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The Conception of Indigenous Counseling in La Tadampare Puang Rimaggalutung's Thought

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Abstract

Puang Rimaggalutung was the King of Wajo Arung Matowa IV who was known as a Bugis philosopher and had advice on the value of local wisdom. There is a potential culture that can be explored, raised and developed into the study of Indonesian counseling from him. The purpose of this research is to determine and to describe the conception of indigenous counseling from Puang Rimaggalutung's thoughts. The research method used a qualitative approach with the Gadamerian hermeneutic research method. The results showed the conception of indigenous counseling at the level of human nature, the criteria of bugis counselors, ideal and problematic characters, and the counselor's self-position. The conception of human nature lays on the terms *ade' assamaturuseng* (negotiation for consensus) and *maradeka* (independent). In the criteria of bugis counselors, it includes *lempu'*, *innawa deceng*, *masémpoé ati*, *warani*, *macca mpinru'*. The ideal characters of the counselor are fair, honest and smart, honest

and religious, honest and self-introspective, committed, ethical, conscientious and religious. Problematic characters are fraudulent, hard-hearted and maladaptive. The position of the counselor is to have good manners and be a good listener.

Keywords: Puang Rimagalatung, Bugis, Wajo, Counseling, Indigenous

Introduction

Puang Rimagalatung is a King Wajo or Arung Matoa IV who lived in the past and was famous for the values of his democratic teachings. Originally, Puang Rimagalatung was an aristocrat from the land of Palakka-Bone (South Sulawesi, +130 Km from Makassar City), but because of his inappropriate behavior as a Bone nobleman in general, he was eventually expelled and then decided to move to the land of Wajo (South Sulawesi, +110 Km from Bone). However, he also realized his mistake and repented again, with a vow when he was about to cross the river Walanae: *"Although my back is twisted after being swept away by the strong current, my evil deeds will not return, I repent as witnessed by the Almighty"* (Abidin, 1985). In short history, after being appointed as King of Wajo through the acclamation process, La Tadampare Puang Rimagalatung as Arung Matoa Wajo IV then ruled the Wajo kingdom from 1491-1521, also known as a Bugis philosopher, statesman and economist (Bahri & Tati, 2018).

La Tadampare Puang Rimagalatung is known as the founder of the democratic teachings values for the Wajo bugis community. Of course, this is local wisdom that can be used as an asset and potential culture. The direction is to be developed into the construct of Nusantara Guidance and Counseling. Regarding the efforts of constructing the Nusantara Counseling approach, Mappiare (2017) has shared his story with Prof. Stephen A. Rollin, Ph.D., with his discourse: *"Learn to find your own approach to counseling, not Freud, not Rogers, not Bandura, not Ellis, not Adler, and others."* The message implies that it is time for scholars and practitioners of guidance and counseling in Indonesia to construct their own counseling approach, which is based on the philosophy of life, life habits or Indonesian culture.

In the last decade, guidance and counseling scientists in Indonesia have shown a fairly rapid development in efforts to construct the Nusantara Counseling approach. This effort can be seen from a number of studies of local wisdom and then it is constructed into guidance and counseling. Among these studies, one of them was conducted by Habsy (2017). He succeeded in constructing the Semar

Puppet counseling model in which the human nature is contained in the concept of *sedulur papat limo pancer*; human characteristics lie in *cipta,roso, and karso*; diagnosis of the problem focuses on perspectives that have implications for the heart, and so on.

Riswanto, Mappiare and Irtadji (2017) also conducted a study on the competence of multicultural counselors through an analysis of the cultural values of the Dayak tribe in the Huma Betang philosophy, and have identified four universal values for counselors such as togetherness, honesty, equality and tolerance. Likewise, a study conducted by Rahmi, Mappiare and Muslihati (2017) regarding the ideal character of the counselor in the Bugis Pappaseng text successfully identified the characters of *acca* (skill), *lempu* (honesty), *warani* (courage), and *getteng* (firmness) as characters of Nusantara Counselors.

A study regarding the ideal character of the counselee by Ariyanto, Mappiare and Irtaji (2017) succeeded in identifying the ideal character of the counselee according to the Indonesian Founding Father in the form of productive life, cooperative behavior, respect, other character values which include religious and nationalist. Irawan, Mappiare and Muslihati (2017) also succeeded in identifying the social identity of the Mandar ethnic adolescent and its relevance as the ideal character of the counselee, namely *empathy; remind each other; mutual help; solidarity; close up disgrace; obey; generous; and democratic*. Meanwhile, Amirullah, Aswar, and Irawan (2020) recently succeeded in identifying the values of the struggle of the Makassar tribe heroes such as the value of *siri na pacce, kualleangi tallanga na toaliya, and badik philosophy*, which can be constructed as the identity of the Makassar counselee in industrial revolution 4.0.

