

MODERN RELIGIOUS COUNSELING MODEL IN THE ANCIENT MANUSCRIPT OF *LONTARA ATTORIOLOANG RI WAJO*

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ABSTRACT

Lontara Attorioloang ri Wajo is one of the ancient manuscripts of Bugis found in Sambas, West Kalimantan. Although ancient manuscripts have long been recognized as being important sources of physical and spiritual life for indigenous peoples, they have not been properly researched in academic discourse. The study of ancient manuscripts is still rarely done by historical researchers in West Kalimantan. In fact, the texts cover many issues including important aspects of human life such as religion, nation, and other human needs. This study focuses on the counselors, themes, and model of religious counseling presented in the manuscript Lontara Attorioloang ri Wajo. Content analysis is employed to discuss the text with regard to counseling figures, themes of religious counseling, and counseling model. The data indicates that the Arung Matoae (king) in Wajo Kingdom was an important counselor in the region. He practiced religious counseling that covered monotheism, leadership, human relations, and relationships to the universe. The King applied individual and group counseling for his religious counseling activities. This study offers new insight into religious counseling science as it has been practiced by people in the past as recorded in the manuscript. Past cultural track records can be restored with in-depth studies of the text which may lead to multi-disciplines that involve counseling experts, philologists, and historians collaborating to reveal further research findings.

Keywords: Religious counseling, Lontara Attorioloang ri Wajo, West Kalimantan.

INTRODUCTION

Indonesia is known as a home of ancient manuscripts, spread throughout several regions, such as Java, Bali, Madura, Lombok, Bima, Aceh, North Sumatra, West Sumatra, South Sumatra, South Sulawesi, West Sulawesi, and West Kalimantan. There are varied estimates of the exact number of the total manuscripts; among them are estimates of 5000 manuscripts (Ismail Husen, 1974), 4000 (Chambert Loir, 1980), and 10,000 (Russel Jones in Amin, 2012: 50), with some being found not in Indonesia itself, but overseas, in countries such as Netherlands, Germany, France, Malaysia, Singapore, and Brunei Darussalam (Amin, 2012: 50). As for manuscripts found in West Kalimantan, they are not only stored in the Museum and Historical Research Center, but also kept by various manuscript aficionados, common folk, disciples, and descendants of the manuscript authors. However, these manuscripts have not been neatly catalogued, unlike the manuscripts in Aceh, Sulawesi, and Java. This is due to several factors, such as the vast area of West Kalimantan, the loss of several local thrones, and the historical dark chapter of Bloody Mandor, when numerous intellectual figures of old West Kalimantan (whether from among the royal courts, religious circles, or merchant classes) were slaughtered by the Japanese occupiers.

The manuscripts presented in West Kalimantan have varying origins, some brought in by diaspora from Javanese, Sundanese, Bugis, Banjar, Acehnese, Pattani Arabs, and various other diaspora migrants, while some others were written by local ulemas, scholars, statesmen (including kings like Sultan Muhammad Syafiuddin of Sambas, Syarif Saleh al-Idrus of Kubu, and Syarif Abdurrahman al-Qadri of Pontianak), and disciples of the ulemas. These manuscripts cover various topics, such as religious matters (*tauhid*, sharia, morals, even the stages of death encountered by men), history (chronicles of the Prophets, royal genealogies, and history of the religious orders), art, and politics (Patmawati & Zakirman, 2019). *Lontara Attorioloang ri Wajo* is a manuscript originating from Wajo, an ethnically Bugis region of South Sulawesi. The Bugis are famed as explorers, migrants, diaspora, or *pasompe*, seeking a better life elsewhere. In their journeys, they bring *lontaras* (manuscripts), proving the literacy of the Bugis society. One of the regions visited by these Bugis diaspora was West Kalimantan. Their literary traces in this region can still be found in places like the West Kalimantan Museum, private manuscript collections (such as ones belonging to Abdurrahman Pallogah and Andi Syafaruddin), and manuscripts still in the hands of the Bugis descendants themselves, as in the case of this *Lontara Attorioloang ri Wajo* manuscript (Patmawati dan Besse Wahida, 2015). Until recently, the exact whereabouts of this manuscript was hard to locate, as its owner had passed away several years ago. The researcher

only managed to discover the manuscript thanks to the help of a speaker and organizer of a manuscript seminar in Brunei, who revealed they had said manuscript when the researcher presented a photograph of it.

