

Jurnal Konseling Religi

ISSN : 1907-7238

E-ISSN : 2477-2100

DOI : <http://dx.doi.org/10.21043/kr.v10i2.6584>

Vol. 10 No. 2, 2019

<http://journal.stainkudus.ac.id/index.php/konseling>



Kai-Wait Culture as an Effort to Facilitate Interfaith Counseling in Post-Conflict Islamic-Christian Relations on Buru Island Maluku

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Abstract

This article discusses the role of Kai-Wait as a philosophy of life in the post-conflict reconciliation process towards Islam-Christian relations from the perspective of interfaith and cultural assistance and counseling on Buru Island, Maluku. The method used is a qualitative research method. Data collection techniques used were observing research sites, namely some areas on Buru Island which became a place of debate, interviews with traditional leaders, religious leaders, and the community, as well as conducting literature studies through literature relevant to the research in this paper. Analysis of the data used is the Miles and Huberman Interactive Model. In this study, the authors found that Kai-unggu as the local wisdom of the Buru community was a means of reconciling conflict. In addition to conflict reconciliation, values in the Kai-Wait culture are also an aid in interfaith and cultural assistance and counseling on the island of Buru. The pattern of counseling is done with the help of Centered Client Therapy with common cases such as family problems, social crisis, and trauma. The values that the writer found in interfaith counseling and counseling and the value of brotherhood / family and the value of appreciation.

Keywords: Cross-Religious and Cultural Counseling, Conflict Reconciliation Kai-Wait, Islamic-Christian Relations

Introduction

Cultural networks in Maluku such as Pela-gandong, Ain Ni Ain, Kalwedo, Larvul Ngabal, and kai-wait have become cultural values that have been used successfully in strengthening community relations after the 1999-2002 conflict. In addition to being a cultural network for the people of Maluku, the values contained in local cultures are then used as a counseling approach in dealing with trauma caused by the conflict in Maluku. Previous studies that raised the value of local culture as a counseling approach have been conducted by Jandri Lawalata (2017) who discusses peace counseling in the face of pela-gandong. This research is considered to be contributing to the harmonious relations of the community based on territorial memory. Then the second study by Yuditha Tildjuir (2016) discusses Ain Ni Ain as a culture-based peace counseling that has historically been understood as a shared identity to continue to live. Both of these papers only discuss using a counseling approach, while in this paper the authors are interested in examining the values that exist in the kai-wait culture as an approach to counseling and counseling. The values that are in the face of Pela-gandong, Ain Ni Ain, and kai-wait are an accompaniment to individuals and the community, because they aim to empower and develop the quality of life of the community in partnership and kinship relations. Therefore, the authors feel the need to see the value of local culture from the approach of counseling and counseling. On the other hand, the rapid changes in technology and information in the post globalisation and disruption era have impacted on the birth of various new studies on the science of counseling (Azmi, 2019). Although counseling science has experienced dynamic development, the study of culture and counseling has not yet been explored to the maximum, therefore through discussions on the results of this research can enrich the comprehensive knowledge of counseling comprehensively.

Etymologically, Kai-Wait is a kinship of siblings who have blood relations which in Buru terms are referred to as Sia Tau Sia (contained in one mother's stomach). Through this understanding, Kai-wait becomes a philosophy of life that governs community life in a kinship system of the Buru community, living in family values with one another. Kai-wait becomes a foothold of people's lives in building relationships with others regardless of religion and social status. Accordingly, as a result of the times and social changes, the meaning of the kai-

wait values that have been lived by the community has not been fully carried out. This has an impact on the threat of harmonious social life that impacted on communal conflicts in 1999-2002 which resulted in the destruction of physical buildings, public facilities, social structures, moral values, social relations, and prolonged trauma from individuals and groups. These matters are then seen seriously by religious and social institutions through conflict reconciliation efforts.

This writing aims to see the values contained in the kai-wait culture as post-conflict reconciliation, but also as an interfaith and cultural assistance and counseling approach in Muslim-Christian community relations on the island of Buru. Post-conflict Islamic-Christian relations on the island of Buru left trauma from the past. Therefore, interfaith and cultural assistance and counseling is needed to see the values in the culture of the Buru community in minimizing the trauma caused by conflict, strengthening relationships, and bridging differences between Muslim-Christian communities.

