each indicator(Margono, 2004). The next stage is to determine the category . Categorization is done by the degree of tendency of each variable to be formulated into 3 groups of categories , namely high, medium and low.

3. RESULTS AND DISCUSSION

3.1 Description of Flourishingin Bengkulu Subculture

3.1.1 *Flourishing* on the Rejang Ethnic

Based on the picture (see **Figure 1**) that will be presented below, it can be seen that the majority of *positive emotion aspects* are in the category 51% high, the *engagement* aspect is also included in the high category, namely 63%, with the relationships aspect, which is mostly in the high category, reaching 41%, while the meaning aspect and the accomplishment aspect are also mostly in the high category, namely 42% each. % and 47%. The negative emotion aspects are mostly in the medium category with a percentage of 55%, while the health aspects are mostly in the high category of 44%.

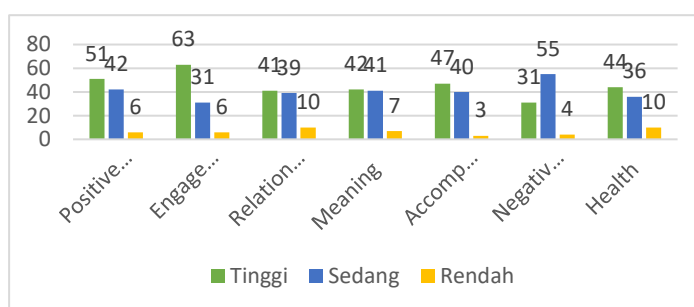


Figure 1. Rejang Ethnic Percentage Graph

3.1.2 *Flourishing* on The Serawai Ethnic

From the picture (see **Figure 2**) that will be shown below, it can be seen that the most moderate positive emotional aspects are up to 68%, the commitment aspects are mostly moderate up to 52%, interpersonal aspects. most of the average reached 49%, meaning that

most were in the moderate category up to 62%, most achievements were in the moderate category up to 63%, negative emotions were mostly moderate up to 63% and then health aspects were mostly moderate up to 40%.

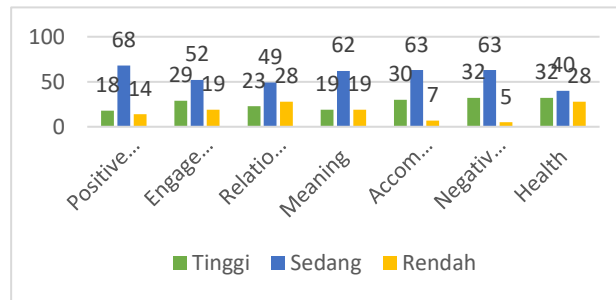


Figure 2. Serawai Ethnic Percentage Graph

3.1.3 Flourishingon The Lembak Ethnic

Based on the **Figure 3** that will be presented below, it can be seen that the majority of positive emotional aspects are in the medium category, covering around 56%. Most of the involvement aspects are in the high category, reaching around 70%. Most of the relationship aspects are in the moderate category, covering about 67%. Aspects of meaning tend to be balanced between medium and high categories, around 50%. Most of the achievement aspects are in the high category, covering around 63%. Most of the negative emotional aspects are in the moderate category, reaching around 57%. Furthermore, most of the health aspects are in the moderate category, around 66%.

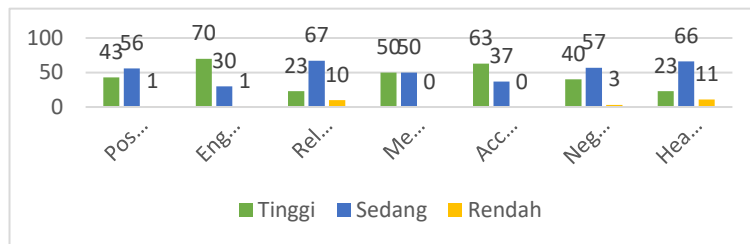


Figure 3. Graph of the Percentage of the Lembak Ethnic

3.1.4 Flourishingon The Javanese Ethnic

Through the **Figure 4** that will be presented below, it can be observed that the majority of positive emotional aspects are in the high category, reaching around 70%. Most of the engagement aspects are in the moderate category, reaching around 50%. Most of the relationship aspects are in the moderate category, reaching around 57%. Most aspects of meaning are in the high category, reaching around 93%. Most of the achievement aspects are in the moderate category, reaching around 33%. Aspects of negative emotions tend to be balanced between the high and medium categories, reaching about 50%. Furthermore, most of the health aspects are in the high category, reaching around 80%.

