

Concept of counseling for indigenous Bugis culture from Kajaolaliddong thought

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Abstract: Cultural bias often occurs in implementing counseling in schools, so providing services to counsees is less than optimal.; this occurs due to the counselor's need for knowledge and understanding of clients from specific cultural backgrounds, including clients from Bugis cultural backgrounds. This research aims to identify the Bugis cultural conception of counseling from Kajaolaliddong's thoughts in his dialogue with Arumpone (king of Bone). The research method used is a qualitative approach with the Gadamerian hermeneutic research method type, which refers to part and whole analysis in understanding and interpreting texts. The research found the concept of human nature, the ideal and problematic personality, and the criteria for Bugis counselors from Kajaolaliddong's thoughts. Human nature is found in the concepts of Ade', Bicara, Rapang, and Wari; The concept of the ideal person is found in the concepts of Lempu' na Sabbi Obbie, Acca' na Sabbi Gauq', dan De na Pojiwi Sisala-salae; The concept of a problematic personality is found in the concepts of Dena Talinge, Teani Ripakainge, Madongo, Masekkang, Makkelo Elo, Tenna Maseiwi Tau-e, Matanre Cinna, dan Napojiwi Sisala-Salae. The Bugis counselor criteria are found in the concepts of Innawa Deceng, Macca Mpinru, Macca Duppai Ada, dan Poada Ada Tongeng. The implications of this research can be used as material for developing Bugis culture-based counseling in schools to provide guidance and counseling services to counsees with a Bugis cultural background.

Keywords: Bugis culture; counselee; indigenous counseling; kajaolaliddong; school

Introduction

Indonesia is synonymous with the potential of its local wisdom; this is no exception to the philosophy of life held by indigenous people in the archipelago in social interactions. The Bugis tribe is a community group that has a unified identity in Indonesia. The largest population is located on the island of Sulawesi, specifically in South Sulawesi Province. Also, the Bugis diaspora has been known for a long time, so that they can be found in various regions in the archipelago to the Malay peninsula (Zulfikar, 2019). Also, the Bugis people are known as one of the migrant ethnic groups in Indonesia and have a long history and tradition of going overseas (Adelaar, 2006). It cannot be denied that the Bugis worldview is still held in their social and community life and interactions between ethnic groups in Indonesia and the world. The Bugis cultural values inherent in a person play an essential role in the way of life and behavior at the place of service (Sidin et al., 2020). Therefore, these life principles also enable the Bugis community to exist and be competitive today. What interesting are studying and finding pieces of history and the roots of the identity of the Bugis tribe itself.

Kajaolaliddong was one of the Bugis figures who lived in the past and was known for his wisdom in providing a positive and constructive view of the king of Bone. Kajao means "grandmother" or "elder" in the Bugis language. While Kajaolaliddong is a title that means a clever or intelligent person from Laliddong Village (a village during the ancient Bone kingdom), his real name is La Mellong, and some people say he was born in 1507 (Teng, 2018).

La Mellong's wisdom and intelligence sparked the author to study it further and relate it to helping professions, specifically guidance and counseling. Counselors are experts gifted with knowledge, understanding, and qualifications or have multicultural competence in assisting counsees in guidance and counseling services (Sue et al., 1992). For this reason, drawing on the meaning of the Bugis counseling concept from Kajaolaliddong's world of thought is suspected to have positive implications for the development of Indonesian, or culture-based,

counseling constructs, rather than local Indonesian wisdom, including in the implementation of counseling in schools for clients with Bugis cultural backgrounds.

In the last 1 Lustrum, several studies on developing Indonesian culture-based counseling studies have been promoted by several researchers, scientists, and guidance and counseling practitioners in Indonesia. A study of Semar's noble values succeeded in finding the ideal character of a multicultural counselor in the meaning of Badranaya, the symbols of Semar's right and left hands, Semar's overall posture, Semar's curly hair (Jarwadasa), Semar walking facing upwards, the symbols of superiors and subordinates. Semar's social interactions, the Kawung Batik cloth that Semar wears, Semar's innate nature, Semar's farts, and the expressions he often utters, namely mbergegeg ugeg-ugeg, hmel-hmel, sak ndulit langgeng (Setyaputri, 2017). Semar himself is known as a figure or profile of clowns in the cultural history of Javanese society. He faithfully accompanied the knights in defending the truth and had humor when the knights were sad (Izzati, 2016).