The results of these studies appear to be potential construction into Indonesian guidance and counseling. The embryo of the study has appeared, starting from the criteria of the counselor, the ideal character of the counselee, and the procedures for Nusantara Counseling service. Therefore, these studies can be used as a guide in the scientific study of this research. Expectations for novelty and scientific contributions are centered on the study of the advice of a Bugis figure who lived in the past, namely Raja Wajo Arung Matowa IV La Tadampare Puang Rimagalatung. In the text of his advice, he was known of having a source of local wisdom that is relevant to be constructed into the conception of Nusantara Counseling or to be indigenous counseling.

Before that, it is necessary to understand the meaning of indigenous counseling. Zulfa (2020) mentions it as an alternative counseling approach because of cultural barriers in society for the purpose of alleviating problems, in the form of language, values, norms, beliefs, and traditional thoughts. Meanwhile, Marhamah, et al., (2015) define indigenous counseling as counseling rooted in the traditional philosophy of a society which is internalized as a system of daily life and behavior. In line with him, Kowal et al. (2015) research on the need for counseling services to indigenous Australians found that they have special cultural needs that are different from the general population in Australia. Thus, it is assumed to be linear with the needs of the Indonesian population, especially the indigenous Bugis ethnic group, who also have a set of traditional philosophies in attitude and behavior. Therefore, one of the efforts to develop indigenous counseling in Indonesia, it is necessary to study regional philosophies, including the study of the thoughts of Bugis figures/ philosophers in the past, namely La Tadampare Puang Rimagalatung.

Method

This study uses a qualitative approach with the type of Gadamerian hermeneutics research method which is basically interpretive. About the interpretive approach, Rahardjo (2018) stated that it is intended as part of an interpretive paradigm which articulates as an effort to understand an understanding, precisely in this study is the thought text of La Tadampare Puang Rimagalatung. Meanwhile, gadamerian hermeneutics is a scientific activity that focuses on the awareness and experience contained in a text, and the analysis is obtained through interpretation (Mappiare, 2013). Precisely, Alvesson, M., & Sköldbberg (2017) stated that part and whole analysis are the main thing in gadamerian hermeneutics. It is intended as a method of interpreting the text of the advice of La Tadampare Puang Rimagalatung which has local wisdom values, to then be reflexed into the concept of independent counseling. For this reason, Mappiare (2013) then details the part and whole analysis steps into three main levels or stages, namely: first, starting from the interpretation of the parts; second, the interpretation of the whole, the whole (whole); third, get an understanding of the underlying meaning. Thus, the approach, method and stages of interpretation are believed to be able to obtain deep meaning and adequate conclusions in a text.

Discussion

Human Nature: Towards a Free Human, Equal Counselor and Counselee

In the the development of counseling world, one approach that views humans as basically free and responsible (freedom and responsiveness) is the humanist-existentialist approach. In line with him, Puang Rimagalatung ± in 5 (five) centuries ago once said: "Maradèka to Wajo'è, najajiang alèna maradèka, tanaèmi ata, naia to makkètanaè maradèka maneng, ade 'assamaturusennami napopuang." The translation: The Wajo people are free and born free, only land is slaves while the humans who live on it are free, only the customs of consensus between them they obey. (Bahri & Tati, 2018).

The text above basically contains the philosophy of human nature which views humans as basically free-willed beings, without rigid social controls, capable of creating consensus and obeying mutually agreed upon social ethics. The conceptions of human nature that can be constructed into Nusantara Counseling are *ade' assamaturuseng* (negotiation for consensus) and *maradèka* (independent).

The core foundation in implementing indigenous counseling lies in the maturity of the counselor in understanding the ethical and emic conceptions (worldview) of the counselee's cultural background. Ivey, et al., (2018) put the worldview in a formally defined way as how you and your counselee interpret the sides of humanity and the universe. Of course, all these things start from an understanding of human nature which is rooted in a certain culture, tribe or ethnicity, one of which is the Bugis Wajo tribe. Furthermore, Samuel T. Gladding (2018) articulates the concept of ethics as "universal qualities exist in counseling that are culturally generalizable, while Emik as" assumes counseling approaches must be designed to be culturally specific. "

Ethical and emic conceptions in indigenous counseling are considered very urgent in order to understand human nature, both universally (general) and/or specifically (special). Basit (2020) also emphasizes that in particular the European-American world world is different from Indonesia, and he says: "Indonesia is a country where the majority of the population is Muslim and in terms of culture differs from rational, individualist, and materialist of Western. Cultures." In line with him, Aswar, et al., (2016), through the results of their research, they

realized that the cultural background of the Rational Emotive Behavior Therapy approach (derived from Western culture) seemed anti-dogmatism, rational and empirical, negated by the concept of Islam (eastern culture) which tended to be dogmatism, absolute, and intuitive. Thus, respect for the uniqueness of culture in a nation needs a special place of study in counseling.