The *Lontara Attorioloang ri Wajo* manuscript has been studied by Patmawati and Besse Wahida (2015), to learn about the history of Wajo with topics including: leadership in the Wajo kingdom, marriages among the Wajo royal family and government officials, messages (*pappaseng*) of Arung Matoae ri Wajo, and the Wajo territorial control. In 2017, these scholars wrote about the communication model expressed in the manuscript. This study focuses on three aspects: first, a one-way and a two-way communication model; second, message and content dimensions including agreement, peace, brotherhood, conquest, invitation, gift, treaty, information, warning, *pappaseng* (messages), help, oath, rebellion, and orders. Third, the dimensions of the relationship between communicators and communicants including the relationship between kings; kings and envoys; as well as kings and their people. In 2019, they studied the manuscript, producing a book entitled “*Konsep Ketauhidan Dalam Naskah Lontara Attorioloang ri Wajo*” in which they discussed the Oneness of God in His Attribute and the Oneness of God in power. However, these three studies have not yet covered the topic of religious counseling found in the manuscript, which includes the counseling model, examples of counselors and counselees, and the religious topics they counseled about.

In general, studies about religious counseling in the *Lontara Attorioloang ri Wajo* manuscript is important to reveal, as part of the national intellectual treasure. The manuscript of *lontara Attorioloang ri Wajo* is different from the lontara script found in West Kalimantan since the lontara manuscripts are generally presented in dialogue between all the actors, except during large group guidance. Meanwhile, other lontara manuscripts are presented in a descriptive form. More specifically, this study will hopefully give insight in order to develop religious counseling based on manuscripts present in West Kalimantan, thus producing a new generation who knows and has an interest in studying these ancient manuscripts they inherited from their ancestors, feeling pride in what their ancestors have achieved. The qualitative approach is used with the descriptive method. The manuscript *Lontara Attorioloang ri Wajo* is examined to reveal the counselor figures, religious counseling themes, and sort out the counseling models. The content analysis by Fraenkel and Wallen (2003) is employed in the study that includes setting specific goals to be achieved; defining important terms that must be explained in detail; specifying the units to be analyzed; searching for relevant data; building rational or conceptual correlation to explain how data relate to objectives;

sample-selection planning; and category-coding formulation (Jumal A, 2018: 6). The Latin transcription of the parts of *Lontara Attorioloang ri Wajo* manuscript concerning such practices of religious counseling is reproduced in this paper, to preserve the Bugis language in its diaspora, particularly the West Kalimantan Bugis community, and also to help readers to make corrections and/or critiques.

RELIGIOUS COUNSELING

The work of counseling started to be publicly known in 1908 in the United States, marked by the foundation of the vocational bureau by Frank Parsons, also known as the “Father of the Guidance Movement” in the US (Ina, 2017). The development of counseling was affected by several factors, such as the immigration wave coming into the US in search of jobs, the Christian view of the world as a battlefield between good and evil, and also the appearance of Syekh Ali Mahfuzh’s 1918 book, titled “*Hidayah al-Mursyidin ila Thuruq al-Wa’zh wa al-Khithobah*” or guidance for those given guidance towards techniques of giving advice and speeches (Aziz, 2017: 71), in which religious counseling, in the context of Islamic counseling, is placed as part of the rise of the psychological inspection movement. As time goes, counseling grows to become a scientific discipline. However, counseling in this religious counseling context has been practiced by many religious practitioners since the very beginning. This became the basis for the birth of religious counseling as a scientific study. According to Amin (as quoted by Nooraeni, 2020: 131), religious (Islamic) counseling can be defined as “... the process of providing targeted, continuous, and systematic assistance to each individual so that he can develop his religious potential or nature optimally by internalizing the values contained in the Qur’an and As-Sunnah into himself, so that he can live in harmony and in accordance with the Quran and Sunnah”.

