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Integrating Counseling Values in Marriage Ritual of Tolakinese Culture Society in Indonesia

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Abstract: Problem statement: Guidance and counselling local wisdom-based which is trending nowadays had not reach yet to the society in Tolakinese culture particularly in marriage ritual. Purpose: This study's objectives are to describe how the marriage ritual, counselling values and implications of counselling values of Tolakinese culture society, in Kendari city. Method: This study is qualitative and descriptive which set snowball sampling through interviews. Data were analyzed by using domain analysis, taxonomy, and cultural themes. Result: The results showed that the stages of the marriage ceremony as follows: Metiro phase, Mondutudu phase, Melosoako phase, Mondongo Niwule phase, the last step is Imowindahako has loaded with counselling values. Conclusion: Implication of Tolakinese culture is referable as an execution of counselling local wisdom-based to the Tolakinese society especially in Kendari city and generally in the Southeast Sulawesi.

Keywords: values, Tolakinese culture

1. Introduction

Indonesia is a well-known country for having varied cultures, values, and many heritages. Diversity is a unique asset that is interesting to know with the aim of the study as a form of implementation to maintaining and developing our culture, mainly related to the ethics or moral and social values of culture, for a firm identity in society. Diversity needs to be managed properly to ensure the non-alienation of the specific group, smooth functioning of society that will prevent a conflict. As a reality, those cultural differences are on one side as the wealth of the nation, but on the other hand is a threat and a challenge for the nation that should be aware. As we have witnessed conflicts in several areas such as Kalimantan, Ambon, Poso, and the other regions. Many conflicts had become the headlines as reported in Indonesia which is clashes between ethnic groups. In the year of 2000, Statistical Yearbook of Indonesia began to record the number of ethnic groups based on personal reporting (recorded at least there are 633 ethnic groups). Counseling is a discipline that stands alone and has come a long way, so it has been able to create theories in many themes of the discussion. One of the themes is cross-cultural counselling that will be discussed in this research which is exploring and illustrating the values in Tolaki society relevance to the theoretical values.

Kendari has several tribes, one of them is Tolaki ethnic. This is an indigenous tribe in mainland of Southeast Sulawesi apart from Muna tribe in Muna and Buton tribe which is originating from the Buton island. Like many other tribes in Indonesia, it is bravely said that Tolaki society also experienced a shift in cultural values. These values originate from the ancestral culture and have been contaminated with a foreign culture (western) that is become the impact (imported accidentally) of current science, technology, or market received unconsciously (even consciously), and this cannot be prevented. The occurring shift such as O'sara practice (obedient and faithful to the verdict of customary institutions), Merou practice (Understanding manners and social order), Samaturu, Medulu Ronga, and Mepokoo'aso practice (culture of uniting, helping each other). Taa Ehe tinua tuay (Culture of Proud to the dignity and identity as a Tolakinese).



A brief observation of these cultural elements demonstrated a gradual shifting so that it is necessary to analyse through this research and hope will resulting a significant recommendation with the approach of counselling values. In other words, the cultural elements can be used as a reference in designing counselling based on local wisdom as it's implications. This study aimed to assess the counselling values of Tolaki culture in Kendari. The Cultural values mean a symbolic form of culture that is known as "Kalosara" in Tolaki society, and this is an asset that is likely a merge to be explored and used as a reference to establish counselling values to solve the community or even individual issue and problems, especially for Tolaki society in Kendari.

2. Method

This research is a qualitative descriptive, which elaborated counselling values contained in Tolaki culture especially in Kendari. This study was conducted from May to August 2015, held in Kendari, Southeast Sulawesi. Data collected from primary data, those are five traditional Tolaki public figures in Kendari and secondary data were obtained from the documents relating to this study. The sample was chosen based on snowball sampling. It is chosen from different lines (government, non-government and retired). This study is done with in-depth interviews, documentation. In this case, the researchers conducted documents related to the history of the Tolaki culture in Kendari. It is also completed with photos and recording tools.

3. Findings and Discussion

This section displays the findings as the results of research with the discussion of Tolaki marriage culture. cultural elements contained in Tolaki culture like Kohanu "shame culture", Moreu "courtesy", Medulu "join", Mepokoaso "unite", and Samaturu "help each other".