In the research results above, it is found the conceptions of *ade' assamaturuseng* (negotiation for consensus) and *maradeka* (independent) as conceptions of human nature which are considered to contribute to the construction of the Indonesian counseling concept. The meaning refers to the assumption that humans are basically free-willed beings, without rigid social control, but are able to create consensus and comply with mutually agreed upon social ethics. Not only that, their conception of *maradeka* also refers to a democratic meaning, and can be the basis for one's position as a "friend" equal to the counselee.

Universally, their conceptions can be highly transfertility and adequate. It means that it can be applied to the life dimensions of counselees from various cultural backgrounds in Indonesia. Adhering to the approach of Existential Counseling which is also based on the philosophy that humans are basically free and responsible (freedom and responsibility) in constructing their own life. Fall, et al., (2017) emphasize that "*standing in conflict with this need or wish is freedom... existentialists believe that each human ultimately is responsible and is the sole creator of one's own life.*"

The conception of *ade' assamaturuseng* (negotiation for consensus) can also be applied to counselees with and from various cultural backgrounds in Indonesia. In fact, this philosophy teaches the goodness of ethical choices that must be carried out together, which is preceded by a process of deliberation between individuals. In the conception of counseling, this is in line with Glasser's Choice Theory and developed by Wubbolding. Regarding life choices, Wubbolding (2017) views that humans will experience a state of homeostasis when they perceive that what they want is in harmony with or in accordance with what they have or get. Thus, the choice of life that is carried out and in accordance with agreed ethics is the highest meaning of the homeostasis (balance) of human life.

The Criteria of Bugis Counselor

At the end of La Tadampare Puang Rimagalatung's life, he once advised that the criteria for a King who was worthy to lead the people of Wajo after his death were as follows: "*Palempuriéngngi aléna ri to wawanna; Temmatinro matanna nawa-nawai adécéngenna akkarungenna; Masémpoé ri to wawanna, mappanré mappainung; Waranié ininawanna taro bicara malempu', tennakkini' napoléi biritta maja' biritta madéceng' polé ri bali wanua; Macca mpinru', matu', duppai nenniya moloji ada, maccatoi pattingara ada.*" The translation: honest with subordinates, his eyes do not sleep thinking about the goodness of his country, generous in feeding and drinking, not afraid of criticism from the outside world for his decisions, innovations and creativity, skillful communication and diplomacy (Abidin, 1985).

The text above addresses the 5 (five) criteria of a leader, namely honest, caring, generous, courageous, and able to communicate or diplomacy. Thus, the conceptions that can be constructed as criteria for bugis counselors are *lempu', ininnawa deceng; masémpoé ati, warani, macca mpinru'*. Basically, the implementation of indigenous counseling must begin with the maturity of the counselor's "multicultural counseling competence". Sue, et al., (2019) said that multicultural counseling competence is defined as "*A counselor's acquisition of the awareness, knowledge, and skills and cultural humility needed to function effectively in a pluralistic democratic society (ability to communicate, interact, negotiate, and intervene on behalf of clients from diverse backgrounds).*" The basis for this statement is relevant to the findings in this study, especially in the domain of attitude, skills and ability to communicate, in which the criteria for bugis counselors are found such as *lempu', ininnawa deceng; masémpoé ati, warani, macca mpinru'*.

The extensive interpretation is more or less the criteria for bugis counselors, namely counselors who display honest, caring, generous, courageous behavior and are able to communicate or diplomacy. Honest in the sense of being sincere in protecting and obeying ethics in serving the counselee; attention in the sense of always thinking about the benefit of the counselee; generous in the sense of being compassionate, understanding and possessing empathic skills; good at communicating in the sense that they are skilled in paraphrasing, negotiating and

reflecting on the communicant. Thus, of course these findings in Puang Rimaggalattung's thought are related to the conception of indigenous counseling competencies (universal-emic in nature) and can be constructed in complementing the Nusantara Counseling framework.

Lempu'~ Its relevance to counselors' honesty-sincerity in counseling services is in line with the statement of Parsons and Zhang (2013) that "*Effective counselors are aware of their own motivations for becoming helpers as well as the motivations that guide their practice decisions in regards to any one client, at any one time.*" The purpose of this statement more or less leads to the effectiveness of the counselor in counseling practice which lies in his personal awareness to establish himself as a sincere helping profession activist in helping each counselee and whenever needed.

Regarding the code of ethics, Cottone and Tarvydas (2016) also cited the ethical standards of the American School Counselor Association (ASCA) that education (school) counselors should have, namely having professional competence as a measure/ marker of the capacity and quality of a counselor, its derivatives is being able to design a counseling program based on a need assessment, such as efforts to prevent bullying and develop the potential of students in schools, and so on. Thus, it is understood that the location of the counselor's honesty lies in his self awareness in establishing himself as a professional counselor and obeying his professional ethics, of course being aware of the diversity and uniqueness of the counselor's culture.