The spreading of specific religious teachings among certain target demographics requires a personal relationship between the counselor and counselee. These religious counselings are oriented more towards solving individual and/or group problems faced by the counselees, with the counselor giving aid in said problem-solving process. Aunur Rahim Faqih (in Dulhadi, 2017: 144) stated that religious counseling is the process of giving assistance to individuals to be aware of their existence as God’s creatures to always have their thoughts and actions in harmony with divine guidance so that the happiness of the afterlife can be achieved. Religious counseling means the internalization and transmission of Divine teachings. The internalization here means that a counselor, before carrying out their practice, has first practiced

and implemented divine teachings, or carried out *nafsiyah* counseling, which is a self-counseling process carried out individually by internalizing religious teachings in the functioning of their human nature, which is shown in religious behavior in accordance with divine guidance, maintaining mental enlightenment and self-reflection. Whereas, transmission is the process of delivering and guiding individuals or small groups in order to provide solutions to the problems they face (Kusnawan, 2020: 22).

Counselors in religious counseling are demanded to forge strong ties with both God and their counsees in addition to having comprehensive religious knowledge, living their lives in accordance to said knowledge, and having acute empathy to understand their counsees (Aziz, 2017: 188). According to Syukriadi Sambas (as quoted by Patmawati and Sukmawati (2018: 214), a counselor has to perform oral and bodily activities. Oral activities are symbolized by language while the bodily activities are through the morals and behavior of the counselor. It is true that a counselor has to first perform *irsyad nafsi*, or a self-counseling, where the person of a counselor and counselee becomes one, in the would-be counselor. Thus, before giving any counseling to the counsees, the counselor first has to match their words to their actions. The successes of Prophets Ya'qub AS, Isa AS, and Muhammad SAW as religious counselors cannot be separated from their personal striving towards honor and their fear of committed to unblessed-by-God acts. They preserved themselves from Allah's punishment, both in this world and the afterlife, and improved their piety, worship, and fear only reserved for the All-Powerful. Thus, the religions they brought to this world (Judaism, Christianity, and Islam) still have many followers today.

Without focusing on specific religious labels, all religious counseling has the exact same goals. They all try to help individuals prevent problems in their religious life, solve problems related to religious life, and help those individuals in preserving, or even improving the quality of their religious life. Thus, the counsees of religious counseling include those individuals and/or groups who are not yet convinced of the importance of religion, those who want to believe in religion, but are still unsure of which religion to believe in, those who start to doubt their religion, and those who experience religious conflicts due to incorrect information or lack of understanding concerning their religion, and those who have not entirely applied the teachings of their religion (Dulhadi, 2017: 145-146). Religious counseling is related to humanity's nature, because each individual has a spiritual side that pushes them to be religious, pious, loving of justice, and hating evil and injustice. It is this drive that distinguishes humans from other creatures. Abraham Maslow stated that

this spiritual need of humans is a natural need which fulfillment depends on individual personality and maturity (Najati, 2010: 31).

All religions lead humans to love good; forge strong ties with both God and fellow humans; foster the spirit of brotherhood regardless of labels; cooperate in pursuit of *fastabiqul khaerat*; and be loyal and build a society based on said loyalty and solidarity, where each feel like they are fingers of one hand. Religious counseling serves to guide humans to develop a universal love of others; prioritize the common good; be good to other people, the society at large, and to nature; weaken the feelings of hate and anger; eliminate injustice and enmity; and curb the tendencies of self-aggrandizement and egocentrism. There is no doubt that the ability to love other beings, whether fellow humans, animals, or nature will cure the feelings of isolation and calm both body and soul. In essence, religious counseling helps the counselees solve their religious problems, whether related to God, fellow creatures, or nature, both in the present and the future. Religious counseling helps develop a healthy mentality, attitude, and behavior.

