Tobelo People Cultural Values As A Foundation For Indigenous Counseling Construction

(an ethnographic study on Tobelo people in North Halmahera Regency, North Maluku, Indonesia).

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Abstract-The implementation of theories adopted from the monocultural context and culture of Western should be adjusted to Indonesia context. Similarly, counseling theories should also be examined critically on its implementation in the context of Indonesia. This adjustment is called as indigenousin counseling psychology. In addition, western theories adjustment in other cultural contexts is done because of two major reasons, namely external validity and ecological perspectives. According to these two reasons, indigenous counseling is important to be investigated for its strong scientific foundation. An example of indigenous counseling in Indonesia appeared in a study with the topic of Ki AgengSuryomateraman's ideas in *kawruhjiwa*(self-understanding). The relevance of Ki Ageng Suryometaram's ideas in counseling is reflected in his views on human, counseling objectives, counseling processes, counselors' roles, and counselees' experiences. The method used in this study was qualitative with ethnography design. Meanwhile, the subjects involved were 7 people who had Tobelo cultural background. The selected subjects were those who had comprehensive competencies in providing data and information about Tobelo culture. Also, the 7 subjects averagely had experiences and happened to conduct studies regarding either Halmahera culture in general or Tobelo culture in particular. In addition, the data collection techniques and instruments were done through observation, interviews, and document study. The collected data were analyzed by using in depth hermeneutic emic and ethic. The aim of these analyses was to reveal meanings existed in the study objects in form of human living phenomena through understanding and interpretation. Based on the analysis, it was known that the cultural values of Tobelo people could be a fundamental basis for indigenous counseling development. The values covered the perspectives on human, kinship system, beliefs system, rituals, stories, music, and songs. The discovered values live, develop, and are believed by Tobelo people. Further, the researchers called them as cultural-beliefs. At last, the discovered values can be a foundation for constructing counseling approaches, counseling techniques, and counselors' personality development.

Keywords: Values, Culture, Tobelo People, Counseling, Indigenous

Introduction

Facts prove that Indonesia has unique and various ethnicity, cultures, customs, and religions [1]. These facts must be seen as a strength which further can become an embryo of new theories developed in a context of Indonesia diversity. This context can also reflect that an implementation of a theory adopted from different contexts and cultures, particularly monocultural Western context and culture cannot merely be practiced directly in the context of Indonesia which is multicultural. Therefore, there is a need for adjustment for theories adopted from western cultures and contexts when implemented in Indonesia context. Likewise, counseling theories also need to be critically investigated on its implementation in the context of Indonesia. The urgency of western theories adjustment in the context of particular cultures appears because of two major reasons. First, external validity. This validity arises because up to now counseling psychology still relies on assumptions derived from American contexts. Second, ecological perspectives adopted in counseling psychology show that therapy interventions and research proposal need to be adjusted and modified for the suitability on cultural perspectives. For example, normal behaviors in a particular culture can be considered problematic in other cultures. By referring to those two reasons, indigenous counseling is important to be studied deeper in order to obtain a strong scientific foundation.[2]–[4].

In relation to the above understanding, some experts such as Matsumoto and Juangexplain that indigenous counseling is an intervention or psychological assistance focused on the indigenous culture of the local community.[5]. In brief, indigenous counseling covers therapeutic beliefs and practices rooted in indigenous culture.

In other words, these beliefs and practices are not imported from outside, but indigenously developed to help counselees or local indigenous people[6].

An example of a study conducted in the context of diversity and uniqueness of Indonesian was done by the topic of indigenous counseling (a study of Ki AgengSuryomateraman local wisdom thinking in *kawruhjiwa*). This study tells that an indigenous counseling which utilizes kawruhjiwa is a counseling offered by understanding values contained in *kawruh jiwa* in processes of giving assistance to counselees. The relevance of Ki Ageng Suryomentaram's ideas values with counseling is reflected in his views on humans, the objectives of counseling, counseling processes, counselors' roles and counselees' experiences. It is hoped that the counseling which uses the values of *kawruh jiwa* can help individuals in the needs of problem solving, knowledge, and wisdom, or spiritual fulfilling. Hence, it can be practiced and actualized in the future of counselees' lives. Also, the counseling is expected to reach human's fourth form with no characteristic (based on Ki AgengSuryomentaram's theory). At last, it is hoped that counselees are able to deal with sense of inferiority and regret *(getun)*. The second condition of happiness is the condition of happiness for others which includes; *srawung* (socialization), sharing, *tentrem* (live peacefully), and *dadiwong* (becoming a complete human being). Additionally, the meaning of happy for disabled people cannot be separated from sufferings (difficulties) by which these matters are not eternal.[7].

Rangka, in his study revealed the meaning of *katoba* ceremony in Muna tribe community. Literally, *katobah* ceremony is a coronation ceremony as a form of Islamic customs in Muna tribe that is delivered orally by the imam (speaker) to the participants of *toba*/ children (interlocutors) who are about to become adults. It contains humanity messages for things which may not or may be done based on Islamic values and customs. It is aimed at preparing the children's mental. The children also obtain knowledge on how to behave with parents, relatives, as well as behaviors in their surroundings as the manifestation of religion teachings and traditions. In this process, there are also some advices concerning about how to be aware of any forbidden matters based on religion and customs. By knowing this, it is hoped that the children can be honest, responsible, fair,do not take other people's rights, independent, and think clearly. Those all are done to create social harmony, peaceful soul, and passion in lives. Meanwhile, the prominent values in *katobah* procession are; *saratinotobapopa; totolunimie, seise ne kakawasa;* meaning that a child must decide, regret, avoid, and abolish all kinds of faults, either intentionally or unintentionally. Next, *Popanimotehi* means that a child must feel "afraid" of four things, namely his father (not only thebiological father), his mother (not only the biological mother), his brother (not only the biological siblings), and his younger siblings (not only the biological siblings); and *hakunahasi;* This phrases are defined as a strict prohibition to take the rights of others. According to Rangka, in a concrete manner the value of the *katoba* has relevance to counseling that is to sharpen the counselee's *insight* regarding the aspects targeted by counselors.[8].

Empirically, the results of indigenous studies on an international scale can be seen in the following elaborations: a study by Moorhead, et al., collected several groups which represented community groups of America and Canada in a roundtable. In the roundtable, the researchers provided several participants, namely 18 traditional healers, clinically skilled service providers, and mental health researchers. During the five sessions, the study found some information; (1) in healing, American emphasizes on rational aspects, appreciates personal quality, and believes the existence of spirituality in customs, as well as the importance of maintaining traditional living and indigenous cultures; (2) the healers are suggested to practice effectively, maintain their health, deepen healing practice, know intrinsic healing potential, and work for community not for themselves. Moreover, the roundtable session also discussed about the possibility of collaboration between genuine therapy and professional approaches. Therefore, it is recommended to have cultural programs, needs for mutuality obedience and respect each other, clear and honest communication, and awareness of cultural differences as unique challenges to cope with collaboratively.[9].