Ininnawa Deceng~Its relevance to attention in thinking about the benefit of the counselee, it can be seen from the observable competence of the counselee in paying attention to detailed aspects of the counselee. There are 2 (two) main aspects a counselor must have, namely awareness and knowledge; as well as skills and action. Awareness and knowledge refers to the counselor's capacity in the ability to recognize, learn and understand non-verbal behavior, discrepancies and conflicts, abstract and concrete language, as well as the diversity of verbal and non-verbal expressions of the counselee; As for skills and action, it refers to the counselor's capacity in the ability to see, hear and feel the counselee's world with its cultural diversity and to avoid stereotypes in the process of thinking (observing) the benefit of the counselee (Ivey, et.al, 2018). Thus, it is believed that the counselor who is concerned, is not only inherent in nature, but also refers to

the quality and competence he has. Innawa Deceng can also be interpreted as a counselor's effort to "think and feel positively" towards others, including the counselee.

Masémpoé Ati~Its relevance to being generous or generous in the sense of being compassionate, understanding and possessing empathic skills. Regarding empathy skills, Ivey, et al., (2018) stated that there are 3 (three) divisions, namely subtractive empathy, basic empathy and additive empathy; subtractive empathy refers to the understanding that the counselor is able to give feedback to the counselee's statement he feels is lacking while distorting what he has said; basic empathy refers to the counselor's ability to provide interchangeable responses, in the sense of being able to accurately rephrase what the counselee said; and subtractive empathy is the counselor's ability to respond by adding new perspectives outside of the counselor's self-statement, the goal is none other than to help the counselee add or enrich thinking references, and so on. Therefore, in increasing the understanding of bugis counselors' empathy, efforts are needed to master the three empathy skills. Masémpoé Ati can also be interpreted as being encouraged, willing to serve the counselee. The position of the self can be as a "servant" or serve in his role as a counselor.

Warani~Its relevance to courage in the sense of being mentally strong and having self-readiness for social interaction. Regarding the personal qualities of an effective counselor, Gladding (2018) states that one of its aspects is comfort with power, which means being comfortable with personal strength (mental strength and self-readiness), an acceptance of personal strength with a certain level of independence. Thus, it is understood that the concept of warrants is relevant to the quality characteristics of an effective counselor, meaning that in the implementation of counseling he has power in social interaction, instead of communicating with the counselee. Warani is also interpreted as an important characteristic to protect/ protect the counselee or as a tutor. Mappiare (2017) explains that one of the counselors' self-positions is to be a "tutor" for the counselee.

Macca Mpinru'~Its relevance to the position of a self capable of communicating in the sense of being skilled at paraphrasing, negotiating and reflecting on the communicant. Paraphrasing skills in counseling by Chen and Giblin (2017) are one part of the 7 (seven) basic skills of empathy, and

paraphrasing itself refers to the counselor's ability to restate the main points of the counselee's verbal presentation, and avoid interpretation and perception. personal. While the skills to reflect on statements in counseling consist of 3 (three) parts, namely reflecting on the thoughts, feelings, and needs of the counselee (Chen and Giblin, 2017). In reflecting on the counselee's thoughts, it is focused on cognitive processes, namely assumptions, beliefs, outpouring of hearts, interpretations, and decision-making processes (Chen and Giblin, 2017). In reflecting on feelings, it is focused on access to feelings when the counselee talks in the form of frustration, guilt, anger, hopelessness, worry, anxiety, and so on (Chen and Giblin, 2017). As for reflecting on needs, it is focused on the counselee's psychological needs, such as the need for acceptance, recognition, security, love, freedom, and so on (Chen and Giblin, 2017). Thus, communication skills are one of the requirements that must be mastered by the counselor in the process of exploring and alleviating the counselee's problem.

Macca Mpinru' also means "innovator". Counselors seek to develop a wide range of skills, and seek innovations in service delivery. Mappiare (2017) explains that one of the positions of a counselor is to become and or act as an innovator. Mappiare gives an acronym for this position with the name KIPAS (Friends, Innovators, Pamong, Abdi, and Supporters). This acronym with the name KIPAS emphasizes that the criteria for being a counselor is to be "good" to the counselee. That is why these five self-positions relate to interactions that provide comfort and equality for the counselee.