LONTARA ATTOIOLOANG RI WAJO AND MODEL OF RELIGIOUS COUNSELING

The *Lontara Attorioloang ri Wajo* manuscript is a manuscript found in the possession of ancient manuscript collector, Mul'am Husairi, a Bugis descendant residing in Sambas region of West Kalimantan, Indonesia. The manuscript was photographed, because the papers can no longer be photocopied. Those photos were then handed to Yahya Natsir, a Bugis and senior lecturer at STAIN Pontianak. The manuscript was then handed to his daughter and fellow STAIN Pontianak lecturer, Nely Mujahidah, before any study was done. It was from Nely Mujahidah that the manuscript was handed to the researchers, for further research. The manuscript consists of 52 pages, written in both Bugis language and script. The manuscript is no longer complete, missing several parts at the beginning and middle, and the edges of the pages are no longer readable. This causes the information contained in the manuscript to be rather incomplete and incoherent. To supplement this, the researchers use literature about the Kingdom of Wajo, to understand the figures/counselors and the conditions during religious counseling.

The text *Lontara Attorioloang ri Wajo* talks about leadership; the Kingdom of Wajo did not base their leadership on *To Manurung*, but rather on individual intelligence and capabilities. From the founding of the kingdom in the 14th century until its fall in the 20th, there were 45 Arung Matoae in total who ruled Wajo (Kesuma, 2004: 42), but only 22 were mentioned in the manuscript.

Among them, only the ones who practiced religious counseling, either as counselor or counselee, will be discussed by the researchers. They are Arung Matoae IV Lataddampare Puangrimaggalatung, Arung Matoae V Tonampe, dan Arung Matoae XI La Mungkace Toudamang. Others mentioned in the manuscript are Tomaddualeng (Betteng Pola), a king of Gowa referred to as Karaengnge, and Matoae ri Mario. Besides talking about leadership, the text of *Lontara Attorioloang ri Wajo* also contains *pappaseng* (messages) given by Arung Matoae and Tomaddualeng to their children, their people, and to messengers from other kingdoms such as Gowa, Bone, and Luwu. These messages are the ones given through counseling.

The model refers to a systematic and abstract image, illustrating certain potentials related to various aspects of a process. In this context, the process refers to the process of religious counseling. This section discusses models of individual and group counseling as mentioned by Hafied Cangara (in Patmawati & Wahida, 2017: 88). Individual or *fardiyah* counseling is a face-to-face interaction between counselor and counselee, in the format of a dialogue, so that the counselee's response to the counselor's message, whether positive or negative, can be found immediately. Shaqr (in Kusnawan, 2020: 93) mentioned that *fardiyah* counseling is a delivery of a message done face-to-face, which does not necessarily require prior planning. The characteristics of individual counseling include private contacts that can be done every day, everywhere, and in accordance with their habits. These habits include private contacts not being restrained by any protocols, being free to cover various types of transactions, and can be done in secret, thus free from the factors of popularity and *riya*. It also does not require many facilities and can be done freely and openly, thus allowing one to express even private problems, making it easier to form a psychological bond between counselor and counselee.

In individual counseling, a special, dynamic relationship is formed, because in this relationship, the counselee can feel accepted and understood by the counselor. The counselor accepts the counselee privately, without passing any judgment. The counselee feels as though someone can not only understand their personal problems, but also wants to help them solve it. Both counselor and counselee can learn from each other, in a special and private relationship (Nurihsan, 2005: 10). The operational procedure for counselors in individual counseling involves the counselor acting tolerant and gentle to the counselee; appreciating and respecting the counselee as fellow servants of God who has their own feelings and thoughts; inspecting and understanding the counselee's personality in full, along with their psychological and social problems; choosing the most urgent of those problems as a priority to solve; stressing the

introduction of the truth of religion to the counselee; fostering an atmosphere of equality between the counselor and counselee, avoiding blatant appearances of status difference; and avoiding forcing opinions and subjectivity that would burden the counselee beyond their capabilities. The counselor serves to foster the potential of the counselee, which includes *assamà*, *al-absyar*, and *al-afidah* (the potential for listening, seeing, and feeling). These three potentials need to be developed to achieve *manunggalin kawulo lan Gusti*.

