

Counseling for Muna Tribe's Women of Sulawesi Tenggara

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ABSTRACT

This initial study raised local wisdom-based counseling for women from the Muna tribe. Women of the Muna tribe of Southeast Sulawesi are obliged to undergo the Karia tradition, when they are 15-16 years old or enter adulthood. This tradition instills noble values as a provision for life as children, wives, mothers, and members of the community. The study aimed to get an overview of the multicultural counseling process for Muna tribe's women using the framework of Multicultural Counseling Competencies (MCC): (1) understanding the counselees' world from different cultures, and (2) developing appropriate counselor interventions, strategies, and techniques. The study used a descriptive qualitative method. Data on Karia traditions were collected through interviews with traditional leaders and a questionnaire for Muna's women. Respondents involved in this study were taken by chance (Accidental Sampling). The results of the study, related to understanding the culture of the Muna tribe, emphasized further that women are obliged to undergo the Karia tradition because women are seen as a nursery of life. Women who do not live the value will be seen as illegitimate adults and their lives will be stricken with many problems. Women who do not live up to the Karia values view their lives as full of problems and bear the feelings such as guilt, restlessness, failure, and shame. The development of interventions that are in accordance with the culture of the Muna tribe's women should consider the appropriate area of beliefs, knowledge, and skills within the MCC framework.

Keywords: Multicultural Counseling Competencies (MCC), Muna's women, Muna tribe, Karia tradition,

1. INTRODUCTION

The Muna tribe's women of Southeast Sulawesi were taught by their parents and their culture to grow up as polite, independent, brave in kindness, afraid to do bad things that are against customary and religious norms, good at getting along, having many friends, respecting parents, respect themselves, and respect others, both young and old, family or society in general [1]. Muna's women, before reaching adulthood (15-16 years), are required to undergo the Karia ceremony [1], [2] or women who have entered adulthood [3] or before marriage [1], [2] which is also their confirmation of Islam [2].

Karia is one of the traditional ceremonies in Muna district, Southeast Sulawesi which aims to equip girls with ethical, moral, and spiritual values, both in their status as children, mothers, wives, and community members [3], [1]. In the Karia ritual,

women are secluded for four days and four nights, to go through a series of processions and receive teachings or parenting styles or advice at each stage of the procession by the *Pomantoto*. If this woman gets out of the seclusion, in this period, people believe that the woman and her offspring will have an unlucky life [2]. There are twelve processions namely *Kofoluku*, *Kaghombo*, *Kaalano patrilangka*, *Kabhansule*, *Kaalano oe*, *Kabhalangka*, *Kabhindu*, *Kafosampu*, *Katanda wite*, *tari Linda*, *Kabasano dhoa salama*, and *Kahapui* [1]. The advice is given by *Pomantoto*, such as maintaining chastity, assisting husbands in meeting household needs, taking care of the womb, and educating children. Karia's values include discipline and cleanliness (Chastity), the value of harmony and family, and the values of caring/social solidarity [4]. Through these discourses, Muna's women are expected to become

strong, rational, and active beings. Muna's women are not weak, emotional, passive creatures [1]. The discourses are also in the form of inculcating values such as self-knowledge (*kafoluku*), role understanding (*kabhansu*), self-understanding (*kalempagi*), modesty and trustworthiness (*katandano wite*), and self-actualization (*linda*) [5].

Counseling based on local wisdom is counseling that is built on the sociological, psychological conditions, and local cultural wisdom basics of the ethnic group. This is the essential of multicultural counseling. According to [6] the main values of the culture become a reference for alternative problem solving. Local wisdom counseling using the framework of Multicultural Counseling Competencies for Muna's women is still an initial thought [7]–[9].