Research methods

The research will be carried out on the island of Buru, Maluku in particular the writer focuses on several Christian villages (Waenibe, Waeputih, Skikilale, Bal-balu, Waekose) who are victims of the conflict and several Muslim villages (Wamlana, Waspait, Waprea, Namlea). The research method used in this study is a qualitative research method. The key instrument in qualitative research is the researcher. Data collection techniques are carried out by triangulation (combined), data analysis is inductive, and the results of qualitative research emphasize the meaning rather than generalization (Sugiyono, 2013). The qualitative approach was chosen based on the main consideration, namely to obtain complete and in-depth data relating to the Kai-Wait culture and counseling services as one of the main techniques in assisting the research subjects.

Data collection techniques that the authors use are observation, interviews, and literature study. The reason for choosing data collection techniques in the form of observation, interviews, and literature study in this study is that observation is needed because in this study, researchers need to find out as much information from informants as traditional leaders, religious leaders and people who support kai-wait on the island of Buru. In addition, literature studies are conducted to obtain information and theoretical basis for use in writing. Then the

interview was conducted because the information needed was in the form of words that were expressed directly by the participant, so that it could clearly describe the feelings of the informant, and the researcher also made it possible to control the flow of questions besides the results of the interview representing the information needs in the study (Creswell, 2018).

Data analysis was performed through an interactive model of Miles and Huberman. This model emphasizes the data analysis process that starts with (1) Data collection. The stages in this research that emphasize data obtained from interviews, observations and documentation are recorded in the field notes consisting of descriptive and reflective sections relating to Kai-Wait culture and counseling as a post conflict reconciliation service; (2) Data reduction. Data reduction in this research is carried out in stages where the researcher chooses relevant and meaningful data, focusing the data that leads to solving problems in accordance with the problem formulation; (3) Data Presentation. Presentation of data is in the form of writing, words, or pictures, graphics and tables. The aim is to combine information so that it can describe the situation that occurs; (4) Conclusion Withdrawal. This stage emphasizes making temporary conclusions and if they are complete then the final conclusions will be formulated (Sugiyono, 2013). Whereas Triangulation in this study was carried out with the type of triangulation of data sources which emphasized on three categories namely aggregate, interactive and collectively.

Based on the results of the data obtained, the researcher will analyze the data on the values of kai-wait in the Islamic-Christian relationship on the island of Buru from the perspective of interfaith and cultural counseling and counseling. Furthermore, researchers present data and will provide conclusions based on the results of data analysis (Sugiyono, 2013).

Conclusion

Kai-Wait in the lives of Indigenous Peoples on Buru Island

The kai-wait cultural identity has become a local wisdom of the Buru Island community. Local wisdom (local wisdom) is a traditional view and knowledge that is a reference in behavior and has been practiced from generation to meet the needs and challenges in the life of a community (Kristiyanto, 2017).

Local wisdom functions and is meaningful in the community both in the preservation of natural and human resources, customs and culture, and beneficial for life (Kristiyanto, 2017).

The kai-wait philosophy of life begins with history that Buru Island was originally a hunting ground in several regions in Maluku and Papua because it has natural resources. In the hunt, there are the first 4 tribes to guard the island of hunt in the northern part where the earth's core is located. The four tribes are Tomhisa, Lehalima, Tasidjawa and Waemese. When the seizure of the area began, Tasidjawa was pushed back to the shutter lake during the daytime so Tasidjawa in the language of hurry means Nurudawa which means it arrived at the shutter lake at noon. Waemese were also beaten back and suffered defeat in the lake shutter plain on a culinary tree, that was the sign for the waemese clan. The remaining two tribes are lehalima and tomhisa. These two tribes killed all the migrant tribes who wanted to rule the shutter lake and the hunting island. It was from these two tribes that the first term kai-wait originated because of the oaths of these two tribes that they had maintained the shutter lake which is the core of the earth.

As a result of the times, many migrants now live and settle on the island of Buru. Consequently, the Kai-Wait relationship on Buru Island is not only seen as a blood relationship but these two words have a broad meaning, especially when viewed in a sociocultural context. Therefore, the concept of kai-wait is seen in 4 ways, namely: First, Genealogical. Kai-wait is inherited through blood relations (younger siblings) or comes from the same bloodline (cousin). Second, the Cosmological Imagination. Kai-wait is lived in the collective memory of the Buru people who then imagine their common origins. Third, social negotiation. Kai-wait is strengthened through negotiations in marriage ties with the Buru community. Fourth, Inclusive Territorial. A person can be called kai-wait even though he is not a Buru indigenous people, when there is an inclusive territorial process which means that the person has lived and become part of the Buru people's customary life.