Another study was in form of qualitative research conducted by Kuo et al. This study explored and analyzed indigenous peoples' approaches to counseling crises in Taiwan through the eyes of Taiwanese psychologists. In-depth and open interviews were conducted with psychologists to document their experiences in assisting Taiwanese families who suffered in crises. The results of the study provide three important insights in practice, namely: First , the contact stage; at this stage, the Taiwanese counselees felt that the counselor was very concerned about his role as an expert figure, and had knowledge of cultural rituals so that he actively fostered positive working relationships with the families he accompanied. This also shows a deep understanding of the practice of mourning rituals in Taiwan with the relation to the time and cultural behavior associated with funerals and grief. Second, the relationship stage; during the second stage of counseling interactions, the researchers highlighted the emphasis on strengthening and deepening of the newly formed counselee-counselor relationship with families. The importance of interpersonal relationship between Taiwanese is well understood by the Chinese concept of "*kwuensei*" (relationship or connections) - a key idea which covers social interaction and China's worldview. With the effort to understand "*kwuensei*" term with the family, counselors must "join" the counseleeat the stage of crisis counseling. In this objective, counselors were actively involved in home visit, clarified their roles, matched counselees with values and behaviors, and expressed their own experience of grief during the therapy process. Third, the intervention phase; at this stage two very significant cultural characteristics emerged in crisis counseling, namely: (a) strong values of collectivism and family, and (b) social norms of communication patterns of Taiwanese / Chinese. The main thing about collective value needs to be considered because counselors did crisis intervention by involving the whole family. This needs to be done because in Taiwanese culture the concept of "individual" does not really exist apart

from one's family. Therefore, Taiwanese/ Chinese counselors will more effectively intervene in social context (such as families) rather than individual.[10].

The next study was done by Sato, et al. The findings of their study reflect a particular cultural phenomenon took place after an earthquake in East Japan in 2011, and discussed the importance of religiosity of Japan (*shukyosei*) in mental healthcare practice. Based on the findings, the researchers recommend mental healthcare service workers who involve in relief activities to understand the cultural religiosity and community contextual at a place they do services, and look for alternatives to combine religiosity in their clinical practices. The importance of emphasizing Japanese people religiosity (*shukyosei*) proves the importance of ritual to maintain relationship between living people and dead people. It is also important to understand the mode of creation for those who survived in order to use it as intervention strategies. For more, learning the meaning of beliefs, feeling, and the survived people is also important.[11].

Ren, in his study described the event of the 8.0 magnitude earthquake that hit Southwest China, destroyed around 6.5 million homes, and left 4.8 million people homeless. The official data showed that 69,179 people were confirmed dead, including 5,335 school children, while 18,222 were recorded as missing. This condition made many people in China experience trauma, depression and sadness. To deal with the individuals, Ren explained that officers must respect individuals' spiritual resonances, and cultures brought by the clients when searching for help. It was crucial for the mental health officers to understand the meaning of spirituality in the context of Tionghoa culture when facing individuals suffering from trauma.[12].

In China, spirituality in the community functions as a deep bond between family and cultural systems and beliefs, penetrating behavioral habits and individual experiences in daily life, including responding to traumatic events and experiences. The researchers also recommend that if we want to work in a society, we need to enter authentically into the local community and observe their daily way of life along with their customs. We must be sensitive in listening to family and community myths and legends and consider how these stories influence their enthusiasm in building their understanding of the end of life. It is significant that we observe carefully the ways in which various forms of spiritual experience influence people's perceptions and understanding of the world in which they live. Spirituality is also present as a sense of support and source of hope through the culture of society. Community members feel mutually supportive and gain strength from other people's stories. They entertain each other, listen to each other while working in the fields, and they invite each other in community religious activities. In the process of helping each other, they find support and develop inner strength. Through words and behavior, they follow cultural requirements for their spiritual lives. They foster understanding and respect from other community members. Community enthusiasm, mutual help between people, hereditary friendships, and trust in their neighboring communities inspire mental health workers to explore and experience the way people in the community help each other and also mental health officers to understand the meaning behind this is life.[12].

The findings of the above studies show exclusiveness of each region which has cultural strength that is inseparable from their individuals and communities. Therefore, each region has various approach and techniques in cooperating with individuals or communities in providing assistance. In daily life practice, there are some people who emphasize and believe the existence of spirituality in the customs of Indian-America indigenous community[9]. However, there are also individuals or communities which strongly emphasize on cultural ritual aspects, social relations, strong collectivism and family values, social norm and communication patterns, as well as a belief saying that individual cannot be separated from family in Taiwan community [10]. In the same way, China communities which utilize spirituality in community functioning as a deep bond between family and cultural systems and beliefs, penetrating habits and individual experiences in daily life, including responding to events and traumatic experiences [12]. Meanwhile, Japan *shukyosei* really emphasizes on the aspects of cultural and contextual religiosity in rituals to maintain ties between living people and the dead[11]. This indicates that knowledge, understanding, and behavior of individuals or communities in an area are heavily influenced by cultural beliefs that have been internalized and passed on from generation to generation.

By considering the urgency of indigenous counseling, it can be said that cultures and counseling are like two sides of a coin that cannot be separated. It is recognized since cultures influence individuals either consciously or unconsciously, such as exploration or lack of understanding of individual ethnic identity, or how individuals conceptualize and feel the stigma of mental illness. In order tomaster psychotherapy adaptation, practitioners and scientists need to have a fundamental understanding of how culture influences health and mental health processes[13].

States that attitudes, values and habits, patterns of cooperation and other interactional processes are largely determined by culture.[14]. In addition, states that individuals in their behavior patterns are inseparable from the influence of socio-cultural power that controls them. Individuals who are able to socialize in an appropriate manner are characterized by the ability to have socio-emotional relationships with others. By doing so, individuals will be able to absorb the values, norms and ethics of their social culture.[15]. Explicitly, emphasizes that without cultures, humans are not able to think, feel or behave normally. Cultures enable people to know who they are, decide what are meaningful, communicate with others, and manage environments. It is culture which makes us think, feel, behave, and manage our reality.[16]. Further, that cultures hold central roles in interpreting social phenomena. It also has basic function like physiology which relates to individuals' perceptions on reality.[17]. Hence, it is understandable

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that individual's behaviors are surely influenced by existing cultures[16]. As a result, states that there are several specific characters of cultures in the context of psychology, namely: (1) Culture actually talks about the differences in human behavior in activities and actions, thoughts, rituals, traditions, and material as products of human behavior, (2) Culture as a group conceptual; culture exists when there is a meeting between humans, in which will produce patterns of adaptation in behavior, norms, beliefs, and thoughts and / or ideas, and (3) Culture is a binding tool of individuals who give a characteristic of membership of a group different from individuals from other cultural groups.[18].