The ideal characters of Equal Counselor and Counselee

Apart from playing the role of King Wajo, La Tadampare Puang Rimagalatung often delivers wise advice to his people regarding the characteristics of an ideal society. These are among the ideal character categorizations:

Fair

La Tadampare Puang Rimagalatung said: "*Na ia bicara e Tonampe, atutui madeceng i iapa ritu nariaseng bicaranna narekko tessiewai to pabbicara e na to ribicara e nalolongeng i tau e assitinajanna bicara e mupappada-padapi innawammu ri tau mappangewang e na dek namawerrek barasseuwwanna.*" The translation: "O Tonampe, please keep this legislation as well as possible. A decision can be said to be right if there is no conflict between the person who is trying and

the one being tried the judiciary. You who dispute are not partial." (Darmawati, 2016). The text shows the quality of a leader who must be fair in protecting his people, and not be partial in his trial. Therefore, the conception of fair can be constructed as one of the ideal character derivatives. **Fair Deeds**~Its extensive meaning refers to the basic quality of the individual who is impartial in treating others.

In the view of Rogers (Person-Centered Theory), this is called the concepts of unconditional positive regard, and the counselor must show this "unconditional positive attitude" towards the counselee, accepting without judging students' thoughts, feelings, motivations, etc. to enable counsees to be able to identify and integrate aspects of their experiences in guidance and counseling services (Kolbert, et. al., 2016). In line with it, Rosenthal (2017) cites the ACA (American Counseling Association) code of ethics regarding 6 (six) fundamental principles of ethical behavior for counselors, one of which reads "*Justice, or the idea that all clients are treated fairly and there is equality.*" The purpose of this statement aims at the counselor's practice who must treat the counselee fairly and there is equality in counseling practice. The construction of fair character, is no exception formed in the counselee in socializing society.

Honest, Clever, and Self-Introspective

La Tadampare Puang Rimagalatung said: "*Lempuk na acca iana ritu madeceng riparaddeki ri watakkale.*" The translation: "Honesty and intelligence should be instilled in us (Darmawati, 2016). The text embodies the characteristics that must be instilled in a leader in accompanying his people. Thus, honest and clever conception can be constructed as one of the ideal character derivatives. No exception, counselors are counsees in having this character.

La Tadampare Puang Rimagalatung said: "*Na ia ritu Pabbicara malampek sungek malempuk e, nabicarai alena.*" The translation: "Only honest talkers will live long, and correct themselves" (Darmawati, 2016). The text shows that a judge besides him must have an honest character, he must also constantly introspect himself. Thus, honest conception and self-introspection can be constructed as one of the ideal character derivatives. **Honest, Clever and Self-Introspective**~The meaning refers to the basic qualities of an individual reflected in his honesty and intelligence as well as his habit of introspection.

In the view of Rogers (Person-Centered Theory), this is what he calls congruent-genuine concepts that the counselor himself must be congruent and appear authentic, meaning that he can assimilate and integrate various aspects of his own experience, in other words, the counselor must mature carefully. psychologically, self-aware, and open and accepting of himself and others (counselee) (Kolbert, et. al., 2016). In line with him, Rosenthal (2017) cites the ACA (American Counseling Association) code of ethics regarding 6 (six) fundamental principles of ethical behavior for counselors, one of which reads “*Veracity, the helper is truthful (e.g., provides an accurate diagnosis).*” The purpose of this statement has implications for counseling guidance services that require counselors to uphold the principles of truth, in the sense that the counselor must be honest and skilled in assessing needs or diagnosing problems with the counselee.

Honest and Religious

La Tadampare Puang Rimagalatung said: “*Adek pura onrona toi to Wajo e tessiakkale-kalengi tessijellokeng roppo-roppo makkeda siateppereng i naisseng Dewata seuae risese lemputa.*” The translation: “The hereditary custom for the Wajo people is not to hide from each other, not to show mutual distress, to say trusting each other, and to be witnessed by the God of our honesty” (Darmawati, 2016). The text shows that as a leader, honesty must be accompanied by religious character. Therefore, honest and religious conceptions can be constructed as one of the ideal character derivatives. **Honest and Religious**~The meaning refers to the basic qualities of the individual manifested through transcendental transparency.

Brown said that a spiritual perspective or belief contributes greatly to one's perspective and religion plays a very prominent role (Brown, 2019). In Puang Rimaggalattung's thought, honesty must always be witnessed by 'dewata seuae' (God Almighty), this is in line with the Pancasila ideology, especially in the first precept which reads: "God Almighty" (Arif, 2016). Every human being has his own belief system. One of them is Islam, in practice Brown (2019) says that Islam practices five pillars, namely: ‘*Faith, Prayer, Alms, Pilgrimage, and Fasting*,’ while the meaning of life (the purpose of life), he stated that humans (Islam) must obey God's will to obtain heaven after death, and god in Islam is called Allah. With

regards to grooming, counselors with Islamic background are believed to be blessed if they are obedient to the Prophet Muhammad's recommendations (Aswar, Iskandar, and Nur, 2020). Thus, it is understood that the consideration of the value of religiosity or the belief system underlying one's honesty is also important in the series of indigeneous counseling constructs.

