

Investigating The Values of Guidance and Counseling in Eleganaboi

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Abstract: Eleganaboi was a traditional ceremony in Luro society which contained essential elements of local wisdom. This study aimed to investigating the values of guidance and counseling in Eleganaboi. To investigate the values of guidance and counseling, we use phenomenology qualitative descriptive method. To collect the data, we implemented observation and interview. The observations were carried out during a cultural ceremony in the Luro community. Furthermore, interview was conducted on four traditional leaders. Edicts and transcendental reduction were used to analyze data. The results show eleven fundamental values of guidance and counseling in Eleganaboi. Those values are: gratitude; genuine; humble; honest; discipline; coherent; respect; care; trust; inclusive and togetherness. The community utilized Eleganaboi as a method to guide and counsel each member, including who faced problems in their life.

Keywords: values; guidance; counseling; Eleganaboi; Luro society

Abstrak: Eleganaboi adalah upacara tradisional masyarakat Luro yang berisi unsur-unsur penting kearifan lokal. Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai bimbingan dan konseling di Eleganaboi. Penelitian deskriptif kualitatif ini menggunakan pendekatan fenomenologi. Untuk mengumpulkan data, dilakukan observasi dan wawancara. Observasi dilakukan pada saat upacara budaya di masyarakat Luro berlangsung. Selanjutnya, dilakukan wawancara pada empat pemimpin tradisional. Reduksi editis dan reduksi transendental digunakan untuk menganalisis data. Hasil menunjukkan ada sebelas nilai dasar bimbingan dan konseling di Eleganaboi. Nilai-nilai itu adalah: rasa terima kasih; tulus; rendah hati; jujur; disiplin; koheren; hormat; peduli; percaya; inklusif; dan kebersamaan. Masyarakat Luro menggunakan Eleganaboi sebagai metode untuk membimbing dan menasihati setiap anggota mereka, termasuk mereka yang sedang menghadapi masalah dalam hidup.

Kata kunci: nilai-nilai; bimbingan; konseling; Eleganaboi; masyarakat Luro

INTRODUCTION

Eleganaboi is one of the ancestral heritages that passed down from generation to the next generation. As a legacy, Eleganaboi contained essential elements of local wisdom. The local community preserved it as an ancestral rite to unite all the descendants of the tribe (Miller & Rayner, 2012). Therefore, cultural leaders allow everyone to involve. Moreover, the reason for extending the involvement of all community members without defining their family background to dignify each people. Every human has the right and dignity to be substantiated (Rosengren et al, 2015). The inclusiveness of all community members and guests affirm the openness of the community (Kass, 2015). Hereby, the traditional leader

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utilizes the moment to guide all the attendances for developing all aspects of life. For instance, teaching and wisdom for the young people the way to conduct themselves in the community circle, especially personal; cognitive; behavior; psychological; moral; social and spiritual. At the same time, the leader employs the opportunity to conduct general counseling for those who have problems (Toth-Capelli et al., 2013; Mistry et al., 2015).

Eleganaboi takes a role as an integral part of cultural life in Luro. A cultural leader organized participants to start the rite. The leaders encouraged attendances to the ceremony in order to involve actively, because Eleganaboi serves a significant moment for participants to express their thought; feeling; emotion and action (Chamorro et al., 2012).

The ceremony is designed to offer a chance for each person to express what they think, the expression of an idea is intended to provide people a constructive feedback and warning. Constructive teaching aims to develop command benefit elements for community circle. Furthermore, a warning idea supposed to provide a caution for anyone in order to avoid them in committing any offenses which harm themselves. Awareness of culpability enabled ones to realize their mistake. This recognition guides people to repent from their trespass. Repentance led ones to get forgiveness from the community. It substantiated people to harmonize self to the command good of the society. The harmony community revealed trust and openness among the peoples to share their feeling (Lee et al., 2013).

Eleganaboi serves an instrument for people to verbalize their feeling. Sharing the feeling within the community will enhance trust to others. Trusting one another in community encourages person to establish openness each others. This condition encourages one to share their personal experiences of happiness and sadness. These emotion elements can be shared unless a person trusted to the community members (Turner, 2009). When attending Eleganaboi, it allows individual to divulge their perception and action. Each participant has an equal opportunity to smash the paddy while singing a song. The leader acts as a soloist of the song to denote his teaching and wisdom. It has been mentioned that traditional ceremony belongs to the Luro society.