In the Multicultural Counseling Competencies (MCC) model, there are three domains and three competency areas. Three domains are Counselor's Awareness of Own Assumptions, Values, and Biases, Understanding the Worldview of the Culturally Different Clients, and Developing Appropriate Counselor Interventions, Strategies, and Techniques. The three competency areas are beliefs, knowledge, and skills. This 3x3 interaction of broad competencies with counseling domains indicated 31 cores of multicultural proficiencies [8], [10].

Here are the nine detailed proficiencies of Counselor's Awareness of Own Assumptions; namely four competencies of belief area, three competencies of knowledge area, and two competencies of skills area. The counseling competencies which are articulated in the beliefs area (1) have cultural awareness and sensitivity, (2) understand influence of culture on experiences, (3) recognize limitation, (4) comfortable with differences. The knowledge area are (1) aware that cultural heritage affects definition of normality, (2) acknowledge racist attitudes, beliefs, and feelings, (3) know about variations in communications styles. The skills area are (1) seek out educational, consultative, and training experiences, recognizes limits, (2) actively propagates nonracist identity.

The seven competencies of Understanding the Worldview of the Culturally Different Clients

consist of two competencies of beliefs, three competencies of knowledge, and two competencies of skills. The beliefs competencies are (1) aware of negative emotional reaction to client, (2) aware of stereotypes and preconceptions. The knowledge competencies are (1) have specific knowledge of particular group one ne is working with, (2) understand impact of culture on personality, preferences (e.g., vocation, counseling style), (3) understand sociopolitical influences.

The fifteen competencies of Developing Appropriate Counselor Interventions, Strategies, and Techniques consists of three competencies of beliefs, five competencies of knowledge, and seven competencies of skills. The beliefs competencies are (1) respect diverse religious or spiritual beliefs and values, (2) respect indigenous helping practices and networks, (3) value bilingualism. The knowledge competencies are (1) sensitive to conflicts between counseling vs. cultural values, (2) understand institutional barriers, (3) understand family structure, hierarchies, values, beliefs, (5) know discriminatory practices in society/community. The skills competencies are (1) convey accurate and appropriate nonverbal messages, (2) intervene institutionally, (3) consult with traditional healers and spiritual leaders, (4) Interact in client's language, (5) appropriately used traditional assessment with diverse clients, (6) works to eliminate bias, prejudice, and discrimination, (7) educate and inform clients.

2. METHODS

The research was a qualitative descriptive study that aims to obtain an overview of the multicultural counseling process for Muna tribe's women with the framework of Multicultural Counseling Competencies (MCC): (1) understanding the counselee's world with different cultures [9], and (2) developing interventions, strategies, and techniques that are appropriate to the client's culture [7]. To obtain data on the Karia tradition, in-depth interviews were conducted with traditional leaders. To verify the validity of the data that has been obtained, triangulation of data sources is carried out, namely traditional leaders and Muna's women. The questions asked to the traditional leaders were about a brief history of the

Karia tradition, the Karia possession with Islamic nuances, the values of the Karia tradition, the Karia tradition that is still being lived and the factors that influence it, and the Karia tradition for women of non-Muslim religion. For further explore the Karia tradition from the Muna's women point of view, some questions were asked to them, about Muna's women who did and did not follow the Karia tradition, advice or teaching that are still adhered to Muna's women, and Muna's women who did not follow the advice of values of Karia. Written interviews were given to women by accidental sampling, in Muna village and Kendari city.

3. RESULT AND DISCUSSION

Result

There were three traditional ethnic leader and 18 Muna's women involved in this study. In this section, there are three (3) important outcomes are described, namely (1) the Karia or Kahia tradition (obligations and consequences), (2) the collaboration of tradition and religion, and (3) the fulfillment of Karia's values. The term Karia tradition is known in the northern part of Muna and calls this tradition Karia, and known as Kahia in the southern part.