Based on the kai-wait concept above, it can be clearly seen that the traditional life of the Buru people is not exclusive. The value of family, togetherness, mutual respect, respect, love and mutual cooperation become part of the kai-wait relationship. From the values that have been inherited by the ancestors, the Buru indigenous people accept and embrace migrants who live and live the customs on the island of Buru with a good purpose. The kai-wait culture

in the life structure of people on the island of Buru is strong, because this culture is a legacy and mandate from the ancestors of the Buru people. as kai-wait, the Buru indigenous people cannot be scattered or separated by anyone and at any time. Kai-Wait is a unit that must be expressed in the daily life of the community because of cultural / customary instructions that must be carried out, maintained and preserved in the lives of Buru people. Terms such as "kae to yako kai-wait" which means you and I are brothers (brothers and sisters); or "we rua kai-wait" which means we are both brothers, is an indication that all (marga) noro in Buru are kai-wait. This kai-wait system is the philosophy of life and governs the social fabric of society.

The term kai-wait is often expressed by the phrase "one problem and two problems" or "cut in the nails taste in the flesh". This means that when community members experience problems or disasters, then everyone in the village will help. For example the construction of houses, community service, death, and pain felt by others will be helped by everyone in the village or the people around because of the kai-wait culture which is the identity of the local community. The kai-wait culture that has been born and developed across generations is still maintained and preserved with the principle of mutual trust and is used as glue, unity and strength among the Buru people.

Communal Conflict on Buru Island

Conflict is another side and becomes part of the whole aspects of people's lives. It is undeniable that conflict is always seen from the negative side that leads to violence both physical and psychological (Cahyono, 2008). That means that conflict is something that always happens in human life. The etymology of conflict is interpreted as a fight and fight because of differences. Conflict in KBBI is defined as a dispute; dispute; contention; tension or contention in peer stories or drama (KBBI, 2013). Conflict always colors lives, from very small conflicts to very large conflicts. Conflicts occur due to differences in perception, differing opinions and because of inequality of interests. There are conflicts that can be resolved completely, some are half-done, some are protracted without solutions (Wahyudi, 2015).

According to Lewis Coser, conflict can be an instrumental process in the formation, integration and maintenance of social structures. Conflict can place

and maintain boundaries between two or more groups (Coser, 1956). According to Coser conflict can be an instrumental process in the formation, integration and maintenance of social structures. Conflict with other groups can strengthen the group's identity and protect it from widening into the surrounding social world. Coser conveyed the proposition of conflict violence as follows: First, the more a group is in conflict that occurs because of realistic issues or attainable goals, the more likely they are to see compromise as a means to realize their interests, therefore conflict violence will decrease. Secondly, the more a group is in conflict due to unrealistic issues or goals that cannot be achieved, the greater the emotional level will be able to awaken and engage in conflict, and therefore the conflict becomes harder. Third, the less functional interdependent relationships between social units in the system, the less available institutional tools to withstand conflict and tension, the harder a conflict is (Turner, 1991).

Based on Coser's thoughts, violence or conflict is caused by unrealistic issues such as religious, ethnic and ethnic issues. Coser sees whether a conflict is long or not is influenced by three things, namely the breadth and purpose of the conflict, the leader's knowledge of the symbols of victory or defeat in the conflict, and the role of the leader in understanding the cost of conflict in persuading followers (Andrianto, 2000).

The 1999-2002 conflict on Buru Island based on Coser's thought was an unrealistic conflict. Conflict occurs because of the spread of issues and provocations made by people who have interests and threats that come from "Jihad" at that time, thus requiring people to attack each other. Based on interviews that the author has done, the Chronology of the conflict on Buru Island started with a fight that took place at the Waenibe Wood Industry (WWI) company between Christian employees from Waekose village and Muslim migrants from outside Buru. Fighting between employees at the WWI company when it happened because of the elements of interest and scenarios that were built by people who want a position and control the company. Christian employees were killed at the time and as many as 105 people died in the company. After the Fighting that took place at the Company, attacks began in Christian villages that began in the villages of Waekose, Waeputih, Bal-Balu, and Waenibe. After the arrival of the BKO to Waeputih village for security, there were quite large attacks in the villages of Skikilale, Wasbaka, and other Christian villages. The people who had fled to the forest at the time heard the news that there would be an attack on

the forest, so the BKO ordered the community to flee to kilo 53 which was an area of refuge that was safe enough for the community. However, traditional leaders and some people choose to stay and survive in the basalalen kakfuden (Buru Mountains) with the consideration that they must continue to protect the customary country because before the conflict occurred hapulalen rituals which gave a sign that the conflict on the island of Buru did not last long. Therefore, the community chose to stay in the forest until the situation on the island of Buru was safe.