Luro is a sub-district in Lautem districts, Timor Leste. Luro is located between two districts they are Baucau in the western part and Lospalos eastern part. Geographically, Luro region is surrounded by the mountains and hills. This environment allows the surrounding community to become stronger in establishing their collaborative manners. The community mindset; actions; and patterns emphasize togetherness and kinship; trusting and openness in their daily life. They have several cultural ceremonies to harmonize and unify the community members including Eleganaboi.

Despite of heritage all traditional ceremony from generation to generation was well conducted, however, these inheritances encounter some challenges, for instance the mentality of the millennial and gadgets using needs to be considered. The millennial has a different approach to cultural and ceremonial values because of the complexity of the cultural ceremony and its values. These values included knowledge; belief; art; law; morals; custom; and any other individual capabilities and habits conducted as a member of a society in certain places (Gebhard, 2012; Kisida et al., 2014). Culture influences perception and perspective of human toward the world including digital technology.

Nowadays, digital technology's culture dominates the youth's perception. Almost everyone at every moment is attached to the gadget to do almost everything. It becomes a big challenge even obstacle for the existence of the cultural ceremony, including Eleganaboi. On the other hand, at some extent gadget offers us some positive effects to the cultural ceremony. Therefore, the adherents of local culture have to aware and are able to develop its culture. Cultural leaders should explore to discover new values in developing culture. Using it to serve the community in various fields (Aparicio et al., 2016) including guidance and counseling services in an academic context.

Guidance and counseling generates a professional skill to guide and to assist ones in completely developing and growing all life aspect. These included personal; cognitive; psychology; behaviors; social and religious life in society, especially in a scholastic setting. The professional helpers in guidance and counseling are called counselor (Blount & Mullen, 2015). Counselor accompanies the student in the human developing process, such as facing challenges and problems in the academic context. This allows the student to deal with the learning problems through counseling (Villares et al, 2014).

The guidance and counseling consisted of basic services; responsive services; individual planning (guiding for carrier planning); and a support system (Patriket al. 2013; Cornish et al, 2014; Blount & Mullen, 2015). Those aspects explain the essential components of the guidance and counseling to

assist the individual growth and development. Potential development includes the aspects of physical; intellectual; emotional; social; moral and spiritual (Corey, 2009; Eckstein & Ellis, 2011). Moreover, the purposes of the guidance and counseling services is assisting the counselee to: plan the completion of the study and career development; develop their potency; adapt to the college life; work and society; and challenge them in the learning process (Trijsburg, 1994).

The aimed of this study was to investigate the values of guidance and counseling in Eleanaboi. Simultaneously, Eleanaboi as the traditional way is utilized to teach the local wisdom to the community members especially millennial. The culture was a historically transmitted pattern of meanings embodied in symbols. Soares et al., (2017) confirm Eleanaboi is one of most classical ceremony existed among Luro society. This conducted in the group by six and more adolescent, adult or elderly people.

METHOD

This study employed qualitative descriptive design with phenomenology empiric approach. The facts contain numerous values (Papis, 2015). Its dignity can be discovered by means of the information gathered from the first hand. The data collected through direct observation; documentation and unstructured interview (Carter et al., 2013). The researcher surveyed directly to the field. The inspection was done among the participant while they were performing the Eleanaboi. In addition to surveying, researcher used a mobile phone to record the ceremony. This approach was used to obtain the information. Furthermore, fortifying the observation data, research applied unstructured interview (Goulding, 2005). The sources of information were four cultural leaders. Those informants were: Sebastian Soares; Afonso Da Conceicao; Deolindo Pinto; and Jose Ricardo.

The direct observation, documentation and interviewed were conducted while the community renovated their ancestor's tomb. It was conducted in October 2017 in Mu'uira Avenue. The researchers attended the Eleanaboi ceremony for five days. Society took a role as an informant of this study. After obtaining all the significant information, then it proceeded to the analysis stage.

The data were analyzed through three steps such as phenomenological reduction, eidetic reduction, and transcendental reduction. The phenomenological reduction aimed to abstract the empirical facts into a direct sense of the subject of study. Data reduction was performed to focus on the significant event that supported a proper study. Then, the unnecessary facts were eliminated from the information. Furthermore, transcendental reduction was performed (Bristowe et al., 2015; Moorman, 2015).

The obtained original data was based on the factual description without any interpretation from the researcher. The next stage was a structural description of interpretation grounded on reflection analysis and interpretation on subject perception.