Views [16], [18]related the relationship between culture and counseling was proved in Sartana and Helmi's study [19]. Their research aimed to formulate a theory about the self-concept of Javanese teenagers when they are with friends. Their results illustrated clearly that the interaction of Javanese teenagers with diverse people caused Javanese adolescents to have a pluralistic self. Javanese adolescents experience themselves as self that is fluid and always fluctuating. [20] conducted a study aboutlate adolescent, early adulthood, and middle adulthood who were born and lived in Yogyakarta. The results showed that in general there were no differences in expressions of emotions of anger, fury, disgust, fear, sadness, happiness and surprise among late adolescents, early adulthood and middle adulthood in Javanese in Yogyakarta. Additionally, a study by Sartana & Helmi [19]which was reinforced by the results of Kurniawan and Hasanat's study [19]shows that Javanese adolescents who are divided in three stages, including late adolescent, early adulthood, and middle adulthood always express emotions positively. This is because they were influenced by Javanese culture which strongly emphasizes the values of respect and maintenance of social harmony (*rukun*) based on normative and moral fusion principles for social interaction in family and society. The main emphasis on social harmony marks the distinctive characteristics of Javanese people who tend to avoid social and personal conflicts. These virtues contribute to harmonious social integration. Ideal human virtues include obedience to superiors, generosity, avoidance of conflict, understanding of others, and empathy.

Supriadi, explains that in the process of counseling, counselors and counselees carry characteristics and other personality tendencies. So far, in Indonesia much attention has been focused on these psychological aspects (especially on the counselee's), and still lacked on the cultural background of counselors and counselees that shape their behavior and determine the effectiveness of the counseling process. For example, ethnicity, group affiliation, beliefs, values, norms, habits, verbal language and nonverbal language, and including biases carried out from cultures. Thus, it can be assumed that the more congruence between counselors and counselees in these matters (both psychological and socio-cultural), the more likely the counseling will be effective, and vice versa.[21].

McLeod, also reminds that counseling must always be understood in a social and cultural context. It means that when culture and counseling influence each other, they can strengthen the concept and practice of counseling, but can also weaken the concept and practice of counseling itself.[22], [23]. Lee et al., mentions that to understand counselee's culture, counselors must understand what is normative from the counselee's cultural group. In this way, counselee's behaviors can be evaluated since it compares how others usually behave in their group.[24]. Barut and Maning, argue that to understand the close relationship between counseling and culture, counseling must be considered in the cultural context.[6], [25].

In doing adjustment for counselling practice in a particular culture, [2], [26] explains that there are three levels of cultural adjustment that need to be done to ensure that the therapy carried out is culturally competent. They are technical adjustments, theoretical modifications, and philosophical reorientation. First, technical adjustment is realized by the modification of methods and practical issues in accordance with the needs of counselees. Adjusting original counseling techniques is as important as developing a model of indigenous counseling. There are many cultural practice differences in Indonesia when compared to Western concept. Therefore, counseling must be done differently in the different culture. Second, in theoretical modification, things to construct are related to personality theories, psychological development, the relationship between parents and children, and the meaning of mental health. Third, philosophical reorientation concerns about goals, meaning of therapy and the meaning of life.[27]

In psychology field, the adjustment process is known as indigenous psychology [16]. When observed based on the sequence of its novelty, the birth of indigenous psychology is based on cross-cultural psychology and the cultural psychology. There are two terms known in the psychological process of indigenous psychology, namely indigenization from without and the indigenization from within. Indigenization from within has theories, concepts, and methods developed internally, and indigenous information is regarded as one of the sources of knowledge. In other words it can be said that the development and theoretical praxis, concepts, and methods originating from the local, developed by local people, and for the local people themselves contribute an impact on scientific development globally. Meanwhile, 'indigenization from without' takes existing theories, concepts, and existing methods to be modified to fit the local context. In other words, 'the indigenization from without' is the opposite of indigenization from within.

Concerning the need for indigenous as previously has been explained, one culture which still exists and develops in North Halmahera that can be used as a foundation for indigenous counseling is cultural values believed and practiced by Tobelo people in daily life. This culture is rich of the values of togetherness, family, kinship, and mutual equality. Generally, humanist values contained in the cultural values of *hibualamo*can be classified into four categories, namely egalitarian, democratic, cooperation, and spiritual values.

Through these values, therefore, the basic values adopted by community in North Halmahera are sincerity, honesty, humility, love, and kinship. Meanwhile the characteristics of psycho-emotional-cultural are religious,

ethics, equality, acceptance and brotherhood. These values build up the characters of *higaro*(calling and inviting each other to do good deeds), *canga* (having persistent struggle), *barekata*(exchanging visits), living peacefully by prioritizing compromise, and good fortune (independence in the customs and culture).

Tobelo people, in general Halmahera people tend to use traditional measurements and cultural values to solve problems. They believe that all tangible objects grow because they have been governed by cultural systems. Also, they consider it as logical. What is seen is nothing but cultural values born of customs and habits. Therefore, Tobelo people assume that their views of life have been tested and suitable to the cultural values which rule their lives. The last, the people trust the goodness of the life basics based on the customs and cultural values regardless of their religion.

In the practice of daily living, Tobelo peopleseek help traditionally. In general, the problem solving process is done by asking for help from the elder person or community leaders, say the village head, or shaman who is considered to have certain advantages in solving problems that are temporarily experienced. In this process it is undeniable that there are positive things because there are suggestions even advice given to individuals and families who are experiencing problems. Besides having positive impact, this process also has negative impacts. However, it must be underlined that the community has a strong belief that their problems will be resolved if done traditionally.

Based on the previous description, the importance of culture in understanding human's behaviors in its context is clearly illustrated. By realizing the difference between western culture and Indonesia, therefore the currently used professional counseling theories need to be reconsidered in term of culture so as to give more contextual counseling processes to counselees. In line with this, indigenization of counseling needs to be carried out to help counselees or community in particular cultures. It is because we have been glorifying western theories for too long that in the practice sometimes ineffectiveness may occur in the context of community in a particular culture. Whereas, an expert such as [22], [23]has advised that counseling has existed and will keep being influenced and formed by different customs to find and emit its vitality and energy. As a result, [5]state that indigenous counseling investigation must always be conducted in order to examine and decide effective approaches for counselees. However, it is also suggested that indigenous research should always be done carefully and systematically by considering ethical and emic aspects.