Kai-wait as the Reconciliation of Conflict of Islamic-Christian Relations on Buru Island

Prolonged ethnic and religious nuances in Indonesia have left many sufferings and losses, both for the actors, perpetrators, and the wider community. Changes that occur from the condition of conflict gradually towards peace do not occur naturally, but there are interventions from parties such as the government, community leaders, religious organizations, security forces, and traditional leaders. Efforts made by various parties in the framework of leading to peace / ending conflict have been carried out such as mediation, negotiation, and diplomacy (Haba et al., 2007).

After the communal conflict in 2002, the state intervened through strengthening the capacity of the TNI-Polri in various regions in Maluku. This is in line with what was stated by Sumanto Al Qurtuby (2018) that the process of resolving the 1999-2002 communal conflict in Maluku was carried out in three phases, namely security, rehabilitation, and reconciliation. Security and rehabilitation are the country's strategy to minimize the potential for ongoing conflict through strengthening the capacity of the TNI-Polri, simultaneously by providing assistance to victims of the 1999-2002 communal conflict in Maluku (Al-Qurtuby, 2018). The reconciliation process is carried out formally and culturally. Formally, interfaith dialogue through the role of religious leaders and state elites led to the formulation of the Malino II Agreement. Culturally through the efforts of traditional and community leaders. The effort is to look at and utilize local wisdom in conflict areas which specifically focus on the island of Buru.

Efforts to peace and reconcile conflict through local wisdom are considered important to be carried out and maintained because local wisdom

covers all walks of life both from different religious, social, economic and political backgrounds.

Conflict reconciliation on the island of Buru was also carried out with these three phases. The chronology of conflict resolution in 2001 started with an awareness of the kinship between the people on the island of Buru, so that a meeting and discussion was held in one of the Muslim villages, Air Buaya. The meeting was attended by the government, security forces, and traditional leaders with the aim that the kai-wait relationship in the life of the Buru community could proceed normally as before the conflict. During the discussion, the initial initiation and reconciliation process was carried out by building collective memories of the kai-wait relationship that had existed and lived by the Buru people long ago. The reconciliation process was felt to be less than optimal, therefore the peace efforts were carried out by traditional leaders by performing rituals. The ritual is hapulalen peace. The hapulalen ritual is intended to tie back the alliance of indigenous peoples so that they remember the beginning of the formation of the island of Buru by the ancestors. The ritual was attended by all traditional leaders and some Christian and Muslim communities. This ritual is carried out by raising three traditional flags which symbolize the three divisions of the Buru region. The three flags are the White flag (Padidawa), the sustainable fabric flag symbolizing the traditional Buru government, and the carrying cloth flag which symbolizes the maternal spirit that unites children and grandchildren on the island of Buru. In the ritual, traditional leaders use animal blood to be shed under the flagpole which is interpreted as the end of bloodshed in the country of Bupolo. After the hapulalen ritual, an agreement was reached between the traditional leaders and the awareness of kai-wait gosat, they stated that there would be no more conflicts that would damage the kai-wait relationship. Life on the island of Buru must return to the way it was before giving priority to the kai-wait relationship. Through this ritual, the relationship between Muslim and Christian communities has slowly improved marked by a maso-direct relationship between Muslim and Christian communities. Despite the suspicions and vigilance of the Christian community due to the trauma of the conflict, the Muslim community continues to draw closer and try to improve good relations. Muslim communities provide assistance to the Christian community in the form of clothing, food, and help the Christian community to their respective villages.

Interfaith and Cultural Counseling and Counseling Theories

Assistance (care) and counseling (counseling) are often understood by many people to have the same understanding. However, if seen further, assistance and counseling are two different things. Assistance is generally valid and is intended for everyone. Because mentoring is general, then ideally anyone can be involved in mentoring activities, as long as the person has empathy and a high level of concern for the surrounding reality. But in this life, it is not uncommon for individuals and groups to be faced with certain problems / crises that cannot be fulfilled only through assistance (Care). It is in the framework of helping people with special conditions that a special form of mentoring is developed called counseling.