RESULTS

Eleanaboi uses: mortar; paddy; and pestle as an instrument to convey the thought, feeling and behavior. The paddy is inserted into the long mortar to pound with a pestle to separate rice from the shell. The leader sings a traditional song while the paddy was pounded by a group. The leader rules as soloist. All the people repeat the refrain of the song. The content of the Eleanaboi song is poetic. It contains a teaching; guiding and counseling's values. The songs consist of two phrases as presented in table 1 & table 2 with literary translation and the meaning. After investigating, researcher obtained eleven essential elements in Eleanaboi ceremony. Those eleven elements are: (1) gratitude in Eleanaboi community means a form of thanksgiving to the ancestors and God for the life all blessing that they had received and asked the blessing for the future. In regards to the guidance and counseling system, counselor has to foster this attitude; (2) genuine in conveying the dignity of life this point is an essential value of the guidance and counseling. In the process of guidance and counseling, the genuine attitudes play a substantial role. It also exists in Eleanaboi; (3) humble before the seniority, the attitude exposed in the traditional ceremony is also appeared in the counseling procedure; (4) honesty, this behavior exposed in Eleanaboi is also appeared in guidance and counseling procedure, the counselee needs to open his/her heart to the counselor; (5) discipline in doing things, it is expressed in this traditional ceremony because many people were involved in. Counselor and counselee are required to be discipline in learning activities; (6) coherent in the ceremony, each community members have to possess coherent behavior

Table 1. Song Phrases of Eleanaboi which Contain Counseling Values

No.	Phrases of Eleanaboi	English (Literal translation)	Meaning
	Ref: eleo- leleo- leleo-o-la- o..	-Hallo-Hallo-Hallo - friends	Invitation to join the group
1.	Mau fi fuli o mata ere owe Ta fuli anu fuli uruwatu leu	Come here all the peoples Come to praise God	Invite people to praise God for His love and blessed
2.	Dadawai modurau ewali mau Dadamata lane'e ailulun ana	The wisdom ancestors keep eyes on us Your generation thanking you	Gratitude to the ancestors for the life that been granted
3.	Aria wedesi desi ula gau badu Badu do aria nau nai laa	An orphan is forbidden to go through away An orphan where will they go	Do not exclude anyone but including everyone
4.	Aria wedesi desi ula badu Badu dawa eli uma dula were badu (Ricardo, 2017)	An orphan is forbidden to go through away If forbid just forbidden your home	Including everyone involved in the community gathering
5.	Aria koinee ina noko rau Asa hani lai felu guri nana Aria asa tara lili benu benu	A poor child no one cared While one success each one admits	The success of ones attracted others to be proud of them
6.	Aria asa tara lili benu benu Taralili tau lasi lebe debar rene	Parent protected their children Without parent children scattered	The orphan needs the community to grow, without extinct it
7.	Aria asa kiu kiu sera afu Asa laa lari leba kiu dugurene	The orphan was brought a chick On his halfway chick was lauding	Everyone needs to be genuine toward ones, do not insult them
8.	Aria oma folai hai totoi nini Oma woila hai totoi nini mane meta	The ones were excluded from the community Even they are an integral part of the community	The community has to care for those who are mourning because of the needy
9.	Aria uma mani meta benu benu Mani meta tau lasi lebe defu nene	One stayed together, but when other snatched they will spread away	An orphan was growing wild no one care on them
10.	Aria asa waa tara toil ani Tara lili tau lasi lebe debar rene (Soares, 2017)	The orphan like the chick was looking for the safety nets The nets were cut off chick spread out	An orphan was growing wild no one care on them
11.	Lesu teu teu nai lesu dane rau Ina lesu boba lesu mega nidu	Less of the things that were bought is good However without parents the poor boy is misery	Less of any things is still better than life without a parent
12.	Ula lesu goba lesu mege nidu Aria mata were gia asa lase	Less everything is feeling bad However, no parent was poorest of life Poor of thing ones can carry	Life without a parent was worst in life therefore, one needs to be humble
13.	Lesu teu e mai wori hani dane Mai wori hane dani tule nidu	The poor like those people They just poor of things	The needy receive the condition while express gratitude
14.	Geri geri bini ene tu aria Aria lesu mata gau laa lesu	The firstly we become orphan Because of an orphan, no one cares us Telling the reality of their life	They become an orphan too soon, consequently, they need care from community
15.	Mata koi boba aria gini rau Naute boba aria nau sege	Children though without father are good The fatherless child is misery	Every child need a father for protection
16.	Ina nau boba mai hai sai molu Ina wai natu dane riba gata sege	Parents have died If the mother is still alive children will be save	Orphan was worst experience ever be because no one concerns