Method

This study used a qualitative research approach with ethnographic design. Ethnography focuses on groups that have the same culture. Furthermore, ethnography is a qualitative design in which researchers describe and interpret the same pattern of values, behaviors, beliefs and languages of a group with the same culture.[28], [29]. Hence, ethnographic focuses on developing complex and complete descriptions of the community culture. Thus, the researchers must look for patterns (which are also described as rituals, indigenous social behaviors, or habits) and the activities of the group. In addition, the subjects in this study were 7 people who had a Tobelo cultural background. The selected subjects werethose who truly had competencies in providing data and information about Tobelo culture. The 7 subjects mostlyhad experiences and happened to do studies on Halmahera culture in general, and Tobelo culture in particular. Meanwhile, data collection techniques and instruments usedby the researchers were observation, interviews and document studies. Observation was done to obtain data related to the daily practices of North Halmahera community life. In addition, observations was focused on the processions or traditional rituals that are often carried out in the community of North Halmahera. In the rituals of customs, the practices of the cultural values of the Tobelo people are usually very visible. Next, the data explored in the interview process were related to the values and cultural meanings of the Tobelo people. In this process, the values and cultural meanings of the Tobelo people were identified and classified according to the research theme. To complete the information found through observations and interviews, a study of several documents related to the cultural values of the Tobelo people was done.

In conducting the procedures of ethnographic research design, the researchers paid attention to several stages as suggested by Mappiare, starting from the field assessment and identification of psycho-socio-cultural problems; determination of categories based on the construction of the researched actors from the initial data, conducting discussions and reading , and refining the problem statement ;the implementation of multi-methods for collecting data and their reflection; for example, observation, interviewing the subject or informant, and examining documents covering authentic sources, the latest print media regarding the research realm ; and the use of cross-instrument data interpretation, check-ups, and conclusions. Moreover, the data validation in this study was done by using triangulation in form of the utilization of the use of resources by way of comparing and checking the degree of confidence behind the information obtained from one informants to another. The triangulation was done by utilizing the method of recheckingthe confidence level of information obtained through certain methods such as by the use observation compared with the results of interviews. Another way, triangulation by utilizing the researchers or other observers was done by way of comparing the results of work of a researcher with the research. Next, the triangulation by using theory was done in by logically comparing othertheories which might support data or information obtained and needed.[30].

The data analysis in this study did not only stop in the data interpretation as suggested by Creswell, but also would be advanced through in depth hermeneutic process, although in essence, data analysis itself is a hermeneutic

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process.[31]. The purpose of hermeneutics is to find the meaning contained in the objects of study in form of phenomena of human life through understanding and interpretation. The working principle of hermeneutics is to capture objective gist contained in the objects of study. The objective gist can also be interpreted as the deepest meaning, the nature of the values contained in the objects of study. The task of the researchers is to find psychological processes or values belong to objective gist contained in the objects of study.[32].

Results
Demographic Conditions and Characteristics of Subjects
Tobelo is the capital of North Halmahera Regency, North Maluku Province, and is located on the North of Halmahera Island. Tobelo is the administrative and largest area in North Halmahera District which has 6 sub-districts as follows:
1. Tobelo sub-district which has 10 villages ;
2. Central Tobelo sub-districtwhich has9 villages ;
3. North Tobelo Sub-District which has10 villages ;
4. South Tobelo Sub-District which has 13 villages;
5. East Tobelo sub-district which has 6 villages ; and
6. West Tobelo sub-district which has 5 villages.

The Tobelo community inherits a culture which has been long established by their ancestors. Its culture which is very rich in human values indicates that Tobelo community is very open with everyone. Thus, Tobelo is not only inhabited by the indigenous people of Tobelo, but also from various ethnic groups.

The results of the research described in the following sections were the results of interaction and communication in the form of observations and interviews with a number of subjects and research informants. The following describes the characteristics of the subjects in this study:

Table.1
Characteristics of Research Subjects

No	Subject Initials	Age	Gender	Education
1	ADj	64	Male	S2
2	JM	54	Male	S3
3	M N	54	Male	S2
4	JB	55	Male	S1
5	Otp	51	Male	S2
6	OJS	56	Male	S2
7	SJB	33	Male	S2

Perspectives about humans
As explained earlier, in order to get to know the Tobelo people, it is better to examine some socio-historical-anthropological records that describe who is human according to the Tobelo people. In counseling, theoreticallyit can be done by knowing and understanding human based on our own approaches. It is because the way we see human is important to be known by Tobelo people. The followings are some records described from subjects in this study:

Subject 1 (ADj) explained that Tobelo people see humans as having three elements, namely:
"*Roehe, gikiri,* and *gurumuni.* These mean that *roehe* (body or physical appearance that appears from the outside), *Gikiri* (spirit or life that enables a person to be able to live), and *gurumini* (soul, spirit, or inner strength). Therefore, if someone loses the *gurumini,* then the he does not have the passion or enthusiasm for life anymore, or in other words *gurumini* can be called as one's power of life that is in the understanding of the Tobelo people, the relationship between body and spirit. "

Subject 3 (MN) gave almost the same opinion as subject 1. The following is the excerpt of the interview;
"Tobelo people from the past until now still believe in what is called *gurumini*. This can be seen from the daily behavior of the community, for example, everything that is often experienced in families, especially children are always associated with *gurumuni*. There is an expression "this child experiences *gurumi"* therefore, there is a need for traditional treatment to strengthen *gurumini*. "

The subject 3 statement has similarity to the subject 1's, namely subject 3 defined that *gurumini* has a central role for human life. It cats as a motor or driving force for one's life.

Subject 2 (JM) gave information that Halmahera people logic-religiosity-local, especially Tobelo, Loloda, Galela, and Tobaru believe human as a whole unity or human unity cannot be understood in philosophical logic. Explicitly, subject 2 explained that;
"In the view of the Halmahera people, especially Tobelo, Loloda, Galela, and Tobaru, humans are not completely dead. The understanding and local beliefs are paradox with philosophical logic that

believes that if the human body dies, the soul dies. In the belief of the people of Halmahera in general and especially Tobelo, death it is always seen as the process of returning the *gikiri* and the *gurumini* at the origin. Thus, death makes human body die, but *Gikiri* and *Gurumuni* remain alive, and even in the understanding of Halmahera people in general *Gikiri* and *Gurumuni* exist and interact with other humans who are still alive. "

The statement of the second subject can also be understood that the soul *(gurumuni)* becomes the driving force of human. Because of that, human soul in the logic-religiosity-local of Halmahera people never dies. It meant that Halmahera people see human as not fully die, but consider that human soul remains alive and interacts with those who are alive. This can be seen in the practice of Halmahera people in general that at certain times, Halmahera people will often communicate with people who have died physically with various ways such as visiting tombs and talking at the grief, or by doing *dodora* as a form of communication with those who are dead.

Kinship system

In the Tobelo community,there are some kinship systems practiced in daily life. This kinship system can actually contribute to the power of counseling process. The followings are the detail information given by the subjects.