Commitment

La Tadampare Puang Rimagalatung said: "*O Tonampe, ajak muluka bicara pura namubicara paimeng iana ritu riaseng poppok gamaruk teppolei ase e.*" The translation: "O Tonampe, do not you cancel the case that has been broken and then you talk again. That is what is said to break rice plates and not produce rice" (Darmawati, 2016). The text implies that a judge should be committed to decisions that have been taken based on mutual consideration and agreement. Therefore, the conception of commitment can be constructed as one of the ideal character derivatives. **Commitment**~The meaning refers to the basic quality of the individual identified through the commitment he has spoken. Regarding commitment, Rosenthal (2017) cites the American Counseling Association's code of ethics, in which there are 6 (six) fundamental principles in counselor's ethical behavior, one of which reads "*Fidelity, meaning the counselor keeps promises.*" The point is that a counselor who is loyal to his profession is a person who always keeps his promises. Likewise, the counselee wants to commit to a counseling service contract with the counselor.

Obeying Ethics

La Tadampare Puang Rimagalatung said: "*Na ia riwinru e adek kuwi pole ri allibungeng e tennaripuek kua toi ri appada eloreng e tenna rirusak kutoi ri assama turuseng e tenna riwelai.*" The translation: "Customs are formed from unanimity of consensus that is not contested, mutual will that is not canceled, mutual agreement that is not denied" (Darmawati, 2016). The text addresses that every individual must obey ethics (code of ethics/ rules) which is achieved through a process of deliberation to reach a consensus (consensus). Thus, the concept of obeying ethics can be constructed as one of the ideal character derivatives. **Obeying Ethics**~The meaning refers to the basic qualities of an individual seen from his consistency in obeying the rules of the consensual results (deliberation-

consensus). Sujadi (2018) states that in the world of guidance and counseling, the code of ethics must be adhered to, implemented and enforced properly by counseling teachers or counselors, even though in its implementation there are always problems, both internal and external. The latest code of ethics for ABKIN (Asosiasi Bimbingan dan Konseling Indonesia)/ Indonesian Guidance and Counseling Association is issued in 2009 (Yusuf, 2009).

Thorough and Religious

La Tadampare Puang Rimagalatung said: "*Ianaro kupasengekko Tonampe sibawa anak eppoku silisek, eppa urekna bicara e, seuani tutu e wali-wali, maduanna sabbi e wali-wali, matellunna onro e wali-wali, maeppana barangkaukna wali-wali, pasitimbang-timbang i narekko motokno rekko ele i iaiannani nawerekko Dewata e iani murettekeng i pattarona tu Dewata e.*" The translation: "What I order to you, O Tonampe and my children and grandchildren, that a case has four main factors: First, the statements of both parties; second, witnesses of both parties; third, the position of both parties; fourth, the behavior of both parties, consider both. When you wake up in the morning, whatever God inspires you, that is what you take as a decision, that decision is what God wants "(Darmawati, 2016). The text implies a typical person who must be careful in looking at everything, and every result of careful endeavors must also be rested on the Almighty God. Therefore, conscientious and religious conceptions can be constructed as one of the ideal character derivatives. **Thorough and Religious**~The meaning refers to the basic qualities of the individual as seen from the thorough effort that relies on Almighty God.

In the principles of counseling assessment application, a careful attitude (careful) must be considered carefully before moving on to the counselee's behavior change intervention. Balkin & Juhnke (2018) said that "*Counselors should take time to read the manuals carefully, as scoring procedures may be different across gender, age, and grade; Intelligence, achievement, and aptitude tests often provide different norms, administration, and scoring procedures for different age and grade levels.*" The purpose of this statement suggests that the counselor prioritizes thoroughness before going further in the practice of counseling, he must fully understand the assessment application procedure for each person with his uniqueness and various cultural backgrounds. The counselor's thorough

efforts must also be attached to religious values (the nature of religiosity), and the concept of piety is related to prudence, thoroughness, and seriousness in religious teachings, as well as coherent with the code of ethics of the Indonesian counselor profession in the aspects of developing personal quality and sustainable professionalism of guidance teachers. and counseling or counselor (Yusuf, 2009).

Problematic Characters to be Avoided Between Counselor and Counselee

Fraudulent

La Tadampare Puang Rimagalatung said: “*Na ia mpawa e jak ri loanrumang e iana ritu gaukna Arung e ri to maega e immagga malai saro ri wettu risurona olo e nabicara natea bicara i.*” The translation: "What brings bad consequences in the agricultural sector is because of the king's treatment of his people or taking advantage/ accepting bribes from the orders he carries out should be discussed, but do not want to talk about it" (Darmawati, 2016). The text shows that cheating is a disgraceful character when attached to a person. The perpetrator will reap bad effects if he continues to maintain these qualities, not only in himself but also other people and even the universe. **Fraudulent Behavior**~The meaning refers to the basic quality of the individual as seen from the cheating nature and the pleasure of taking advantage of and harming others.