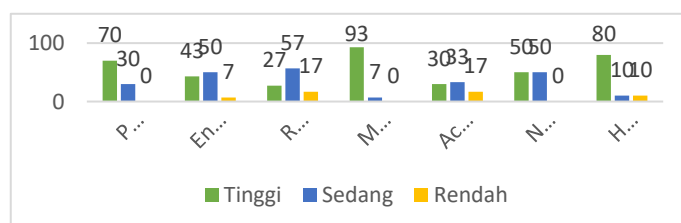


Figure 4. Javanese Ethnic Percentage Graph

3.1.5 Flourishingon The Batak Ethnic

Based on **Figure 5** that will be displayed below, it can be seen that the majority of positive emotional aspects are in the medium category, around 52%. Most aspects of involvement are in the high category, reaching around 40%. Most of the relationship aspects are in the moderate category, around 64%. Aspects of meaning are also mostly in the medium category, around 64%. The majority achievement aspect is in the high category, around 48%. Negative emotional aspects tend to be balanced between high and medium categories, around 48%. Furthermore, most of the health aspects are in the high category, around 64%.

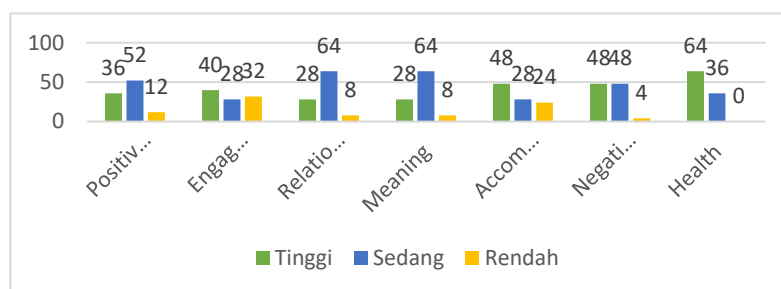


Figure 5. Graph of the Percentage of the Batak Ethnic

3.1.6 Flourishingon The Minangkabau Ethnic

Judging from the image that will be displayed below, it can be seen that the majority of positive emotional aspects are in the medium category, reaching around 64%. Most aspects of involvement are in the high category, around 62%. The relationship aspect is also mostly in the moderate category, around 62%. The majority of meaning aspects are in the medium category, around 47%. Most of the achievement aspects are in the high category, around 53%. Aspects of negative emotions are in the medium category, reaching around 59%. Furthermore, most of the health aspects are in the moderate category, around 62%.

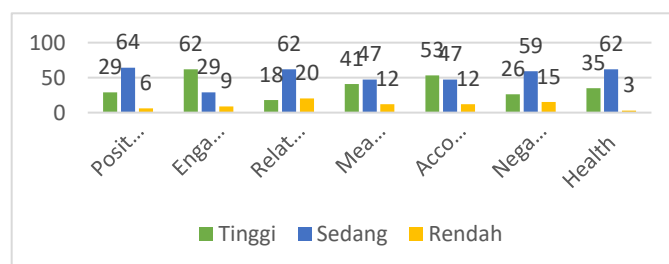


Figure 6. Minangkabau Ethnic Percentage Graph

3.1.7 Analysis of Flourishing Differences in the Bengkulu Subculture

Analysis of differences in student *flourishing* in the Bengkulu subculture using the *Kruskal Wallis test* can be seen in the following **Table 2**.

It can be understood from the **Table 3** presented above, that the basis for decision making is through statistical comparisons with statistical tables. If arithmetic statistics are table statistics, then H_0 is rejected. The number in the ranking above shows that Kruskal Wallis' number is 62,474. This statistical table uses a *chi-square table* for comparison. Looking at the chi-square table with $df = k-1 = 6-1 = 5$ and a significance level = 0.05, the statistical value of the table = 2.0150 is obtained. This decision is based on arithmetic statistics > table statistics

(62.474 > 2.0150), then H_0 is rejected and H_1 is accepted, then six subcultures (data on student development levels are significantly different). Basis for decision making based on probability:

Table 2. *Kruskal Wallis Test Results*

	Suku	N	Mean Rank
<i>FlourishingStudents</i>	Rejang	90	217.51
	Serawai	111	123.39
	Lembak	70	204.83
	Javanese	30	248.52
	Batak	25	172.96
	Minangkabau	34	164.41
	Total	360	

Table 3. *Statistical Test Results*

	<i>Flourishing</i>
Kruskal-Wallis H	62.474
df	5
Asymp. Sig.	.000

If probability > 0.05, then H_0 is accepted. If probability < 0.50, then H_0 is rejected. From this we can see that the Asymp Sig (2-tailed) table for the two-tailed test is 0.000, which is less than 0.50. This means that H_1 is accepted, meaning that each subculture in Bengkulu has differences to describe the level of student development.