Table 2. Song Phrases of Eleganaboi which Contain Guidance Values

No.	Phrases of Eleganaboi	English (Literal translation)	Meaning
1.	Liu rai were nau lesa ene tetu Hau tetu liura lesa mata suma	Become a leader because of having the skill but the king avoided it	The leader has to respect people in order to be respected
2.	Nau hau taune'e wesere'ete haiwe liu rai Weserete hai liu rai basi lesa lolo	Recently he becomes a leader The leader never respect its servant	The leader has good will to value people
3.	Les a suma nau aigini lesa suma nana Les a noko rau do were orau (Pinto, 2017)	You have the right to bad tall about a poor boy The poor boy receives by the humble hearth	The spirit of honesty is important for everyone to foster self and other
4.	Nau gutu dei ria ei ria laa Gata amu sisir ene nau haumi	Keep eye on it every time If tried he will rest	As leader one needs to care other, even though tired
5.	Lode asa rini rini no nau lesa Raku dane bada dane gino sina	A beautiful bag but without a pocket It belongs to a friend's someone can help to prepare its pocket	A clever boy needs to be humble so others are willing to help
6.	Maene afa ira rubu lari wori lete Wori lete wori gana ailari mini (Da Conceição, 2017)	If you know you can bridge those groups So it can become your groups	One needs to reconcile with other people even though faced a problem

in expressing their wisdom, idea and their teaching; (7) respecting others, this element is emphasized in Eleganaboi because it includes many peoples without separation of gender and ages. This ceremony was conducted every moment, day and night. The procedure of guidance and counseling requires a respectful attitude; (8) caring, the counselor has an obligation to care to the people that entrusted into his/her hand. Likewise in Eleganaboi, each one who involves has to care each other; (9) trusting each other becomes one key point of the guidance and counseling process. It is also exposed in the cultural event since the value of the ceremony is to augment trusting among the community; (10) inclusiveness of each community member in Eleganaboi is obvious. This is embraced in every attendance, including guests from the neighboring villages or anywhere else. Furthermore, accompanying and helping procedure also signify inclusiveness; (11) togetherness. Community utilizes Eleganaboi as a significant way to include all members. Similarly, guidance and counseling allows all parties involved to be in one circumstance to offer support each other, for example, counselor included all counselee in group guidance, without expelling anyone.

DISCUSSION

Eleganaboi ceremony encompasses genuine attitude to all the community members. It signifies a solemnity and sincerity of the members. If the members do not encompass such attitude, it creates a harm. For instance, they break a pestle or mortar of the ceremony. This was fortified as indicate in Table 1. It encourages everyone to be kind with orphan. This is one of the essential points that counselor have to implement in counseling (Gerstein, 2006; Quinn, 2008; Pretorius & Pfeifer, 2010).

The cultural event promoted humble behaviors each other. This is indicated in the ceremonial process. A community leader acts as the servant of the others through teaching and sharing of his wisdom voluntarily. Afterward, the leader carried a coconut, that full of water to be sprinkled to all participants. This is expressed the favor and blessing of the ancestors to their descendants. As a leader, he should be served but in this ceremony, the leader serves as a servant for others. This acts are indicated in table 1, no. 16, stated that life without parents is worst, therefore, one has to be humble in front of people because all the human will have the same experience at the same level. At the same direction, the counselor needs to exhibit a humble attitude. It is important in order to allow counselee to follow the instruction. It means that the counselor teaches counselee by providing example. This is an effective

way to convey the dignity of the counselor (Rennie, 2004). On the other side, the arrogant one will not be able to assist counselee in the developing process. Counseling process will fail if the counselor has high self-centric. Therefore, counselor has to foster the humble and honest comportment.

Honesty in the context of ceremony is an essential part. It because the culture ceremonial conditioned one recognizes the weakness side. By uncovering the downside of life in Eleganaboi the wiser can guide them into the right direction. It allows attendances to sympathy on them. The sympathy directs one to mutual understanding among the community. This is specified in table 2 no. 3, it defines that spirit of honesty is important for everyone to foster theirself and others. Flying our attention to the counseling environment, their one will discover that disclose habit of the counselor is a compulsory element. Consequently, the helpers conducts effective accompaniment when he/she expresses honestly his/her thinking and feeling (Lane et al., 2012). Furthermore, the counselors emphasizes honesty in assisting counselee to be able to foster a discipline.