Art Van Beek in his mentoring theory explained that the term mentoring came from the verb "to accompany". Accompanying is an activity of helping others who for some reason need to be accompanied. People who carry out "accompanying" activities are referred to as "assistants". Between the person being accompanied and the companion there is a parallel interaction or a reciprocal relationship. Thus, the term assistance has the meaning of partnership activities, working together, accompanying, sharing / sharing with the aim of growing and needing each other (Van Beek, 2017). In line with that, Totok Wiryasaputra sees the word accompaniment refer to the word caring which literally comes from the verb to care which means caring, caring, caring, caring, caring, caring (Wiryasaputra, 2014). According to Wiryasaputra (2014), assistance describes the relationship between people who are equal and equal. Assistance illustrates the two subjects analogically. None of them are considered as objects.

Based on the above understanding, the assistance is an activity to accompany, accompany, care for and share with someone or a group of people whose aim is to build good relationships or relationships and to improve the quality of life better than before. Mentoring can be done by anyone, anywhere, and at any time as long as the person carries out the objectives of the assistance. Accompanying activities do not require special expertise and are not only aimed at problem people, but to all those who want to be assisted in achieving the assistance goals.

Counseling comes from English, namely to counsel which literally means giving direction and advice (Engel, 2016). Engel (2016) adds that people with

problems are called counsees who need help from others. While the person who helps the counselee to find the cause of the problem and its solution is called a counselor. Therefore, counseling is a process of help between a helper and a helper (Engel 2016). In another sense, counseling is also an attempt to humanize fellow human beings (Engel, 2018). In an effort to humanize, the meaning of empowerment is the main objective of the assistance and counseling process. With that, counseling is a process of help that makes people empowered to live a life and humanize fellow human beings (Engel, 2018). Meanwhile, according to Cladding in Azmi (2018) revealed that counseling is an application of mental health, psychological principles and human development including cognitive, affective and behavioral interventions, strategies aimed at achieving health, personal growth or career development as well as pathological things.

According to Wiryasaputra (2014), there are seven misconceptions about understanding counseling, namely: first, some practitioners consider that counseling is a process of conversation (Conversation). Second, some practitioners consider counseling to be an interview process. Third, some practitioners consider counseling to be bad women. Wawan means conversation, wuruk in Javanese means teaching, educating, advising. Fourth, some practitioners consider counseling as guidance. Fifth, some practitioners consider counseling as consultation. Sixth, some practitioners consider counseling to be a therapeutic process. Seventh, some practitioners consider counseling to be the same as preaching, lecturing, or preaching. In essence, counseling is a process of meeting help between two people as subjects, namely counselor with counselee. The help meet aims to help the counselee to live fully and fully experience his existence and experience (Wiryasaputra, 2014).

Engel (2016) added that counseling has a spiritual dimension. The spiritual dimension is related to religion as the external or external meaning of humanity which is formed from the social and cultural life of the community. Religion that is intended Engel (2016) is a civil religion (civil religion) or community religion that pays attention to how people should live with other people and the surrounding natural environment. Therefore, Robertson (1988) in Engel (2016) revealed that religion is inseparable from the social structure of society because it contains spiritual values that govern shared life, so that the community also influences the appreciation and experience of religious beliefs. Based on this understanding, the spiritual values that become individual and

group beliefs in religion need to be well understood in looking at the values of local cultural wisdom in responding to the role of counseling in the context of a pluralistic Indonesian context.

Associated with values that become religious and cultural beliefs, counseling becomes an interesting thing in the discussion of religion and culture. The value of interfaith and cultural inequality between counselor and counselee is considered very helpful in the process of interfaith and cultural counseling (Worthington 1989 in Engel 2016). Interfaith and cultural counseling is a process of providing assistance from a counselor to counsees who have different religious and cultural backgrounds (Engel, 2016). Interfaith and cultural use includes a comparison of two different religious or cultural groups with values. The aspects that need to be considered in interfaith and cultural counseling are as follows: first, the religious and cultural background of the counselor; second, religious and cultural background possessed by the counselee; third, assumptions about the problem faced by the counselee; fourth, values that affect relationships during counseling (Russel, 1992).