3.1.8 DISCUSSIONS

The findings of this study when compared with previous research in the Western context have similarities, namely showing that there is a tendency for differences in the level of *flourishing* of students compared to differences in culture, such as research conducted on American students and international students (Martinez et al., 2022; Volstad et al., 2020). The results state that international students often experience difficulties in adapting to new cultures and environments than American students. Likewise, the results of this study state that there are differences in *the flourishing* of students based on the Bengkulu subculture. Factors such as social support, involvement on campus, and confidence in academic abilities contributed to a higher level of *flourishing* for both Rejang, Serawai, Lembak, Javanese, Batak and Minangkabau students.

The profile of student *flourishing* when viewed from each indicator and the Bengkulu subculture varies, starting from *positive emotion conditions*. *Positive emotions* include positive feelings such as joy, happiness, and peace, which can increase one's well-being and happiness (Diener et al., 2009; Khaw & Kern, 2014; Shiota et al., 2006). However, cultural differences can influence how individuals experience, express, and value positive feelings. For example, in Javanese culture, expressing feelings of happiness openly can be considered impolite especially in formal situations or in front of elders or respected people. This is because Javanese culture tends to prioritize modesty and humility. However, in more casual or informal situations, it is not considered taboo to express happy feelings openly. Furthermore, the people of Rejang, Serawai, Lembak tend to express positive feelings openly.

The Rejang tribe is one of the oldest tribes in Sumatra, with lineage, customs and traditions, as well as clear etiquette and manners among the tribes living in this archipelago. The authenticity and characteristics of the Rejang tribe can be traced based on elements of ancestral culture that are integrated with the culture that is integrated into the Rejang culture itself such as language history, scripts, knowledge systems and social organizations, systems of living equipment and technology, livelihood systems, elements of religious beliefs and art (Zulman, 2015; Asmahasanah, Zulela & Marini, 2020). Keep in mind that each individual and group in that culture may have a different view of expressing positive feelings openly or covertly. Therefore, it is very important to always pay attention to the context and situation before expressing positive feelings in that culture.

On indicators *engagement* tended to be in the high category for the Rejang, Lembak, Batak and Minangkabau ethnic groups. While the Serawai and Javanese are in the medium category. The *engagement* aspect in student *flourishing questionnaires* can vary from ethnic to ethnic group because each tribe or ethnic group has different cultures, traditions, and experiences. This can affect the level of involvement or *engagement* of students in academic, social and environmental activities. For example, students who come from tribes that have strong social traditions, such as the Batak or Minangkabau ethnic groups, may have a higher level of engagement in social activities such as mutual cooperation activities or religious activities. Nusyirwan (inAlfirdaus et al., 2014) describes the philosophy of Bundo Kandung which teaches the Minang people about personal and social life. Among these are the teachings of Raso Pareso (Sense of Control), which emphasizes the balance between logic and emotion, reason and evidence, and self-interest and the interests of others; *Alam takambang jadi guru* (nature evolves into a teacher), which emphasizes sensitivity to the natural environment, including the social environment. These values are further refined into other values related to social relations, for example the strong are prohibited from fighting (arbitrarily), the poor are prohibited from begging and the weak are not allowed to feel inferior.

Meanwhile, students from ethnic groups that are more focused on individual activities, such as the Javanese or Sundanese, have a higher level of engagement in academic and career activities (Sutjipto, 2017). In addition, factors such as level of education, language, and experience can also affect the level of engagement in student flourishing. For example, students who have higher levels of education may have higher motivation to achieve higher academic and career goals. Likewise with experience in participating in previous activities and research, students who have more experience may be better prepared to face challenges in new activities.

Furthermore, the lowest indicator among the Bengkulu subculture is the relationship indicator. The level of success in interpersonal or relational relationships is one indicator of the concept of flourishing (Ryff & Singer, 2000). This indicator refers to a person's ability to maintain healthy and positive relationships with others. However, the level of success in interpersonal relationships can vary between subcultures in Bengkulu such as Rejang, Serawai, Lembak, Javanese, Batak, and Minangkabau. One of the reasons why this indicator is in the lowest category in a subculture is because of the differences in values and social norms between these subcultures. Each subculture has a different way of fostering interpersonal relationships that are considered appropriate according to the values and social norms prevailing in their society. For example, in the Javanese subculture, the norms of politeness and humility can limit the overt expression of emotions, which can affect their ability to build healthy and positive interpersonal relationships. The Javanese live by the sanctity of their local wisdom and cultural customs. Previous researchers have conducted

various character studies on the Javanese language (Siswanto, 2010; Wijayanti & Nurwianti, 2011).