Eleganaboi facilitates all participants to increase the sense of discipline. The ceremony covers many peoples in hitting the paddy while singing a song. They grip together the pestle, lift and smash the paddy in the mortar. Attendances perform discipline in order to simultaneously smash the paddy according to rhythms of the song. If some countered the system will break the harmonious of Eleganaboi. In terms of helping the process, the discipline is constituted by the counselor (Carlson & Lambie, 2012). The helper initiated new way in counseling unless he/she has the discipline to enrich his/her perspective and coherent to the society.

Consequently, the ancestor's heritage conditioned one to have coherent behavior toward his/her community. Only those who are realized their existence of knowing how to link life to the community. This idea was supported by the statement in table 1 no. 6, that defined ones need the community to grow, without it, they were extinct. Simultaneously, guidance and counseling system are the same as well, counselee needs the community to endure his/her life. Therefore, community establishes a base on bonus common. One has to realize the aspect of respecting others (Chapman et al., 2010).

Respecting the dignity of others is a significant element that exposed in Eleganaboi. Attendees are required to appreciate others for the successful celebration of Eleganaboi. Cultural leader addresses their wisdom and teaching through the song. It is rebounded smoothly without offending anyone. This point is specified at table 2 no. 4, the leader protects the members from the aggravation of others. In addition, the counselor is required to apply the same approach in guidance and counseling process. American School Counselor Association (ASCA), (2015) stated that this approach stimulates participants to actively bind in the channel of helping.

The spirit of caring for each other is exposed in Eleganaboi. The basic reason is the cultural ceremony held in the group; therefore, each member has to concern on others. This eagerness is contained in table 1 no. 14 and 16 indicating that community has a responsibility to concern on its citizen. The same aim is existed in the counseling process. Counselor guides each counselee in the spirit of care, include everyone into the trusting circumstance (Bratter, 1975).

The ardor of trusting everyone plays a roles as a souls of the ceremony, because it includes many people and it is conducted at night time. When the ceremony is conducted during the night, the parents and family have two options whether allowing the members to attend or not. This options allow family to ensure the protection of each participant during the ceremony. In this context, family needs to pay attention to the ceremony since this ceremony is an ancestor ceremonial and this means no one will misconduct during the ceremony. This element is clarified in table 1 no. 4 stating that community protects its citizens. In the context of guidance and counseling, the counselor has to provide a trusting spirit and counselee also builds the same, because counseling actualized in the trusting and inclusive fervor (Wong et al., 2013).

This traditional ceremony emphasizes the spirit of inclusiveness. This zeal is manifested in Eleganaboi. Everyone included in the ceremony in one or another way means all attender should be actively involved and contributed to the necessary means at the ceremony. The researcher observed that everyone within the place contributes merit and things to the hosts. All the neighbors support merit and goods to achieving success. On the other hand, the extended families and guests bring several things. Host provides main meal for three times a day for all participants. No one will be leaving the place unless

they had meals. This signifies the zeal of embracing people. At the counseling environment, the merit of group members is essential (Luyando, 2015). Every group component supports that program, this for personal development and the common good. Briefly, inclusiveness expressed the spirit of togetherness.

As been mention, Eleganaboi was conducted in a group or mass environment. The group consisted of two or more people. The researcher surveyed that Eleganaboi is commonly conducted in the group. The reason is this heritage ceremony shaped on family and tribe activity. Therefore, attendees act on that occasion on behalf of the group. This demonstrates the spirit of the togetherness. The significance of table 1 and 2 define the community, family, and tribe even national orientation without ignoring personal right. Furthermore, at the same milieu, helping process was established in group guidance. As a group member, counselee has an obligation to contribute to achieving the purpose of guidance (Wong et al., 2013). The main goal of group guidance is the personal maturity. Maturity was as much a state of mind became a matter of age (Ryabova & Parfyonova, 2015).

CONCLUSION

There are eleven essential elements in Eleganaboi, which also plays a role as fundamental aspects of guidance and counseling. The researcher discovered that Eleganaboi contains values of gratitude. Genuine attitude is originated from the heart that full of gratitude. The genuine person commonly possesses a humble heart. This person honestly expresses its feeling to others and seeking guidance from the others. The honesty spirit signifies a discipline manners. It enables one to get into coherent to the community. In order to accept in the community, one has to respect self and others. Respecting person encourages individual to care and to be cared for by the community. Caring is implemented while the zeal of trust is developing in one's heart. The trusting hearth stimulates individual to include and to be included others into the group. Those ten attitudes are manifested in the commonality of society. However, it needs future research to explore and discover mentioning topic, to bring the local wisdom into the procedure of guidance and counseling. This is important to enrich the approach and method of guidance and counseling.

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