Kai-wait as a Post-Conflict Interfaith and Cultural Assistance and Counseling Effort on Buru Island

Communal conflict that occurred on the island of Buru is a community problem that not only destroys people's lives physically, but also mentally. Therefore, the authors feel the need to make various approaches to minimize the consequences of communal conflicts on Buru Island such as conflict reconciliation. Although the process of reconciliation and peace efforts through the customary government has been carried out, but these processes have not been carried out optimally because communal conflicts have a traumatic impact on the Buru people. The condition of trauma due to conflict was then seen as one of the serious problems by local religious and adat institutions. In addition to reconciliation, the reconciliation process can be carried out through interfaith and cultural assistance and counseling approaches through the values contained in kai-wait.

Kai-wait becomes a cultural value and philosophy of life in the context of the Muslim-Christian community in Buru as a means of interfaith and cultural counseling and counseling. Interfaith and cultural counseling and counseling offer

an offering to the Buru community in post-conflict Islamic-Christian relations, so that harmonious life and kinship relations in the midst of community life can be as well established as before the conflict. Islamic-Christian community relations in kai-wait as a kinship relationship in which a sense of helping is formed is in line with the ideas put forward by Engel (2016) regarding the understanding of interfaith and cultural counseling. Thus, Islamic-Christian community relations in the kai-wait kinship is a relationship of assistance and counseling.

Practical kinship relations between the Muslim-Christian community in the kai-wait culture is not merely a relationship to help, but more than that the relationship has been able to create harmony through mutual trust, accept, respect, and work together to meet the interests of individual and group welfare overall. This is in line with the idea of Engel (2003) about the nature of counseling relationships which is not only limited to a relationship of help-help, but also as a process of self-empowerment counselor and counselee to empower others. Likewise, with Van Beek (2017) and Wiryasaputra (2014) regarding assistance aimed at building relationships and partnerships from both parties.

The philosophical and interfaith assistance and counseling approach is philosophically based on the kai-wait culture which contains spiritual values and life attitudes which are the strength or foundation to build relationships between Muslim-Christian communities. For people on the island of Buru, the kai-wait relationship is not merely lived but is a priority in directing all people's life behaviors. Spiritual values in the kai-wait culture make the Muslim-Christian community have to live respecting each other, respecting each other, accepting each other, sharing, complementing each other, empowering each other, side by side, helping each other, and working together to build harmony between people who are living meaningfully and see others as part of themselves. Human life that has meaning is able to resolve the problem, make peace with oneself and others, and eliminate the trauma of conflict that disturbs the person's health and mental health. The community lives and lives the kai-wait culture in togetherness as brothers and sisters. Spiritual values in the kai-wait culture become a motivator for humans to do good to others. The value of spirituality naturally becomes the basis for the emergence of other life values.

In addition to spiritual values, the authors found two main values contained in the kai-wait culture in an effort to approach mentoring and counseling across religions and cultures, namely: first, the value of brotherhood

(kinship). The value of brotherhood (kinship) in kai-wait culture refers to the community's understanding of the essence of kai-wait is brother and sister is the basic value of creating good relations between Muslim-Christian communities. As explained in the previous point that the history of the kai-wait relationship originated from all Buru Island communities, whether Muslim, Christian, even still embracing Animism and Dynamism originating from the same place and bound by ancestral vows. Kinship and brotherhood in kai-wait is an effort to overcome primordialism that glorifies each *noro* (clan) as the truest, highest, most powerful and superior. The concept of kai-wait at the same time opposes the ambition or interests of a group of people who can sacrifice others and destroy the order of life with the community on the island of Buru. In addition, the philosophy of kai-wait life is not only an effort to overcome primordialism between each *noro*, but an effort to overcome religious differences and social status on the island of Buru (Hukunala, 1995). Thus, the value of brotherhood and kinship in kai-wait puts all communities together or equal.

The concrete manifestation of brotherhood and kinship is seen in togetherness, solidarity, mutual understanding, mutual acceptance, and mutual assistance between communities. This was seen during the communal conflict of 1999-2002, the Islamic community, which adheres to the kai-wait culture, provided assistance in the form of clothing, food and information to Christian communities as victims of the conflict. In the kai-wait relationship on the island of Buru, the form of kinship is evident through the daily life of the Muslim-Christian community who still cultivate ancestral habits, namely the culture of *maso kaluar*, *masohi*, and eating *patita*. Things like this become important and main in the embodiment of brotherhood and kinship so that the attitude of mutual openness, mutual service and sharing is increasingly visible in people's lives. Life society is not only for oneself or their community but also for others.