A study of the text "*Pappaseng*" succeeded in exploring the ideal character of a Bugis counselor based on the concepts of *Acca*, *Lempu*, *Getteng*, and *Warani*. Pappaseng itself means advice from previous parents or advice in the philosophy of life of the Bugis people. In the same year, Riswanto et al., in a study of the philosophy of "*Huma Betang*" or elongated house on stilts, successfully reflected the competency of multicultural counselors based on Dayak culture in the concepts of *Belom Bahadat* and *Belom Penyang Hinje Simpei* (Rahmi et al., 2017). A study was about the text "*Papangkat*" succeeded in identifying the social identity of Mandar ethnic teenagers in the concepts of *Malle Boyang*, *Sipamandaq*, *Sibaliparri*, and *Malaqbi*. Papangkat means message or advice in the cultural philosophy of life of the Mandar people (Irawan et al., 2018). Regarding the study of Mandailing and Minangkabau culture, succeeded in finding the self-concept of teenagers in the life concept "*gajah mati maninggakan gadiang, harimau mati maninggakan baling, manusia mati maninggakan namo,*" as well as the life concept "*Duduk samo randah tagak samo tinggi.*" (Sukatno, & Munandar, 2019).

Regarding the study of the heroic values of the Makassar tribe, they have succeeded in studying the self-identity construction of Makassar counselees in the era of the Industrial Revolution 4.0. on the values of siri' na Pacce,' Kualleangi Tallanga Natoaliya, and badik philosophy (Amirullah et al., 2020). The Makassar tribal heroes in question are Sultan Hasanuddin and Sheikh Yusuf Al-Makassary. In the same year, Aswar et al. also successfully studied the concept of Arung Bila (Bugis philosopher), the concepts of *mappasinrupae*, *mappalaiseng*, and *mappasitinaja* which were integrated into the concept of multicultural counseling. Finally, in 2020, Aswar et al. succeeded in reflecting the indigenous conception of counseling on the Assimaturuseng and Maradeka concepts from Puang Rimagalatung's thoughts as a philosophy of life for the Bugis-Wajo people (Aswar et al., 2020).

The overall assessment of guidance and counseling based on Indonesian culture above appears adequate in the last five years. However, the study is based only on studying the philosophy of life texts from various cultural backgrounds in Indonesia. Only in the last two studies did the Bugis and Makassar tribes mention a little. So far, there has been minimal study of the thoughts of Bugis figures (philosophers) in the past. For this reason, the novelty offered in this study is that it attempts to elaborate on the study of the thoughts of a Bugis figure who lived in the 16th century, none other than Kajaolaliddong from the Bugis-Bone region. Therefore, this study aims to find the meaning of integrating the thoughts of figures in the Bugis conception of counseling to enrich and construct multicultural counseling studies in Indonesia.

Method

This research uses a qualitative approach with the Gadamerian hermeneutic (HG) research method. Mappiare said that HG is a study of text interpretation, concerned with focusing attention on awareness and experience contained in a text to draw a correct

understanding of the text being studied (Mappiare AT, 2013). Raharjo also added that in the interpretive approach in qualitative research, the target is understanding (Rahardjo, 2018). The essence of HG's research is part and whole analysis. To understand it, Alvesson Sköldberg visualized the following part and whole circle:

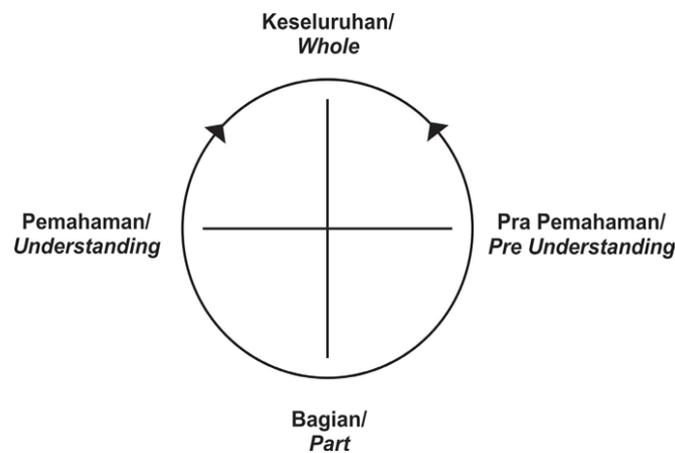


Figure 1. Part and Whole Circle (Alvesson & Sköldberg, 2017).