3.1. Cultural Values In Tolakinese Society

Tolaki people has four cultural value systems as follows: (1) The system of cultural values (the unity in helping each other, and peace, etc.), (2) The system of norms (social role of every person in society; attitudes and behavior in a community; manners in individuals, families, communities and State), (3) The law system (implementation of legal punishment for a person who violated the theory of Islam), (4) Specific rules system (ceremonial events of births, marriages and deaths).

One of the Tolaki public figure explained that elements of cultural values system of a community unity and integrity is still retained until nowadays, but began to fade such as when a relative dying or marrying they still give contributions/donations, but only through money; back then, they come and give some help, besides the donation alone. For further, elements of norms system. The opinion from an educated youth Tolakinese; there was the shift in ethics, norms and manners in the community, for example, the presence of parents/elders were not appropriately addressed anymore such as greetings manners or "inggimiyo", "tabe" etc. Even, they may step on it. In many years ago, children were afraid of his/her father; if their father is sleeping, mother will be advised that the boy has to step slower on the floor, your father's sleeping. Nowadays, this has disappeared. For elements of the law system in Tolaki culture, they have begun disobedient in respecting marriage customary, etc. Back then, Tolakinese men are very obedient to all the customary inner law.

Elements of the specific system, went the same as other rules above, which is remain respected is only for Kalosara. But almost of 70% of Tolakinese youth has no longer understand the meaning of Kalosara. Observing the information obtained from the respondent, indeed that Tolaki culture are gradually became extinct, especially the values and symbols contained in the "Kalosara". Therefore, it is necessary to take action before it disappears at all. So, here below are several efforts made by the Tolakinese society mainly by the traditional public figures as follows:

Community efforts to maintaining the cultural values include: First, endeavour by all means justified by the legal rules and regulations so that, all of the positive cultural values that are not contrary to Pancasila can be maintained, developed and preserved. Second, attempting to realize that all cultural values that are contrary to Pancasila and principles to the human life or contrary to the Islam can be abandoned / removed, for example drinking “*pongasi*”, the alcoholic drink originated from Tolaki culture. Third, keep preserve, maintain and carry out all the cultural value of neutral system (which do not clear the benefit but it is not also clear enough to decide that it is a bad culture as “*Metiu*”. It is the culture in which someone will hold on to be under water to decide how to act in a case of civil disputes, as an exhibition requirements only. Fourth, the efforts are clear seen amongst Tolakinese public figures in prevent endangered cultural value that may replaced by foreign cultures, consists of: (1) Maintain it through writing/training science studies, etc. (2) This means all the effort to develop the cultural value system in the form of local wisdom continuously and fostering sustainable development. Preserving through courses and training/customary speech, “*Puutabu Talea/ Pabitara*” at all cultural levels of institutional. For example, the Traditional Institutions of Tolaki first called (LAT) is now converted into *The Customary Royal Institution Amongst Tolaki*. Tolaki society believes in the five steps to be followed in the marriage ceremony. Below are the results of an interview with Tolakinese public figures.

3.1.1. *Metiro (Peeking and Reviewing The Candidate's Wife)*

Operationally, *Metiro* is the initial stage of a series of meetings, accompanied by various rituals and ceremonies to the marriage itself. In this stage, both the parents of bride and groom visited the home of the bride with the intend to observe quietly. It is a strategy for the clarity of what and how the suitor in her life and all of her daily activities. If the current visit was the girl for example, is working well in the kitchen, as well as sewing or braiding, the visitors will leave an object in the form of a parcel fabric containing betel-nut, coins, and jewellery for women. This is without the knowledge of the parties attended. Sometimes it is also called as *Monggolupe*. If the family of the bride does not return after three or seven days, then the male family make a decision that the second stage can already be implemented as a sign of agreeing their mean of arrival.

Cultural values that can be obtained from the phrase of "girl, for example, is working well in the kitchen, as well as sewing" containing the values of counseling related to the principle of independence. This principle is intended that the individual has a toughness in household living life because it is rarely- those who fail to settle down as a result of the complexity in demanding and independencies. As the goal of this principle is expected to become an independent individuals to know and accept themselves and their environment, capable of taking a decision, directing and managing itself.