Second, the value of Award. The value of respect for individuals and groups in a kai-wait relationship places everyone with dignity and is entitled to prosperity. For a long time, the ancestors had instilled good values in the kai-wait relationship, so that all people were required to behave and be treated properly in accordance with the stipulations of customs that prevailed in the community, such as the *Fina Fehut* culture (*fina fehut* was the custom of the Buru community give respect to women) and *ika lestari* (Buru people's habits when outside communities come and visit Buru island and will be paired sustainably which is the head of the

Buru indigenous community. Ika lestari is a sign that the person is part of the Buru people). The values in this culture have been embedded in every society. So that, through values that elevate the dignity and welfare of the community, the quality of life of the community can grow and benefit others universally.

The values in the kai-wait culture then make the community to have a strong sense of human solidarity among fellow citizens so that it cannot be damaged because of differences in religion or social status in the community. This solidarity has even been built in various social groups, whether family, neighbors, even villages. The value of appreciation in the kai-wait culture becomes the glue of the relationship and is even used in conflict resolution efforts. Values of appreciation that prioritize a sense of solidarity and tolerance in the kai-wait relationship are also reinforced through greetings in the language of indigenous peoples on the island of Buru such as kai, wait, and guardians.

In connection with the assistance and counseling efforts, the surrounding community through several community leaders and youth carry out a special mission with the main task of providing assistance and assistance especially related to the potential for conflict on Buru Island. Conflicts that have occurred have become one of the causes of high rates of trauma to surrounding communities. However, through the values of brotherhood in the Kai-Wait culture, there are many activities aimed at providing mental and moral reinforcement to the local residents. Interestingly, some counselor volunteers conduct counseling services regardless of cultural and religious background, and this is what emerges of interfaith-based counseling models, especially Christianity and Islam. Each Muslim counselor also provides services to Christian counselors, while Christian counselors also provide counseling services to Muslim clients or counselors. This has been going on for several years, the value of his philosophy is not on religious differences but on Kai-Wait (I think of you as my sister, and you think of me as your sister) and vice versa.

The counseling approach and mentoring efforts are carried out simultaneously with different concepts. Assistance is provided to the community, whether they feel that they have a problem or certain things or not, while counseling services are provided specifically to people in need with a personal approach according to the principles of professional counseling services such as the principles of confidentiality, volunteerism and mutual trust. The approach that is often done by volunteers and the community is Person Centered which was

developed by Carl Rogers through five stages namely Pre Stage, Initial Stage, Transition Stage, Working Stage and Evaluation and Follow-up Stage. The technique that is often used is the basic technique of communication from Attending, Acceptance to Termination, in addition to techniques such as respect, undertaking and encouragement also become variations in the counseling service. The choice of using the Person Centered approach or model is also based on the similarity of values from the Kai-Wait culture to this model. Mutual respect, openness, and sincerity between people are the key points of compatibility between the model and culture, including the study of interfaith counseling.

Thus, it is clear that Kai-Wait's cultural position is very central in efforts to maintain peace on Buru Island through mentoring and counseling that strengthen the mental and moral capacity of the surrounding community. Interfaith counseling also provides an example and inspiration for every other community who wants to build a peaceful civilization after conflict through reconciliation and empowerment of religious harmony.

Conclusion

In the end the authors conclude that the philosophy of kai-wait life is a shared value that can help reconcile the lives of the Buru people due to the post-conflict trauma they experienced. The kai-wait philosophy is not only an attempt to approach the reconciliation of Islamic-Christian relations related to communal conflicts experienced by the Buru people. More than that kai-wait can be used as an approach for interfaith and cultural guidance and counseling. Interfaith and cultural counseling and counseling through the value of kai-wait provides an offer to the Buru community in the post-communal conflict between Islam and Christians, so that harmonious life and kinship relations in the midst of community life can be as well established as before the conflict. Nevertheless, the review of this article also has limitations such as (1) coding data that must be more specific; (2) added to a deeper study of Kai-Wait's cultural history through Philology; (3) data that are still considered to be lacking symmetry with the number of locus in this study. Suggestions for future researchers (1) further researchers can develop more specific and in-depth research locus; (2) the researcher can then map the counseling pattern and its effects through case studies or other approaches; (3) researchers can then develop studies based on

local wisdom to be more in-depth and find various propositions to build new theoretical constructs.

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