Meanwhile, group counseling refers to counseling involving 4-8 counsees with 1-2 counselors. They discuss problems such as the ability to forge relations and communication, developing personal abilities, and methods to face problems wisely. This small group of counsees is guided to trust, treat warmly, understand, accept, and support each other in the group. Counsees in group counseling can use their interactions in the group to improve their understanding and acceptance of certain values and goals, as well as eliminating unsavory attitudes and behaviors (Pauline Harrison as quoted by Kurnanto, 2014: 7). Group counseling is a form of help for individuals in a collaborative situation, which serves as either a preventive or curative measure, aimed to aid their growth and development. This means that group counseling serves to push and motivate the counsees to change themselves by utilizing all their potential. Thus, the information given in group counseling is tailored to help fix and improve self-understanding and understanding of others, accompanied by a change in the counsees' behavior (Nurihsan, 2005:17).

Individual and group counseling approaches thus aim to guide counsees to change themselves to become *insan kamil* by finding all the divine potential in themselves. Counseling is more continuous, simultaneous, and intensive, done on a casuistic basis, on aspects that affect individual, familial, and social life (Sukayat, 2015: 23). Counseling can be done through various methods, such as: First, *mauidzah hasanah*, or a good teaching, where the counseling is done without any element of force, hurt, or offense, but done sympathetically, focusing on humanitarian values (Abdullah, 2018:141). Second, dialogue or two-way conversation between counselor and counselee gives a feeling of equality between them (Aripudin, 2011: 126), where the counselor and counselee are the main actors, so that the counseling process can begin and end anytime and anywhere. Third, advising, where the counselor gives constructive advice to the counselee, guiding them to act morally with kind, easy to accept, and straightforward words, avoiding being rude and blaming the counselee, so that the counselee can openly and willingly follow advice. Ali Musthafa Yakub (as quoted by Amin, 2009: 100) explains that good advice consists of words that are useful to those who hear it, and satisfying arguments

so that the counselee accepts the words as truth.

IMPORTANT PERSONS IN RELIGIOUS COUNSELING

Religious counselors mentioned in the *Lontara Attorioloang ri Wajo* manuscript include the names of Arung Matoae Puang Rimaggalatung, and Arung Matoae Lamungkace Toudamang, alongside Tomaddualeng. Arung Matoae Puang Rimaggalatung was the 4th king of Wajo, ruling for thirty years (1491-1521). In his era, Wajo experienced a territorial expansion, to the point that some neighboring kingdoms annexed themselves into Wajo willingly, such as Timurung, Soppeng, Enrekang, Batulappa, and Larompong. These kingdoms were gifted by the Kingdom of Luwu to Wajo. Besides being known as a statesman, Arung Matoae Puang Rimaggalatung was also known as a law philosopher and an economist. As a statesman, Arung Matoae Puang Rimaggalatung declared the criteria needed for a would-be leader to be elected by the people of Wajo as Arung Matoae would be *malempu* (honesty), *macca* (intelligence), *Malabo* (generosity), and *warani* (courageousness).

The Kingdom of Wajo did not recognize hereditary succession of office, even though many children of Arungs became Arungs themselves, due to neighboring kingdoms asking for the descendants of Arung Matoae to become their Arung, as illustrated in the following dialogue found in the manuscript:

“Nasetauŋ nawwanuwa libukangge ri lapeneki to marioe. Nauttama ri Wajo milau arung. Naiyya napoada iyyamai kulaoang puang. Ammaseangnga muarengnga seuawwae kialai arung. Naiyya napoada Arung Matoae Puangrimaggalatung. Arung maneng anakku matoa. Apa iya Tonampe iya nakuelorang tolawa. Naiyya Wepabbata arung Penrang parigi napolakkai. Nakkeda matoae ri Mario iyamuna mai anetta Tonampe. Nakkeda Arung Matoae nalengngi aga matoa arungnge ri Wajo kuwerekko. Seuwwapi pale anakku tengngarung Lamaddaremeng piyanaro mulao muala arung. Narekko mucaccai gau’na parewekengnga mai anakku. Kuwerekko laingnge arung apa teawa sianre uno anekku. Nakkeda matoae ri Mario. Maukucacca anetta gau’na tekke teai to. Nakkeda Arung Matoae. Iyanaritu adammu matoa nasabbi Dewata Seuwwaemau mucacca gau’na anekku temmutai to. Nakado matoae ri Mario. Nasitinro’na lao surona Arung Matoae to Marioe lao ri Kera malai Lamaddaremeng nawawai ri Peneki napatettongi arung.”