First, Karia (Kahia) is an initiation ceremony that is meaningful as the peak of assistance from parents or family towards their daughter who is physically starting to enter adulthood, which is marked by the onset of menstruation. This Karia (Kahia) culture is known at the same time as the massive *Cucuha* teachings developed by the SAHA customary institution in Waleale in the mid-14th century. In the 14th century, there were no religions. This tradition is still being lived by the Muna tribe to this day. Most of the respondents (14 out of 18 people) view that Karia tradition must be followed. Muna's women are obliged to follow this tradition and social sanctions will be given for those who do not follow it. Muna's women believe that following this tradition signifies recognition as an adult by the culture. However, there are some Muna's women (4 out of 18 people) who have the opposite view that Muna's women maturity is obtained without having to

follow this Counseling in Indonesia focuses on the role of local culture in counseling as seen in studies on multicultural counseling. Tarmizi stated that the theory of Reality with the 3R principle (Right, Responsibility, and Reality) could provide an understanding of the Karo Batak culture [11]. Several studies with women as the subjects show that the latest information about biology, psychology, and sociology aspects that affects women is very important for counselors to have [12], Minangkabau women behave more assertively than Batak women [13].

Second, after the arrival of Islam in the 18th century, all local cultural practices were adapted to Islamic law. The Karia (Kahia) tradition has Islamic nuances in the form of celebrations, prayer rituals, and parts of the procession. Catholic Christianity (non-Muslims) came in the 20th century and flourished in the villages of Walale and Loliwu and surrounding areas. The family who has embraced the Catholic religion think that the Kahia culture is an Islamic tradition and are reluctant to do so. Moreover, in Catholicism, various forms of initiation are taught, such as baptism, new greetings, and chrism. These new forms of initiation seem to have begun to be considered as a substitute for the old culture. Therefore, for Muna's Catholic women who do not follow this tradition, it is considered that they have not or did not carried out the Kahia procession even though they helped with all the preparations for this procession.

Third, Muna's women experience negative feelings when they cannot fulfill the Karia values (Kahia) such as having an uneasy heart, feeling failed, feeling guilty, feeling ashamed and they think that life is full of problems/difficulties and full of calamities. The initial thought of local wisdom-based counseling for women in Muna refers to, first, the domain of Understanding the Worldview of the Culturally Different Clients. Counseling competencies in the areas of Understanding the Worldview of the Culturally Different Clients are as follows: The beliefs area: (1) Aware of negative emotional reactions to clients, (2) aware of stereotypes for Muna's Muslim and non-Muslim women. The knowledge area: (1) has specific knowledge of Muna ethnic and Karia (Kahia)

tradition, (2) Understands impact of culture on personality, and counseling orientation. The skills area: familiar with relevant research and findings regarding Muna ethnic in general, and specifically Karia (Kahia) Tradition.

The second domain is Developing Appropriate Counselor Interventions, Strategies, and Techniques with counseling competencies in the three areas. Counseling competence in the area of beliefs, namely (1) respects diverse religious or spiritual beliefs and values. The majority of Muna's women are Muslim, and a small number are non-Muslims and (2) respect indigenous helping practices and networks. The role of traditional leaders in assisting Muna's women in solving problems according to tradition is very important. Counseling competencies in the knowledge area are (1) sensitive to conflicts between counseling vs cultural values. Counselors should be able to modify conventional theories and approaches into indigenous counseling, and (2) understand the family structure, values, and beliefs. There are a number of Karia values conveyed by *Pomantoto* in the form of discourses or advice in Karia processions. The competencies in areas of skills are (1) convey accurate and appropriate nonverbal messages, (2) consult with traditional healers (customary leaders), (3) interact in client's language, and (4) educates and informs clients based on Karia values and cultural expectations to Muna women as living nurseries and strong, rational, and active beings.

Discussion

The results of this study show that the Karia (Kahia) tradition is an initiation ceremony that must be followed by Muna's Muslim women because the entire procession has an Islamic nuance. This tradition is still alive today. Karia values are instilled through the Karia procession and other processions that are seen as substitutes. In other words, these Karia values are lived by both Muna's Muslim and non-Muslim women.