Subject 4 (JB) argued that the form of kinship system practiced by Tobelo people is ancestral heritage. He told that "the kinship system built in the lives of Halmahera people is not only limited to celebration or a certain momentum, but actually has become character or special characteristic of Tobelo people. The real behavior of the kinship system of the Tobelo people is not only limited to marriage or house construction, but when viewed from the past time, the parents of the Tobelo people have started this system by making gardens, transporting boats from the forest or from the land to the sea, and so. Today, the real forms of kinship in the life of the Tobelo people starts to expand to the event of grief,and even in certain villages, people help each other if there were family members or community members who wanted to go to school, finish school or college, take tests such as the police and TNI (Indonesia National Army). As a result, anyone voluntarily gives moral and material assistance to the family as a form of support. This is still alive among the Tobelo people. It is undeniable that this practice begins to diminish because of the mixed population around Tobelo, but this phenomenon is still visible at certain events."

From the explanation above, it can also be understood that the kinship system is built because the feeling of having the same burden among people who live together in community. In relation to current Tobelo people living practice, subject 2 told that;

"The kinship system that is built in the Tobelo community is actually an awareness of the relationship of empowering one another among the people of Halmahera. This awareness is usually known as *riadodoto*. However, according to him, it must be recognized that the development of the age of consciousness this tends to diminish this practice because it begins to be influenced by individualistic spirits and pragmatic attitudes among young people and politicians. Even though, this kinship system can still be found in the practice of daily living."

In line with subject 1, subject 2 (ADj) explained that the spirit needed to be maintained and fostered. According to him, "it must be admitted that the kinship system possessed by the Tobelo people is very helpful or helpful. Why? Because this kinship system makes us peacefully live side by side inTobelo. Since there is a sense of kinship, we are still greeting each other, reminding each other, and address each other if there is something wrong. In my opinion, it all happened because our Tobelo kinship system has shaped our behavior, and our parents in the past had taught us to love and help each other."

With the humanistic Tobelo kinship system, everyone who comes to Tobelo can be accepted as long as they have good intentions to inhabit the Tobelo area and its surroundings. Besides having *riadodoto*spirit in social relationship, Tobelo people also see others having good intentions or called as *hobata*(friendship). *Hobata* is an expression to ensure brotherhood that strengthens and revives one another. This spirit makes Tobelo people always welcome anyone who wants to stay the Tobelo area.

Subject 1 (ADj) further explained that thing to maintain as a social force which builds Tobelo community organization is *riadodoto*spirit. He said that;

"In today's context of the spirit of *ria dodoto* needs to have a new interpretation that this spirit is not only limited to be used by the Tobelo, but the spirit must also be apparent to anyone who wants to live together and grow in Tobelo."

In connection with the spirit of *ria dodoto* in Tobelo kinship system, in fact there is another form that is often practiced, namely *barekata,* subject 3 (MN) explained that ;

"In *barekata* many things will be known by giving each other attention as a sign of sincere solidarity and based on the love. *Barekata* process will occur in a dialogical and reciprocal manner. That is, if today there is a certain person or family doing a *barekata,* then on the next occasion there will be a *barekata* replies from the person or family that has been visited. "

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With the same understanding as explained by subject 3, subject 1 (ADj) also explained that according to his experience as a Pastor "*barekata* is an activity that is very important to do as a religious leader or community leader. Based on my experience in performing duties as a pastor, *barekata* really helped me to know more people whom I will serve. *Barekata* will also give various kinds of information, such as where there are people who are sick, residents who experience disaster, people who experience life problems, residents who are temporarily happy or rejoice and even *barekata* will reveal whether we are liked or disliked by others. Through the collected information, we will know what to do with the citizens. It is only *barekata* which can answer or help to deal with various life problems faced by the people. Why? Because Tobelo people will never come to anyone to share stories and ask for help, although they are experiencing very problematic issues. That is why it is important for religious leaders and the community leaders to do *barekata*. When this is done, it is not impossible if the people who are experiencing certain problems or joy will come or invite consciously to share their life stories."

In relation to the feeling of solidarity contained in the meaning of the *barekata,* subject 2 (JM) explained that "in the tradition of the people of Tobelo and Halmahera there are some terms commonly used (such as *Galela* and *Loloda* are called *lilila / malila)* which mean to visit each other, but when it is *barekata* there is communication that mutually reinforces and / or mutually entertains or shares daily experiences in relation to the future."

Apart from the fact that there is a sense of *ria dodoto* awareness in the *barekata* process*,* there is another value, namely *homakokiriwo* spirit. This spirit is expressed in social work to overcome the problems of everyday life. This is an expression that points to the attitude of the heart and actions to ease each other's burdens.

Dealing with the relation between *barekata* and *homakokiriwo,* subject 3 (MN) stated that the form of *barekata* is *homakokiriwo* (mutual help). The spiritual values contained in *homakokiriwo* are harmony and humility. *Homakokiriwo* is realized in an action of giving solution to a problem at hand.

According to subject 5 (OtP) the kinship system which was built in the Tobelo community and is practiced in daily life shows the spirit of *riadodoto* which contains many values of human-solidarity. According to him "the values contained in the spirit of *riadodoto* should be manifested by the heart of Tobelo people in form of living in harmony, acceptance, living as a unity, caring each other, and brotherhood. It means that a heart which is full of *O'Dora, O'Hayangi* (love)*, O'banari, O'Adili* (truth and justice)*, O'Tiai, O'Baliara* (sincerity and caring)*, O'Doomu,* and *O'Leleani* (cooperation and service*).*

Belief System

The belief system of the people of Halmahera in general and Tobelo in particular can be said to be against rationality. The following is clearly expressed by the subjects of this study.

Subject 2 (JM) explained that the belief system of the Halmahera people in general and Tobelo people in particular philosophically consider;

"Humans with *Jou Ma Dutu* or *Gikiri Moi* and the surrounding environment are one entity. Therefore if one of these is ignored the true harmony or happiness of life will be interupted.

In addition to having beliefs about the Creator who rules the daily lives of Halmahera people in general, there are also cultural beliefs that influence the views and mindset of the Halmahera people. Subject 1 (ADj) stated that;

"Tobelo people also believe in the existence of *o'gomanga* or spirits of the dead people that can interfere with the lives of people who are still alive. In their beliefs, Tobelo people believe in that there are good *gomanga* and evil *gomanga* ."