In the part and whole analysis circle above, Mappiare detailed the stages, namely: 1) interpreting parts, elements (parts), researchers position themselves as readers of texts in the form of words, series of words, sentences, series of sentences and paragraphs, interpreting them and tying them into a theme (sub-theme); 2) overall interpretation, wholeness, the researcher positions himself in assembling and framing meaning as a whole; 3) gaining an understanding of the underlying meaning, the researcher positions himself in examining and observing the meaning of the part in the interpreter's position with the part in the interpreter's position (Mappiare-AT, 2013).

The flow of the methodology of the thought texts of Kajaolaliddong Bersama Arungpone (King of Bone) was analyzed by rotating through the three stages of the part and whole analysis circle to find the full meaning of the Bugis cultural conception of counseling itself. The analysis circle is briefly described as follows: 1) interpreting parts of the conversation text in the form of words, series of words, sentences, series of sentences, and paragraphs, then interpreting the conversation and furthermore tying it into several sub-themes in this process several parts were found, namely human nature, ideal personal concept, problematic personal concept, and Bugis counselor criteria; 2) next, carry out a complete interpretation (whole) by positioning yourself in assembling and framing the meaning that has been obtained previously; 3) lastly, finding value and meaning through interpreting the underlying meaning (understanding of underlying meaning), so that several fundamental and essential concepts are found which are the basic foundation in fully interpreting the Bugis cultural counseling concept.

Results and Discussion

Human Nature

The Kajaolaliddong world of thought views humans as having the potential to do bad things if they do not adhere to the 4 (four) main concepts of social life in the Bugis tribe, namely *Ade*, *Bicara*, *Rapang*, dan *Wari* (Fachruddin et al., 1986). **The concept of Ade** is interpreted as meaning that humans will be damaged and in bad condition if they do not carry out social life's customs (norms). Human obedience in carrying out social life's customs will have positive implications for forming a solid personality and integrity (norms). Humans have customs for social life (norms), which indicate behavior that is polite, civilized, has morals, and is good at being grateful towards others. Thus, the extensive meaning of the Ade concept

is seen in the essential human potential of integrity and adaptive structure; this means that humans will always be in good condition if they have integrity and are adaptable to the customs of social life in society (norms), and show progressive behavior in manners and morals towards others.

The concept of bicara is interpreted that humans will experience social inequality, social pathology, and unjust actions toward others if social interactions do not rely on applicable laws. Humans will always be in a conducive condition (normal), living in harmony and tolerance, when implementing applicable laws or policies. Thus, the extensive meaning of the concept of Talk can be seen from the essential attitude of humans who always humanize each other or prioritize each other and always speak respectfully to each other; this means that humans will always be in a normal condition if they always behave in a way that prioritizes and respects each other and is committed to implementing the law, obeying applicable principles and ethics.

The concept of Rapang means that humans have the potential to separate each other, become enemies, hate each other, and even kill each other if they do not love each other. Humans enjoy living side by side within a family framework, feeling related to each other, and loving each other. Acts of mutual love characterize harmony and coexistence in society. Thus, the extensive meaning of the Rapang concept can be seen from the behavior of humans who love each other. Humans will always be in good condition when they love each other and feel like brothers and sisters in their social life. *The concept of Wariq*, in the words of Kajao Laliqdong, *Naia appongenna wariq-e, iana ritu gauq mappalaisenng*. Translation: The basis of Tariq is the act of separating (Fachruddin et al., 1986). This text implies that humans will always be in a conducive condition when, in social life, they can act reasonably equally without distinguishing between each other regarding the provision of fundamental human rights. The reflection on the findings of the essence of the concept of Kajaolaliddong’s thought text is presented below:

Table 1. Abstract of Findings on the Concept of Human Nature

| Counseling Conceptions | Indigenous Conceptions | Reflexive Meaning |
|------------------------|------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Human Nature | <i>Ade’</i> | Humans will always be in good condition if they have integrity and are adaptable to social life’s customs (norms) and progressive behavior shown in politeness, manners, and morals towards others. |
| | <i>Talk</i> | Humans will always be in a conducive (normal) condition if they always behave in a way that prioritizes and respects each other and is committed to implementing the law obeying applicable principles and ethics. |
| | <i>Rapang</i> | Humans will always be in good (normal) condition when they love each other and feel like brothers and sisters in social life. |
| | <i>Wariq</i> | Humans will always be in a conducive (normal) condition when, in social life, they can act pretty, equally, without differentiating between each other regarding the provision of fundamental human rights. |