Regarding fraudulent behavior, in counseling practices, it is strictly prohibited and violates the code of ethics, as Rosenthal (2017) cites the ACA code of ethics regarding 6 (six) fundamental principles in counselor behavior ethics, one of which reads “*Maleficence, meaning the counselor never uses strategies/ interventions or other behavior that could cause harm.*” The meaning of this statement suggests that every counselor is not allowed to harm the counselee, and vice versa, in the sense of applying counseling strategies / interventions carelessly and resulting in losses for the counselee, as well as the counselor.

Hard-Hearted

La Tadampare Puang Rimagalatung said: “*Na ia mpawa e jak ri loanrumang e iana ritu narekko pasalai to baiccuk e naitani asalanna tenriaddampengeng maduannna narekko engka tau pasala ri to makkatenni e*

bicara naitani asalanna tenriaddampengeng." The translation: "What brings bad consequences in the agricultural sector are because of the following: if the common people are guilty and have realized their mistakes then they are not forgiven; second, if there are people who are wrong in the people who hold power and are aware of their mistakes then they are not forgiven" (Darmawati, 2016). The text addresses that a hard-hearted character is something negative when someone has it, their life is not calm and uneasy and always feels tight in the chest. Unfortunately, if this trait affects a leader, it will have an impact not only on himself and others, but also on the universe. **Hard-Hearted**~The meaning refers to the basic qualities of an individual seen from being apathetic, intolerant and happy to see others suffer.

In fact, a generous counselor is not allowed to have a hard-hearted character, if the counselee is what alleviates are needed. Cohen & Cohen (2018) added that "*Benevolent counselors' deep commitment to their clients... they are flexibly adaptive, and do not ordinarily "fire" their clients when they refuse to follow their counsel.*" This expression suggests that benevolent counselors should always be committed to serving the counselee, they must be flexible and adaptive and not allowed to be apathetic / intolerant, especially if their directions are countered by the counselee.

Maladaptive

La Tadampare Puang Rimagalatung said: "*Na ia mpawa e jak ri loanrumang e iana ritu narekko teani maruwae wekkadua pananrang bicara maceko nabicara Arung e.*" The translation: "What brings bad consequences in the agricultural sector is because the rainy season does not fall twice a year, it is a sign that the king and the judges are deviating the rules" (Darmawati, 2016). The text shows that a person who likes to disobey the rules will have bad consequences for the social life of his community, even the universe. **Maladaptive**~Meaning refers to the basic qualities of an individual seen from maladaptive actions/ deviating from social ethics.

The adaptive concept is the opposite of maladaptive, by Mappiare (2017) articulated as the ability to serve and meet environmental demands, including responsiveness, sensitivity, self-equilibrium, cybernetic power, and the like. Regarding maladaptive behavior, in the Indonesian counselor's code of ethics, the

counselor is obliged to ensure that any violation of the code of conduct (deviating from his professional ethics) will harm the institutional counselee, related external parties, especially himself (Yusuf, 2009).

Counselors Self-Positioning

Polite Manners

La Tadampare Puang Rimagalatung said: “*Adek pura onromu iko to Wajo e narekko laoko ri bolana Arung e nasipaddempereng mani temmudapina pupung i lipakmu mupadecengiwi musampoi pangulunna alamemmu, narekko menrekko ri bolana tudanno ribolamu mauni tenripatudang nasabak bolamutu sitemmek e ri saliweng iko tommenrek e, ajak mupatettong i alekkekmu mappau ri Arung e narekko Arung orowane muoloi ita-itai wi narekko naewako mappau narekko Arung makkunrai muoloi panok i matammu narekko naewako mappau.*” The translation: “It is a hereditary custom for the Wajo people, if you want to go to the king's house and just throw it away, fix your sarong before you arrive, then arrange it carefully and cover your upstream badik. If you have climbed into the house, sit down even though you are not invited to sit because the room outside belongs to those who come to visit. Do not sit up straight when you are talking to the king. If it is a male king you face, look into his face, if a female king you are facing, lower your gaze when you speak.” (Darmawati, 2016).

The text above shows the customs and manners of the Bugis Wajo community, in which put forward the principles of courtesy in social interactions. **Polite Manners**~the meaning refers to the basic qualities of the individual seen from the attitude of politeness in social interaction. The attitude of courtesy is in line with the concept of "comrade" in the construction of the KIPAS counseling model, by Mappiare (2017), which intensifies the meaning of the term *ripakatu* (offsetting), the derivatives of which are *sipakalebbi'* (mutual respect) and *sipakatau'* (mutual respect as a human), and refers to the view that both the counselor and the counselee are human beings with dignity. Thus, polite self-positioning towards others is one of the keys to smooth communication in counseling, such as the counselee's self-disclosure.