In relation to the explanation of subject 1, subject 7 (SJB) explained that;

"belief in the dead called *O'Gomanga* is closely related to the conception of humans that humans consist of three elements namely *o'roese* (body), *o'gurumuni* (soul), and (spirit). *O'roese* is temporary and impermanent. Meanwhile, *o'gurumuni* and *o'gikiri* are unlimited and eternal. Because of that, humans are believed not to die, but to go home *(masigilio)* to their origin. The spirit of the dead will take on new roles as *O'Gomanga.* "

Not only limited to the previously discussed matter, Tobelo people in particular and Halmahera people in general also believe in other forms such as animal; for example, butterfly, flies, and lizards. Those animals are believed to have particular meanings or messages. Therfore, the understanding that has been inherited operatively since long ago also influences their mindset and behavior. Subject 7 (SJB) also explained this form of belief using the term short message symbols (sms). The intended symbols like blue flies, snakes, ring snakes, frogs, crows and owl, also believed to be a symbol that gives a bad message. Besides giving a sign of mourning as butterflies, these symbols are also interpreted as forms of introspection because in their belief there are people outside there do not want the family to live in their home or neighborhood. Therefore, every member of this family will always be careful

in speaking and acting in the surrounding environment. The impact of this belief will form a priori mindset and behavior towards others in the surrounding environment."

Ritual

In the life practices of the Tobelo people, rituals are inevitable for their lives. Until now Tobelo people often perform rituals in certain situations or contexts. Based on the researchers' experience, the rituals are commonly done to deal with psychological and physical healings. The psychological healing gives people calmness when facing life problems experienced everyday.

Subject 1 (ADj) described that rituals carried out by Tobelo people are usually influenced by cultural beliefs. The cultural beliefs intended by subject 1 are

"The belief about the *gurumini* of the dead people which may disturb the community's lives still exists and develops in Tobelo people. For example, when there is one child or other family members experiencing illness then the first thing that is usually done is bring the sick child or family member to the elder or shaman to ask for his opinion regarding the illness experienced by the child or family member. If the shaman said that the illness was caused by *gurumuni* he would do rituals to release the *gurumuni* from the sick person."

In relation to what was explained by subject 1, subject 2 (JM) explained that in Tobelo people's beliefs, *gurumuni* influences Tobelo people's mindset and behaviors, and is usually realized by the practice of visiting graves as the ritual. He argued that;

"Usually families will spontaneously perform rituals by visiting the graves of the deceased family members. This belief is still practiced by Tobelo people although they have embraced religion. This is one of the characteristics of the religious-cultural identity of the Halmahera people in general and especially Tobelo people."

The ritual processes which are usually done by family or relatives at the grave are cleaning, communicating with the deceased person directly or by heart, and even *dodora*. Subject 7 told that;

"*Dodora* is one way to commemorate their life experiences with people who have died. Therefore, *dodora* does not only occur when people die, but can happen at any time, and mostly when there is a certain momentum that reminds people who have died although it's been a long time. *Dodora* is also a part of communication between people who are still alive with people who have died. This is done because in their belief, humans do not die completely, so they can still communicate.

Dodora sounds sad and heartbreaking, but it actually also has an entertained meaning. It is because *dodora* often contains positive messages for both the deceased person, the families and the relatives keep surviving and struggling in life.

In a practice related to the entertainment for grieving people, today, according to subject 1 (ADJ) there were other forms of comfort that can be done by others. He said that;

"the forms of comfort for those who are grieving are now following the Christian tradition that is coupled with ritual worship as in the appreciation of the Christian faith, namely in form of songs and stories of comfort. In the tradition of the Tobelo people, if there is a death event, everyone around will come to comfort the grieving family. The process of entertainment is usually carried out by rituals of worship and in the process of ritual worship, everyone present will sing songs to entertain the family. This process usually divides the song into several praise groups and sing the song in turns. In the middle of this, there will be stories aimed to entertain the family. This tradition is always done every time there is an event of sorrow."

In addition to the above rituals, there is another ritual aimed to expel evil spirits and shamanism practice for healing diseases. Regarding this topic, subject 4 (JB) explained that "the practice of healing rituals is usually done in terms of treatment of children who experience illness. Usually children who are sick are taken to a shaman or people who have a certain charisma. Once the family arrive at the shaman's house, there will be a short conversation between parents or people who bring the child with the shaman or someone who has that charisma. During the conversations, there will be several questions asked by the shaman to explore the causes of the illness. The questions asked by the shaman are related to the practice or life behavior of parents every day, whether or not they violate customary norms. If parents violate the norms such as cheating, cutting down trees in the forest carelessly, damaging the natural environment that is believed to have guardian spirits and so on, then the shaman will do a special ritual in accordance with the recognition made by parents."

Stories, Music and Songs

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Tobelo people have the habit of telling stories to share life experiences which commonly cover daily life problems although the stories are only limited to the family environment that is carried out in the process of *barekata* . On the other hand, Tobelo people can be said to be identical to music and singing. In everyday life, music and singing must be heard everywhere. Therefore, in any situation or condition, Tobelo people are almost inseparable from music even in a situation of sorrow.

When carefully observed,the song lyrics which are produced are mostly about expressions of sadness. Even so, the musical arrangementis joyful. It means that even though the lyrics are, the rhythm produced is refreshing. In the present time, the music and singing in Tobalo culture are already more modern than in the past. In the past, each dance was followed by a song called *o gule* which means game. Usually the songs talked about romance with educational nuances. Songs that contain lyrics of longing, one's hopes of getting out of the shackles of romance that he has long suffered. In addition, the main musical instruments are *tifa* and gong. Nowadays, the song lyrics produced by Tobalo people still contain lyrics of longing or someone's hopes to get out of the shackles of romance that he has long suffered, but the musical instruments are modern.

Currently, according to subject 6 (OJS);

"stories, music or songs are used as advice on comfort for those who mourn. With stories, music or songs, people who experience sorrow will be entertained. The stories conveyed are comedic or funny, but have the life lesson values. It is also the same as music or singing. The singingis echoed alternately by music groups with the purpose of entertaining those who are mourningand strengthening the hearts of families or grieving people.

In accordance with the statement above, it can be interpreted that Tobelo people have a very strong sense of tolerance. This can be seen when there is an event of grief, everyone around will stop doing activities and choose to focus on the grief event. It does not only occur to the people around mourning family but also people who are far away will go home and witness the event of sorrow. That mutual care and brotherhood binds Tobelo people in a spirit called *homakokiriwo* (helping each other).

In mourning situation, Tobelo people and Halmahera people near or far from the grieving family to entertain them. The entertainment is similar to stand-up comedy showin today's era. Apparently, this kind of entertainment has been known by Tobelo people long time ago. This entertainment is usually given to the grieving family during the process of burial through worship rituals, and is in form of stories that are nuanced by comedy, but carries educational meaning.

The process of entertainment through ritual worship is not only carried out with stories but also interspersed with music and entertainment songs performed by a person or musical group in the surrounding environment or other regions.The habit of entertaining grieving families is realized through the performance of telling educative funny and educative stories, or performing music or songs throughout the night. In the process of entertainment, everyone in that place greets each other and serves one another. Such an atmospherecan turn the atmosphere of grief can turn into an atmosphere of joy.