Human nature is a concept that Erich Fromm often presents in several of his works in the genres of humanistic psychoanalysis, sociology, and philosophy. Fromm believed that society and culture are essential to individual human development (Churchill & Fellman, 2018). Therefore, in Ade’s conception, humans will always be in good condition if they have integrity and are adaptable to the customs (norms) of social life in society, as well as progressive behavior shown in politeness, manners and morals towards others. Humans by nature have a need to return to their roots, so that they cannot be separated from the world, family, relatives, tribe, nation, state and religion (Van, 2020). The Ade’ concept itself is an embodiment of the Bugis community’s identity in social interactions, there are norms of behavior there. In line with Fromm (1995), on the concept of “rootedness”, he argued “The individual leans on them, feels rooted in them, has his sense of identity as a part of them, and

not as an individual apart from them”. Thus, Ade’ is an inseparable part of the life of the Bugis people because it is a necessity and a marker of identity.

In the concept of Bicara, humans will always be in a conducive condition (normal) if they always behave in a way that prioritizes and respects each other and is committed to implementing the law obeying applicable principles and ethics. Talk is a judicial concept in the social institutions of the Bugis community, which was born from deliberations by traditional leaders. In line with the concept of transcendence, Fromm said that humans can basically “create” as well as “destroy” their own lives to respect each other, and harmony is obtained from the ability to create, and disorder is obtained from the activation of human destructive potential (Stensson, 2018). Thus, Bicara is part of the human need to bring justice, harmony, and order, with which humans respect each other’s rights.

The abstraction of previous findings is also considered to be in line with the Learning to live together (LLT) movement, namely a process of social interaction to gain knowledge about other people and the way they live their lives so that each other can live side by side in harmony (Kelso, 2018). This effort has received global support and is also being pursued and encouraged by the United Nations (United Nations), which has a strong assumption that such a process (LLT) will minimize conflict, increase tolerance towards cultural differences, and become an opportunity to promote peace and happiness. World (Stergiou, 2019).

Ideal Personality

Kajaolaliddong in his thinking views that the ideal healthy (average) person is *Lempu’ na Sabbi Obbie, Acca’ na Sabbi Gauq’*, dan *De na Pojiwi Sisala-salae* (Fachruddin et al., 1986); this means that the ideal counselee is honest and intelligent and hates disputes. The concept of ideal character is part of the understanding of human nature and can continuously serve the purpose of Bugis counseling. This means that the direction of changing behavior and developing the ideal character of Bugis clients is aimed at that. However, its nature can apply universally to various cultural backgrounds of Indonesian clients. ***The concept of Lempu’ na Sabbi Obbie*** refers to an honest person who must be supported by an attitude that calls for goodness or provides evidence of his honest nature. Meanwhile, ***the Acca’ na Sabbi Gauq’ concept*** refers to an intelligent person. However, what is underlined is that intelligence must be supported by actions (habits), such as simply listening to good words and refusing to listen to bad words. Lastly, the concept of *De na Pojiwi Sisala-salae* is a person who does not like disputes. The reflection on the findings of the ideal personal concept from the Kajaolaliddong thought text is presented below:

Table 2. Abstract of Findings on Ideal Personal Conceptions.

| Counseling Conceptions | Indigenous Conceptions | Reflexive Meaning |
|------------------------|-----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ideal Personality | <i>Lempu’ na Sabbi Obbie</i> | The ideal character is someone whose honesty must be supported by an attitude that calls for goodness or provides evidence of his honest nature (integrity). |
| | <i>Acca’ na Sabbi Gauq’</i> | The ideal character is someone clever. However, his intelligence must be supported by actions (habits), such as actions sufficient to listen to good words and refrain from listening to bad words (useless). |
| | <i>De na Pojiwi Sisala-salae.</i> | The ideal character is an individual who does not like arguing, fighting, and arguing with each other. |