3.1.2. *Mondutudu (Proposal and Acquainted)*

Mondutudu (preliminary proposal) is the stage where both parents prospective family along male candidate and spokesperson (Tolea) come to the house of the bride to make the first proposal. The parents'bride is applying the first proposal. Then they invite some other relatives to follow this event. By using the *Kalo*, the spokesman speaks the proposing statements to the bride's family. In this ritual, there will be a dialogue on each behalf through their spokesman. The contents of the dialogue literally, the man behalf ask some questions to the woman's. Whether they have a field, woods which can be cultivated, planted and used. The woman answering the question, that they have a piece of land, but they are asked it available to cultivate it due to many bamboo, roots, besides the poor soil of the land. If you wish for it then *Autinggi Tinggi'iki O Lutunu* (you have to hide your knees) it means, whether the prospective husband and his family were able physically to act and behave as a husband, or a law or even laws. Spokesman on man behalf to a spokesman on woman behalf affirmatively answered that they had prepared for it. Then the preliminary proposal is accepted.

3.1.3. *Meloso'ako* (Actual Proposal)

This stage is the stage of proposing officially in a ceremony that also done in *Kalo Ritual*. In this stage, they start to discuss the time, date and place of marriage and dowry or *Popolo* (*O Somba*). The objects become *Popolo* (*O Somba*) namely *O Benggi* (tempayang), *Karandu* (gong), *Kiniku* (buffalo), *Pu'u Ndawaro* (a clump of *Sagu*), and *O Gauze* (white cotton cloth). For people in Sub Bende Tolaki dowry amount dependent on the degree of social degree of the bride, and consists of three kinds. (1). *Pu'uno* (primary, main) were assessed with *O Kasu* (tree or trunk); (2). *Wawono*, *Tawano*, *Ihino* (each part of the tree, leaves, fruits) were assessed with *O Mata* (an asset is represented by a slice, a piece, a sheet, and so on); (3). *Sara Pe'ana* (custom baby care), it means the compensation of parenting the bride, which was assessed by *Boku Mbebahoa* (baby bath container), *Tambu-Tambu* (drawers of water bathing the baby), *Posiku O Hulo Like-Like Mata* (tool to turn on the lights in the bed in order to keeping the baby and stay awake).

3.1.4. *Mondongo Niwule* (The Proposal Process)

This is a stage of a series to give betel-nut and the cost of wedding event brought by the prospective groom to the bride home. While, the gifts are delivered to the prospective bridegroom, consist of: a sum of money, rice, buffalo by the same amount of money that has been agreed by both parties. The essence of the intent of this stage is besides to the delivery of betel nut, the future husband gives gifts to his future wife, in the form of what is called *Pobè-Babuki-Pombesawuki* (full of clothes, jewellery, and a variety of cosmetic items).

3.1.5. *Imowindahako* (Marriage Ceremony)

This is the last stage of implementing the customary marriage ceremony followed by the pronouncement of "akad" by the religious. In this traditional wedding ceremony, the groom through his spokesman and officially announced to show all the objects dowry brought by the groom behalf. Then the objects are received by the bride's family through his spokesman. Based on the explanation above demonstrated that cultural values of Tolaki has associated with full of counselling values wich is framed in a concept of "insight". (1) The marriage ceremony is not only a tradition that held by a community but also believed as opportunities that can increase solidarity among participants who shared the same symbols and meanings of rituals. Practically, self-insight in Tolaki culture described in reflecting self-ability and struggle to understand others. Which is associated to the *Mondutudu* (preliminary proposal) wedding tradition in Tolaki, that they had to accept what they are given by the bride family and developed it to be something more than they are given at first. (2) In Tolaki society, it could mean that a self-concept of someone which is developing positively so that each tradition will potentially use them and as the future asset. In contrast, if it likely tends to the negative impact, it will also implement in a negative form.

4. Conclusion

Marriage ceremony in Tolaki culture consists of five steps: *Metiro* (brief sight, viewing), *Mondutudu* (preliminary proposal), *Mondongo Niwule* (the actual proposal), and the last is *Imowindahako* (marriage ceremonial). All those ceremonial steps are still done nowadays, but many of youth people in Tolaki society has become careless and not understanding the meaning of every step in this tradition. Cultural values in Tolaki society in Kendari city has their implication in counselling values, especially in marriage tradition amongst Tolaki, that can be put as an endpoint to design based-cultural counselling or counselling which in line with local wisdom of Tolakinese society in Kendari City.

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