Counselors should be able to utilize this kind of habit as an alternative technique in the process of counseling interventions to Tobelo people and Halmahera people in general when experiencing grief. This technique is not solely carried out only in the process of entertainment through worship rituals, but can also be done in other forms such as *barekata*done by the counselors. This needs to be done because *barekata*is the only way the counselors can give counseling services. Also, Tobelo people and Halmahera people are generally not used to formal counseling based on scientific counseling steps. Certainly this is in contrast to the rationality of counseling approach as noted in counseling approaches generated from Western contexts and cultures as what are commonly known.

Practices and How to Provide Assistance

The concept of understanding the cultural values of Tobelo people would directly impact psychological processes. The followings are several informants' experiences in providing assistance to Tobelo people. It is surely known that the assistance provided to Tobelo people cannot be generalized to the process in modern counseling found in common textbooks

Subject 6 (OJS) is a Church Pastor who is always dealing directly with the daily life of his followers (people). Specifically, his experiences mentioned that

"we cannot wait for Tobelo people's coming to give them assistance. Pastors must visit them. In the Halmahera tradition the process of conversation can begin from the kitchen of one's home. Why should it start from the kitchen? The pastor must know that if starting from the kitchen the counselee will understand that there has been an acceptance of a pastor by the counselee. In Tobelo, kitchen symbolizes the existence of a person or family. Therefore, if the pastor can start conversation from the kitchen, it means thatthe counselor has been accepted and respected as a fellow by the counselees. "

Apart from the kitchen, it is also explained that the process of providing assistance can be carried out through other settings. According to the subjects of study, the process of providing assistance to Halmahera people in general and Tobelo in particular can be started from the dining table because in the tradition of the Halmahera

people the dining table in general is a means of meeting and accepting someone else, so do counselees. There lies the appreciation of the existence between the pastor and the counselee reciprocally.

One thing that is emphasized is that all can happen if the pastors really appreciate the values that Tobelo people have. As a result, counselors for Tobelo people must be simple, have humility, and not discriminate counselees in their social status. .

Subject 3 (MN) in his experience in giving assistance to his followers had the same view with subject 6 that Tobelo people would feel more appreciated and cared for if the pastor or anyone has the same feeling, and directly greets without waiting for counselees looking for help. The following is the excerpt of the interview

"Tobelo people in general will not come to the pastor for sharing the story of their lives because they will always keep it rather than conveying to other people although it is a pastor / priest or someone who is elder in a community group."

Furthermore, it was also explained that if a pastor wants a warm atmosphere for the counselee's acceptance, it is good for the pastor to know where to begin the counseling process. The same thing was explained by subject 3, the same as subject 6, kitchen is the most appropriate place to start the conversation process. He stated that kitchen has a very deep philosophical meaning for the people of Halmahera in general. The arrival of someone who visits and goes straight into the kitchen signifies respect for the family, and the presence of the guess in the kitchen has showed a spirit of equality and true brotherhood. Through this understanding,there must be a good acceptance from families toward the guess or *barekata*.

That is where the conversation process will occur. Usually the family will spontaneously ask, is there anything to say in this coming? Sensitive pastors will certainly know what to say. The counselor's sensitivity and answers greatly determine the continuity of the next conversation. The pastor cannot hurry to convey the purpose of his arrival, but he needs a little time to find the right moment where he must start a deep conversation, but he may not act as if he wants to explore something from the counselee.

Discussion
Perspectives on Humans

Based on the aforementioned perspectives on humans, it is known that there are three criteria of human, namely *roehe, gikiri,* and *gurumini*. Therefore, Haire [33] explains that those three major elements complete each other as well as describe human's existence.[34]. In the logic-religiosity-local of Halmahera, the people of Tobelo, Loloda, Galela, and Tobaru believe that human does not completely die.[35]–[37] Those understandings and beliefs are paradox against philosophical logics which believe that when human's body dies, the soul also dies. Halmahera people in general, and Tobelo people in particular see death as a process of the return of *gikiri* and *gurumini* to their origin. Therefore, with death, human's bodycan die, but *gikiri* and *gurumini* still exist and interact with those who are still alive.[38].

Additionally, the perspectives on human by Halmahera people in general and Tobelo people in particular can be seen from the practice of traditional healing. Aesh, in his study gives understanding that human is always connected to certain powers or gods. These powers always have a connection with humans, especially in a state of illness.[40]. According to Aesh, the treatment of sick people always takes into account the powers or gods because in their understanding and belief there must be powers or gods behind the condition of the sickness, or in other words it is the power or godswhich cause someone's illness. In relation to human's understanding against the power and gods, sick people are said to have their *gurumini*captured by the powers or gods which feel annoyed or intentionally utilized by a person to disturb one's life.

Actually, the psychological concept of human in Tobelo people lies in *gurumini* as a personal power. In the concept of psychology, personality development is a result of interaction between inherited factors and environment. Afiah, argues that one of the concepts related to the study of mental illness on anthropological personality research is the difference between the sociocentrism and egocentrism personality structure. The sociocentrism personality is a personality structure in which the identity center is in a group or society. It comes from individuals formed from primary identities that come from group members in the community who will eventually form a unity. The personality structure of egocentrism is a personality identity that is centered on the individual himself. Individuals see themselves with several choices, desires, and personal truths. Egocentrism and sociocentrism play an important role in personality development with the aim of achieving prosperity with each other, both in groups and for their own interests.[41].

Related to this understanding, in the counseling process, the counselor needs to investigate all three aspects in counselees. If there is a neglect of one aspect of the unit, the counselor must be able to guide the counselee to be aware of it. In that context, the counselor needs a qualified knowledge about the backgroundand the cultural beliefs of the Tobelo people that influence the perspective in understanding the meaning of a problem.

Kinship system; *the power of counseling*

The previous statements about the kinship system of Tobelo people contribute an understanding that in daily life Tobelo people highly uphold the value of brotherhood. Solidarity has bound them to feel mutual support in bearing the burden experienced by others.

The above statement about the kindship system is truly practiced by Tobelo people. This system shows their humanism side. It asserts that the people really need the presence of others in their life. The presence of other people in a spirit of help is very valuable for Tobelo people. Through this understanding, a new spirit will emerge to always strive for better daily life. At this point, it can be said that the spirit of helping others contains psycho-educational and counseling values that strengthen among others. It is this collectivist spirit that encourages and guides individuals to behave according to the values and orientation of society.

The above statements actually mean that the kinship system built in the social life of the Halmahera people in general and Tobelo in particular has the spirit to help one another. This is an authentic awareness without any particular tendencies and interests behind it.

This spirit must also underlie the attitudes and behavior of a counselor in carrying out counseling services to each individual. The counselor must have this attitude because the individuals who will be served also have the same spirit except that a counselor must be able to put himself properly when he is going to give counseling. Further, counselors also need to be careful. Even though the Tobelo people are very open to anyone, in certain private matters the counselors must understand it from the perspective and cultural beliefs of the counselees he serves.