In addition, differences in language and communication can also affect individual abilities in fostering healthy and positive interpersonal relationships (Barseli et al., 2019; Zain, 2020). Each subculture has a different language and form of communication, and if individuals from different subcultures communicate, they may have difficulty understanding and building positive interpersonal relationships. In addition, social and environmental factors can also affect an individual's ability to foster healthy and positive interpersonal relationships (Benson et al., 2019; Martin & Dowson, 2009). Factors such as social status, education, and physical environment can influence the way individuals build interpersonal relationships. However, it should be noted that the above explanations are only a few possible factors that may influence the relationship indicator of the concept of flourishing in subcultures in Bengkulu. More research and observations are needed to understand more deeply the factors that influence relationship indicators in the concept of flourishing in every subculture in Bengkulu.

Flourishing profile is related to the flourishing instrument (PERMA Profile measure), which has been researched and tested by (Khaw & Kern, 2014) on people from various countries and various age levels. A particular benefit of this measure is assessing well-being across multiple domains. The results of the research indicate that in presenting individual or group results, the multidimensional structure of measures should be maintained, rather than condensing responses to a single flourishing score. A single score assumes that the underlying measure is unidimensional, but the PERMA-Profil was specifically designed to be multidimensional in nature. Furthermore, while one overall score flourishing can provide an indication of global well-being. For example, if a person's score is very low on the relationship aspect, it is possible to be given a treatment or intervention to build better social relations (Kern et al., 2014; Khaw & Kern, 2014). This research reveals that this metric can help people better understand themselves, note their strengths and weaknesses, and find ways to be more fully developed in life.

Flourishing profile data in terms of the Bengkulu subculture, there are differences, meaning that the results of this study indicate that differences in a person's culture affect the pattern of thinking, behaving and behaving, in this case, student flourishing between Bengkulu subcultures shows significant differences. This difference naturally occurs because the characteristics of each culture vary depending on the values and norms that apply to that culture. Cultural background can influence perspectives or judgments as well as choices in making decisions and acting.

This research holds several fundamental contributions that can influence how counselors understand and support student development within the diverse cultural context of Bengkulu City. Through this research, the researchers delve into understanding how students adapt, grow, and develop within various subcultures present in Bengkulu. This has significant potential to provide a richer perspective on the challenges faced by students in culturally diverse environments. With a better understanding of these dynamics, counselors and experts in guidance and counseling can design more effective and tailored approaches to assist students in achieving academic and personal success.

Moreover, this research also identifies the supporting and inhibiting factors in the prosperity of students involved in specific subcultures. This is crucial as it can provide guidance for the development of targeted guidance and counseling programs. By comprehending the elements influencing student development, we can create supportive environments that help them overcome obstacles and harness their potential.

One of the primary impacts of this research is the potential to develop guidance programs that are culturally sensitive to the unique context and subcultures of Bengkulu. By considering the distinctiveness of each subculture, these programs can be designed to be more relevant and effective in providing support to students. Additionally, this research can strengthen the relationship between educational institutions, counselors, and the student community. With a better understanding of existing subcultures, educational institutions can create a more inclusive environment that supports students in achieving personal and academic prosperity.

Not only does this research have practical implications, but it also holds the potential to serve as a foundation for further studies in the fields of psychology, sociology, and guidance counseling. The findings and insights generated from this research can complement existing academic literature and drive further exploration into how the interaction between subcultures and student development shapes our perspectives on guidance and counseling in the future.

In conclusion, this research not only offers a rich insight into student development within various subcultures in Bengkulu but also provides a significant contribution to the efforts of enhancing the quality of guidance and counseling in an academic environment that is becoming increasingly diverse and complex.

4. CONCLUSION

Flourishing students refers to conditions or circumstances in which a student experiences positive personal growth and development in various aspects of life, such as academic, social, emotional, and psychological. A student who is flourishing can be identified with the well-being and happiness he feels, and feels he has meaning and purpose in his life. Based on the findings and discussion previously described, it is clear that student flourishing in each of the subcultures in Bengkulu (Rejang, Serawai, Lembak, Javanese, Batak and Minangkabau) has differences in each aspect of flourishing. This naturally happens because the subcultures in Bengkulu have different characteristics in terms of values, beliefs, norms and behavior.

The recommendation from the results of this study is that the university can work together with study programs and BK laboratories to create guidance and counseling programs so that students experience high flourishing so that various kinds of risks that may arise due to low student flourishing can be minimized, such as strengthening relations between subcultures and respecting diversity. culture and values in it, so that students can experience increased welfare and happiness in an inclusive environment. Develop mental health counseling and support programs that are sensitive to cultural and subcultural factors in Bengkulu, so that students can receive support according to their needs.

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