The concept of the ideal person in Kajaolaliddong’s world of thought is found in the concepts of *Lempu’ na Sabbi Obbie, Acca’ na Sabbi Gauq’*, and *De na Pojiwi Sisala-salae*. This concept is closely related to the discussion of character, as the concept of Character Strengths, initiated by Peterson & Seligman to classify characters considered healthy to be used

as benchmarks for humans, totaling six virtue domains with 24 character traits (Chao, 2015). The concept of *Lempu' na Sabbi Obbie* is based on the discussion of Strengths of Courage, specifically the character of Integrity with the characteristics of Authenticity and Honesty (Niemic, 2013). According to Seligman, Authenticity is a condition where individuals present themselves sincerely, as they are or without pretense, and are responsible for themselves (Seligman, 2002). Meanwhile, Honesty is the conformity between words and behavior (Fitriah & Madjid, 2020). Integrity comes from Latin, which means wholeness and refers to moral Honesty and self-unity (Peterson & Seligman, 2004).

Acca' na Sabbi Gauq' is based on the discussion of Strengths of Wisdom and Knowledge, specifically on the character of Creativity with the characteristics of Originality, Adaptive and Ingenuity (Niemic, 2013). According to Seligman, Creativity is a person's ability to think of new and productive ways to do something, and he calls it practical intelligence, common sense, or street smarts (Seligman, 2002; Seligman, 2004). *De na Pojiwi Sisala-salae* is based on the discussion of Strengths of Temperance, specifically on the character of Self-Regulation with the characteristic characteristics of self-control, discipline, and managing impulses and emotions (Niemic, 2013). According to Seligman, it is a condition where a person can regulate what he feels and does, be disciplined, control his passions and emotions, and display moderate expressions so as not to harm himself or others (Seligman, 2002; Seligman, 2004).

The overall concept of character strength (Ruini, 2017) is a combination of character strengths that embody ways of thinking, feeling, and behaving that can facilitate optimal performance and contribute to providing energy and intrinsic motivation. Apart from that, character strength is a derivative of the umbrella concept of positive psychology, which, according to Terjesen et al., (2004), has great potential for implementation in schools through consultations, educational assessments, and school planning. Thus, it is felt necessary to internalize the meaning of the concepts of *Lempu' na Sabbi Obbie*, *Acca' na Sabbi Gauq'*, and *De na Pojiwi Sisala-salae* in a counselee in order to achieve a healthy personality through Bugis culture-based counseling services at school.

Personal Problems

Kajaolaliddong, in his natural thinking, views that a problematic human being is a person who *Dena Talinge*, *Teani Ripakainge*, *Madongo*, *Masekkang*, *Makkelo Elo*, *Tenna Maseiwi Tau-e*, *Matanre Cinna*, dan *Napojiwi Sisala-Salae people* (Fachruddin et al., 1986). This means that a person with problems is a person who forgets himself, does not want to listen to advice (be reminded), stupid, greedy, arbitrary, unloving towards fellow human beings, has long dreams, and likes to argue. For this reason, the concept of the problematic personality is an inseparable part of the study of human nature and can analytically function in assessments in Bugis counseling. This means that Bugis counsees' problematic currents, problems, and needs can be compared to the concept of a problematic personality.

Dena Talinge, translated into Indonesian, means "forgetting oneself." Extensively, it can be interpreted as a person who is uncivilized towards fellow humans, feels himself to be the most superior, and has power. *Teani Ripakainge*, if translated into Indonesian, means "does not want to be advised." Extensively, it can be interpreted as someone who separates himself from other people's suggestions, criticism, and sound advice. *Madongo*, if translated into Indonesian, means "stupid." Extensively, it can be interpreted as a person who cannot think long and hard, differentiate between good and evil, has no life orientation, and does not want to learn and develop knowledge.

Masekkang, if translated into Indonesian, means "greedy." In extensive terms, it can be interpreted as someone with no shame (spirit), so he is greedy for the world and violates other people's rights. *Makkelo Elo*, means "do as you please." Thoroughly, it can be elucidated as a

person who does not want to be regulated or follow rules and does as he pleases without caring about other people's rights. *Tenna Maseiwi Tau-e*, if translated into Indonesian, means "social antipathy." Extensively, it means as a person who lacks social sensitivity to the suffering and needs of other people. *Matanre Cinna*, means "high wishful thinking." Comprehensively, it can be comprehended as a person who is too ambitious and behaves hedonistically, who initially does not have the ability or ability. *Napojiwi Sisala-Salae*, if translated into Indonesian, means "likes to disagree." Considerably, it can be simplified as someone who likes to quarrel with other people, even over trivial or unnecessary issues, and is immature in responding to certain things. The reflection on the findings of problematic personal concepts from the Kajaaliddong thought text is presented below.