Women in the Muna community are considered the pillars of a household and described as women who are always devoted, and speak soft and friendly. The people of Muna consider that the Karia ritual is important for women to fulfill the

ideal image of women. The ideal values of women are being good at maintaining inner and outer beauty (*tindalano*), being able to fulfill their obligations as a wife and mother (*jaganilambu*), patient and generous (*malulado*), trustworthy (*tiparase*), and other stereotypical values of women that attached to them. Traditional leaders emphasized that only women undergo Karia because only women have wombs. Therefore, Muna's women become a socio-cultural responsibility. Their chastity is prepared, regulated, and controlled in the form of rites. The concept of this ideal woman image causes people to think that the Karia ritual for girls is important [14].

The results of this study confirm the Zainal's opinion of above that Muna's women must follow the Karia tradition and carry out the advice they receive. The Muna's woman also believes that their life will be full of difficulties if they do not follow the advice or do not show the image of an ideal woman.

According to Corey [15] "it is unrealistic to expect a counselor to know everything about the background of a client, but some understanding of the client's cultural and ethnic background is essential. Smart [1] mentioned that research across many cultures has shown that women are stereotyped as "communal, caring, emotionally expressive, and responsive to others, but also passive, submissive, and weak. This stereotype is very different for Muna's women who are expected to be strong, rational, and active beings. Muna's women are not weak, emotional, passive creatures. Sue, et.al [15] describes a multicultural counseling as a counseling relationship in which the counselor and counselee differ in cultural backgrounds, values, and lifestyles. Multicultural is in no way implies the superiority of one culture over another [16]. The culture of the counselors and counsees with regard to language, values, stereotypes, social class, ethnicity, age, and lifestyle aspects greatly affected the success of counseling [17].

In dealing with Muna's women - who must fulfill the ideal image of women - a multicultural counselor must understand Muna's culture. In the MCC framework, a counselor must have the competence to understand the counselee

(Understanding the Worldview of the Culturally Different Clients), specifically in each area, and the competence of Developing Appropriate Counselor Interventions, Strategies, and Techniques. The results of research on Muna's women are in line with the results of Kassan and Sinacore's research on adolescent girls in which shows that counselor awareness, knowledge, skills, and the multicultural counseling relationship are important competencies when working with female adolescence [18].

The opinion of Liu and Clay strengthens the results of this study, which illustrates that MCC framework is appropriate for counseling for women in Muna. In principle, they viewed that the best perceived counseling option should be applied using the cultural identified by clients as opposed to those that have been ascribed by the counselor. In more detail, three important points of Liu and Clay's thinking strongly support the results of this research idea, First, counselors should consider which cultural aspects are relevant to adolescents in counseling, with the goal of helping them understand and integrate diversity and multicultural in their lives. The domain of Understanding the Worldview of the Culturally Different Clients relates to this thought. Second, counselors should have knowledge of the different cultural groups they are likely encounter in counseling. The domain of Understanding the Worldview of the Culturally Different Clients relates to this thought. Third, counselors should consider different treatment alternatives and the cultural assumptions embedded in each. Developing Appropriate Counselor Interventions, Strategies, and Techniques relates to this point of view [18].

4. CONCLUSION

Local wisdom-based counseling for Muna's women using the MCC tripartite framework is an initial thought about counseling competence for Indonesian counselors. The counseling competencies mentioned are in the domains of Understanding the Worldview of the Culturally Different Clients and Developing Appropriate Counselors that are also found in every area. The

cultural values of the Muna tribe, especially Karia (Kahia) should be a reference for problem solving or the basis of education for Indonesian counselors in dealing with Muna's women. Understanding the culture and background of Muna's women as counselees is very important. Initial thoughts about the suitability of local wisdom-based multicultural counseling competencies for Muna women still need to be studied further.

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