Good Listener

La Tadampare Puang Rimagalatung said: “*Narekko sipulung i Puang ri Wajo ammekkoko muarengkalinga pappadai rekko mangloko ri Dewata e.*” The translation: “When discussing Puang in Wajo, be quiet and listen carefully, even if you face the Gods” (Darmawati, 2016). The text addresses that a person must be a good listener in social interaction in society, especially in a state of deliberation, instead of not talking too much (gossiping). **Good Listener**~the meaning refers to the basic qualities of an individual seen from a good listener's attitude in communicating. Regarding that, Dollarhide & Lemberger (2018) stated that “*School counselors must have effective communication and interpersonal skills... in a school setting.*” This is also in line with the concept of “*pamong(tutor)*” in the construction of the KIPAS counseling model, by Mappiare (2017) which intensifies the meaning that the counselor can be used as a place to complain, meaning that he can be a good listener of the problems/ needs of the counselee's life.

Based on the overall results and discussion of the above indigenous counseling conception, to make it easier to understand it, the abstraction of the findings is shown in table form below:

Table. 1.1. Abstraction of Findings to Text

Counseling Conception	Findings In the Text	Reflective Meaning
Human Nature	<i>Ade' assamaturuseng dan maradeka</i>	Humans are basically beings who are free to will, without rigid social controls, but are able to create consensus and comply with agreed social ethics.
Counselor Criteria	<i>Lempu', ininnawa deceng; Masémpoé Ati, Warani, Macca Mpinru'</i>	Honest, caring, generous, courageous, and able to communicate/ diplomacy. Honest in the sense of being sincere in protecting and obeying ethics in serving the counselee; caring in the sense of always thinking about the benefit of the counselee; generous in the sense of being compassionate, understanding and possessing empathic skills; courageous in the sense of being mentally strong, emotionally stable, having self-readiness in social interactions; and able to communicate in the sense of being skilled in practicing, negotiating and reflecting on the communicant.
Ideal Character	1. Fair 2. Honest and Clever 3. Honest and	1. The basic quality of an individual who is impartial in treating others. 2. The basic quality of an individual is reflected in his honesty and intelligence.

	Religious	3. The basic quality of the individual is manifested through transcendental transparency.
	4. Honest and self-introspective	4. The basic quality of the individual is reflected in his honesty and habits of introspection.
	5. Commitment	5. The basic quality of the individual is identified through the commitment he has uttered.
	6. Obeying Ethics	6. The basic quality of the individual can be seen from his consistency in obeying the rules of the consensual outcome (negotiation for consensus).
	7. Thorough and Religious	7. The basic quality of the individual is evident from the rigorous endeavors that are leaned on God.
Problematic Characters	1. Fraudulent	1. The basic quality of the individual is evident from the nature of cheating and behavior like to exploit and harm others.
	2. Hard-Hearted	2. The basic quality of an individual can be seen from being apathetic, intolerant and happy to see others suffer.
	3. Maladaptive	3. The basic quality of the individual can be seen from maladaptive actions/ deviating from social ethics.
Counselors Self-Positioning	1. Polite Manners	1. The basic quality of the counselor can be seen from the polite attitude in social interaction-counseling.
	2. Good Listener	2. The basic quality of the counselor can be seen from a good listener's attitude in communicating in the counseling service.

Conclusion

This research aims to find out indigenous counseling concepts based on the interpretation of La Tadampare Puang Rimagalatung' thoughts from a number of texts based on their advices that have the value of Nusantara Local Wisdom. The results show several indigenous counseling concepts in the form of human nature, counselor criteria, ideal character, problematic character, and counselor self-position. Each has its derivation: human nature mainstreams the concept of "Ade' *assamaturuseng* (culture of negotiation for consensus) and *maradeka* (independent) "; the criteria of the counselor is to mainstream the concept of "*lempu', ininnawa deceng; masémpoé ati, warani, macca mpinru*"; ideal character emphasizes the concept of fairness, honesty and intelligence, honesty and religion, honesty and self-introspection, commitment, obeying ethics, thorough and religious; problematic character emphasizes the concept of Fraudulent and hard-hearted; while the counselors self-positioning focuses on the concept of polite manners and good listener.

Recommendations from the results of this research are intended to contribute to the basic conceptual development of culture-based Nusantara Counseling model. In addition, it can be applied as a universal development of the competence of multicultural counselors. In particular, it is expected that it can be applied by Bugis counselors/ counselees, both in South Sulawesi and in the Bugis diaspora counselors/ counselees in Indonesia and abroad.

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