Table 3. Abstract of Findings on Problematic Personal Conceptions

| Counseling Conceptions | Indigenous Conceptions | Reflexive Meaning |
|------------------------|------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Personal Problems | <i>Dena Talinge</i> | Problematic individuals are individuals who "forget themselves," are uncivilized towards fellow humans, and feel superior or have power. |
| | <i>Teani Ripakainge</i> | A problematic individual "does not want to be advised" and closes himself off from other people's advice, criticism, and sound advice towards him. |
| | <i>Madongo</i> | Problematic individuals are "stupid," unable to think deeply, distinguish between good and evil, have no life orientation, and do not want to learn and develop knowledge. |
| | <i>Masekkang</i> | Problematic individuals are "greedy" and have no shame (siri'), so they are greedy for the world and violate other people's rights. |
| | <i>Makkelo Elo</i> | Problematic individuals are individuals who "do whatever they want" and do not want to be regulated or follow the rules and do whatever they want without considering other people's rights. |
| | <i>Tenna Maseiwi Tau-e</i> | Problematic individuals are "socially antipathetic," lacking social sensitivity to the suffering and needs of other people. |
| | <i>Matanre Cinna</i> | Problematic individuals are "high on dreams," too ambitious, and behave hedonistically, who initially do not have the ability or ability. |
| | <i>Napojiwi Sisala-Salae</i> | Problematic individuals are individuals who "like to argue," "quarrel with other people, even over trivial or unnecessary issues, and are immature in responding to certain things. |

According to Fromm, humans have five needs in their daily lives, namely relatedness, transcendence, rootedness, a sense of identity, and a frame of orientation, so if they are not fulfilled properly, then they will become problematic individuals or experience regression and show existence-animalism (Feist & Feist, 2018; Fromm, 1995). In the concept of relatedness, Fromm states that love is an experience of solidarity between fellow humans, and it is a necessity in achieving individuality and integrity so that the antithesis of it gives birth to narcissism. The personal condition described by *Dena Talinge*, *Teani Ripakainge*, and *Tenna Maseiwi Tau-e* is a condition where a person experiences a void of existence and regression, which stems from the unfulfilled need for love. Fromm states that humans will always experience insanity whenever they lose contact with the world and are unable to experience reality, whether physical or human (Fromm, 1995).

In the concept of transcendence Fromm (1995) stated that humans are creatures who can create their lives through ideas, art, and love, whereas if the need for creation is not fulfilled, the opposite will happen in the form of hatred and destruction or destructiveness. *Madongo's* condition embodies a person's inability to develop creativity and create ideas, art, and love, so it can potentially develop *Napojiwi Sisala-Salae's* behavior.

The attitudes and behavior of *Matanre Cinna*, *Masekkang*, and *Makkelo Elo* seem closely related to the manifestation of non-productive character as defined by Fromm. According to him, non-productive character is a condition where a person has a desire to obtain

something passively, acts exploitatively, and likes to hoard goods and market goods (Feist & Feist, 2018; Fromm, 2006). Super hedonic behavior patterns are related to the concepts of *Matanre Cinna*, *Masekkang*, and *Makkelo Elo* where humans display their greedy character and behavior and act exploitatively to fulfill their interests. As previously mentioned, the roots of personal problems begin with the lack of fulfillment of the need for love that has been rooted since childhood (rootedness) and the inability to create ideas, art, and love. Thus, the instinct that is always emphasized is narcissism, which leads to destructive actions due to ever-growing insanity (Fromm, 1992).

Bugis Counselor Criteria

In providing services, Bugis counselors must have specific criteria so that the counseling process runs well until the final stage of service. Regarding the criteria for Bugis counselors, the concepts found were *Ininnawa Deceng*, *Macca Mpinru*, *Macca Duppai Ada*, dan *Poada Ada Tongeng* (Fachruddin et al., 1986). *Ininnawa Deceng* means “contemplating goodness” or has a related meaning to “attention.” Generally, it can be clarified as a characteristic of a counselor who never stops thinking about the benefit of his counselee. In the text, there is a statement “*temmatinropi matanna.ri esso ri wenni*”, the meaning is not being able to close his eyes (sleeping) day and night, and the statement “*natangngai olona munrinna gauq-e*” meaning, contemplating the impact of action in the future. Thus, Bugis counselors are individuals who always think about the benefit of their clients and the impact of their services on their clients in the future.