Belief system: *against rationality*

Djurubasa [34]also explains that besides trust as explained by Magany [42] andPlatenkamp [43], in daily life, Tobelo people know some kind of supernatural powers. These powers are believed to affect human life. Therefore, people in daily life are expected to always be careful in order to stay away from the interference caused by supernatural powers they believe.

When carefully observed, the belief system of the Tobelo people and Halmahera in general rejects the aspect of rationality because their cultural beliefs are always contrary to philosophical logics. The cultural beliefs greatly influence the mindset and behavior of Tobelo and Halmahera people in general. Therefore, in counseling interventions for Tobelo people and Halmahera people in general it is necessary to consider the aspects believed in the belief system. Rationality-based counseling approaches are in the opposite of the belief system that is believed and the counselors who use these rational approaches will surely be rejected by the counselees because the approaches are not in line with their mindset and customs.

Rituals as a diagnosis technique

Rituals are not identical with negative things. They are known as a ceremony or a sacred action performed by someone or even a group of people with a specific purpose. According toKoentjaraningrat [44], rituals or ceremonies are a religious process that consists of a combination of one, two or several actions such as praying, prostrating, offering, sacrificing, eating together, fasting, meditating and meditating. According to Suparyogo [45], basically rituals are a series of words and actions that use certain objects or equipment and clothing and are conducted in certain places. Whereas according to Winangun [46]that the ritual carried out by a person or group of people is a reality of religious beliefs to obey a particular social order. Thus, he adds that the rituals are carried out provide motivation and values at the deepest level.

Winangun [46]explains that by performing rituals there are several benefits that can be obtained; for example, rites which can eliminate conflict; rites to limit division and build solidarity; rites to unite two opposing principles; and rites to provide new strength and motivation to live in everyday society.

By referring to the process of seeking assistance, the Tobelo people cannot be separated from the practices as intended by the experts above. To deal with daily life problems, Tobelo people seek tranquility and peace of heart by doing ritual. It can be realized by visiting the cemetery and communicating with people who have passed away, or by visiting places of the practice of traditional medicine to get advice with a series of ritual actions ordered by people who are considered charismatic.

Stories, music and songs as counseling intervention techniques

Related to the habit of story, states that it must be realized that stories can influence human behavior. Story reflects cultural law, daily ethics and rules that govern behavior and guide decision making. This is the reason that storytelling can play a very helpful role in counseling. Furthermore, it is stated that by using a story that is relevant to a particular person at a certain time, the lesson delivered in mutual storytelling techniques more likely to be accepted and incorporated into the psychic structure of the listener. Listener involvement in listening to the story greatly determines the interpretation and how the lesson is understood by them. Because of this, the more counselors know about the counselee's background and counselees' presenting concerns, the more capable the counselor in using this technique.[47].

According to Geraldina [48], music therapy is a developing intervention in the world of psychology. This is done in various methods such as singing and playing instruments, writing songs, choosing songs, reviewing musical

life, music therapy as an entertainment, improvisation, and listening to the music. For more, the music suggested in the musical therapy is soft and slow music such as instrumental music, and classical music [49]–[51]. Additionally, it is also explained that musical therapy is a therapy carried out by using music and musical activities to facilitate the therapy process for giving assistance to clients. This therapy is widely used to prevent stress, reduce anxiety, and improve well-being [52]–[55].

Typical practices and ways to seek help

Counselors in the context of the Tobelo people and the community of Halmahera in general must have a *barekata* character. They must be able to visit with sincere solidarity based on love for counselees withoutinvitation and help them in facing life problems that are temporarily experienced. Tobelo people and the Halmahera community generally feel very "taboo" if they have to come and tell their problems to others, as a result there is a need for active counselors to go and reach them by doing *barekata*. It is only *barekata* which can reveal other's problems. From this process, the host visited by the counselors would get opportunities to share their stories. Therefore, by doing *barekata*, counselors have done preventive services.

When *barekata* has been done by counselors to counselees, there is one thing to consider by the counselors, namely *homakokiriwo* spirit. Through this spirit, *barekata* would be meaningful for the visited counselees. Moreover, the life practices of Tobelo people which are full of cultural values such as *riadodoto, barekata, homakokiriwo,* and *hobata* actually have the values of psychological counseling because there is peace that emancipates people to live in full happiness without having to fall into narcissism.

The spirit of *homakokiriwo* in the counseling process is not only meaningful in helping counselees to deal with and solve problems, but this also means "the existence" of counselors in the life of the counselees. With the existence of counselors in the life of the counselee without having to intervene further, the problems of life that are temporarily experienced by the counselee already turn into something meaningful for them.

In the context of the Tobelo people, the relationship between counselors and counselees is also not easy to ensure because it is loaded with cultural religious values that are believed by counselors and counselees. Even so, it cannot be said as indescribable as the common relationship between counselors and counselees. As what has been elaborated in the previous chapters, the counseling for Tobelo people is almost the same Indonesian peple commonly that they consider taboo for telling personal or family problems to others. Even so, it does not mean that Tobelo counselees avoid to look for assistance for solving their problems. They tend to wait rather than initiate for problem solving. Therefore, counselos in the context of Tobelo people need to have *barekata* character*,* namelywilling to do visit or investigation without waiting for counselees to come.

Traditionally the way Tobelo and Halmahera people in general in facing problems is realized by associating to cultural beliefs. As a result, the form of handling is carried out culturally. In some cases related to daily life problems solving, such as illness, Tobelo people often ask for help from elder person or person who is charismatic to get advises in form of rituals.

In the ritual process, counselees' facts usually get revealed, both those related to the counselee's perspective and behavior patterns that cause him to experience problems. One thing that is very important from this ritual is because the counselees will be very open to people who are considered to have charisma to carry out the ritual. Thus, counselors will have initial information that is very valuable to diagnose the problems experienced by the counselee.

Conclusion

Based on the research findings and the results of the analysis it can be concluded that in certain community groups the counseling process cannot be carried out in the form of formal counseling. Therefore, the practice of counseling in the context of societies with Eastern cultural characteristics needs to pay attention to cultural beliefs that have been internalized in each individual. This needs attention because the cultural beliefs have shaped the way of life and behavior, including in the way looking at the problem at hand. Indonesian people who live in this modern era are possibly influenced by cultural beliefs based on their own cultural backgrounds. Hence, counseling systems and approaches practiced in the context of Indonesia community are suggested to accommodate cultural powers owned by each culture spread over Indonesia. It is surely understandable that formulating applicable systems and approaches for each culture would be varied according to the character of the local culture. The results of research in the Tobelo community illustrate a counseling approach that is adaptive to the cultural values of Tobelo. The relevance of the values of Tobelo culture as reflected in the perspectives on human, kinship systems, belief systems, rituals, stories, music and songs can be integrated in counseling, namely at the purpose of counseling, counseling process, counselor's personal development, and counseling techniques.

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