Macca Mpinru means “good at putting words together.” Largely, it can be explicated as a characteristic of a counselor with adequate verbal and non-verbal communication skills. *Macca Duppai Ada* means “clever at welcoming words.” Previously, it was interpreted from Bugis people’s customs as “*duppai ada*” as being characterized by a person’s ability to serve guests well, in a friendly manner, and with good manners. So, comprehensively, it can be interpreted as a characteristic of a counselor skilled at “attending” and providing services to clients with a friendly facial expression and full of politeness. *Poada Ada Tongeng* means “saying the right words.” Extensively, it can be clarified as the characteristic of a counselor who always says good things, wishes goodness for the counselee, and is honest with the professional code of ethics. The reflection on the findings of the concept of Bugis counselor criteria from the Kajaolaliddong thought text is presented below.

Table 4. Abstract of Findings on the Concept of Bugis Counselor Criteria

| Counseling Conceptions | Indigenous Conceptions | Reflexive Meaning |
|--------------------------|--------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| Bugis Counselor Criteria | <i>Ininnawa Deceng</i> | Counselor quality: Always consider the counselee’s benefit and the impact of his services on the counselee in the future. |
| | <i>Macca Mpinru</i> | Counselor quality: Has adequate communication skills, both verbal and non-verbal. |
| | <i>Macca Duppai Ada</i> | Counselor quality: Skilled in “attending” and providing services to clients with friendly facial expressions and full of politeness. |
| | <i>Poada Ada Tongeng</i> | Counselor qualities: always say good things, wish for the counselee, and be honest with the professional code of ethics. |

The conceptualization of the criteria for a Kajaolaliddong Bugis cultural counselor is in line with a productive orientation which characterizes an attitude of caring, a sense of responsibility, respect, and love of knowledge, as well as dimensions that a multicultural counselor should have where the counselor should have confidence, attitude and awareness, as well as knowledge. and cultural skills (attending, empathy skills, & observation skills) (Feist & Feist, 2018; Fromm, 2006; Ivey et al., 2018; Sue et al., 2022). Therefore, counseling has a Bugis culture. Conceptually, Kajaolalidong also prepares counselors who have cultural

awareness and multicultural dimensions that are embodied in carrying out counseling services. Guidance and counseling as educational efforts play an essential role in distributing various values that are implemented in playing social roles in a multicultural society. Education (including guidance and counseling) has a strategic role in realizing peace, justice, and harmony that needs to be maintained in socio-cultural diversity (Cremin & Archer, 2018)). Therefore, counselors need to be role models in implementing these values. The findings of the Indigenous conceptions of Bugis counselors, namely *Ininnawa Deceng*, *Macca Mpinru*, *Macca Duppai Ada*, dan *Poada Ada Tongeng*, can support this realization.

Conclusions and Suggestions

Kajaolaliddong is known as an advisor to the king of Bone in the past who had wisdom in providing insight into the management needs of the Bone kingdom. As for the kingdom of Bone, it was the largest Bugis tribal kingdom in the past; with this study, it was deemed appropriate to explore it as one of the assets of local wisdom in developing indigenous counseling in the archipelago. The counseling concepts found were the concept of human nature, the ideal and problematic personality, and the criteria for a Bugis counselor. The concept of human nature in Kajaolaliddong's world of thought is found in the concepts of *Ade*, *Bicara*, *Rapang*, and *Wari*. Meanwhile, the concept of the ideal person is found in the concepts of *Lempu' na Sabbi Obbie*, *Acca' na Sabbi Gauq'*, and *De na Pojiwi Sisala-salae*. The concept of a problematic personality is found in the concepts of *Dena Talinge*, *Teani Ripakainge*, *Madongo*, *Masekkang*, *Makkelo Elo*, *Tenna Maseiwi Tau-e*, *Matanre Cinna*, and *Napojiwi Sisala-Salae*. The Bugis counselor criteria are found in the concepts of *Ininnawa Deceng*, *Macca Mpinru*, *Macca Duppai Ada*, and *Poada Ada Tongeng*. It is hoped that the implications of this research can be developed into a Bugis counseling model. This research implies that it can be used as material for developing Bugis culture-based counseling in providing guidance and counseling services to counselees with a Bugis cultural background in schools.

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