“A year after Libukkangge to Mario resided in Lapeneki, he came to Wajo asking for a ruler. They said, ‘Our visit here is to beg your willingness, to give one of your children to be our Arung’. Then Arung Matoae Puangrimaggalatung said, ‘all my children are already Arungs;

Tonampe is the one I have intended to be my successor; Wepabata is married to Arung Pinrang, and Wemallaka is married to Arung Parigi'. Matoae ri Mario said, 'please give us your son Tonampe'. Arung Matoae then said, 'Then who would be Arung in Wajo if I give him to you. There is still one of my children who has not become Arung, Lamaddaremeng, he will be the one you will raise as Arung. If you do not like him, then return him to me, and I will give you another to be Arung, because I do not want my children to be enemies.' Then said Matoae ri Mario, 'Even if I do not like your child, that I will not do.' Arung Matoae said, 'Your words has been witnessed by God the One.' Then the delegates of Arung Matoae and Mario went to Kera to fetch Lamaddaremeng and bring him to Peneki to be Arung".

The dialogue demonstrates that the children of Arung Matoae Puangrimaggalatung, both sons and daughters, were wanted by other kingdoms to be kings in their kingdom, because the of Arungs in Wajo were paragons followed by their people. The people of Wajo would just leave their lands if they dislike their Arung. According to Brooke (in Patmawati and Besse Wahida, 2015: 229), "all offices of the kingdom, even including Arung Matoae itself, are open to women, and they really have filled important positions in the government." Arung Matoae Lamungkace Toudamang was the eleventh Arung of Wajo, and the manuscript told a story of Arungs/kings of other kingdoms coming to visit him in order to ask for guidance concerning religion and how to manage a kingdom. Arung Toudamang continued the messages of previous Arungs, such as Arung Puangrimaggalatung about honesty, courage, intelligence, and economic success. As for Tomaddualeng, he was Datu Renring Betteng Pola who was very intelligent. He was the one who defused tensions between the king of Gowa, who accused Wajo of betraying a treaty between the two kingdoms.

The religious counseling found in the text that was done by Arung Matoae ri Wajo and Betteng Pola, with all the prerequisites they had, are in line with the requirement for religious counselors to include *nafsiyah* characteristics. These characteristics were perfect personality (both mentally and physically), physical characteristics (having healthy body condition and functions and free from diseases), and *ijtimaiyah* characteristics (behavioral perfection in interaction with others) (Kusnawan, 2020: 55-56).

RELIGIOUS VALUES AS THE BASIS OF THE COUNSELING

The themes discussed in religious counseling in the text of *Lontara Attorioloang ri Wajo* include the issues of the oneness of God, leadership, interpersonal

relations, and relationship with nature. The theme of oneness of God can be seen in a dialog between Arung Matoae Lamungkace Toudamang and Karaeng matoae ri Gowa, recorded as such:

“Namalasa arungmatoae naengkasi karaengnge matoae muttama ri Wajo. Mitai lasanna arung matoae. Nakkeda karaengnge maserro ritu lasammu ancaji amasseangnga mupoada adangnge seaga majeppu dewata. Nakkeda Arung Matoae seuwwamua ritu dewata suronamua ritu dewata maega. Nakkeda Kaaenge iyyaga dewwata seuwwae tekkeina’na tekke ammana. Nakkeda Arung Matoae iyyamuanariaseng dewata seuwwae tekke ina’ga tekke amma;ga”.

“The Arung Matoae have fallen ill, thus the Karaeng Matoae came to Wajo again to visit him. Said the Karaenge, ‘Your illness seems severe, thus please take pity on me and pass on to me messages concerning The One God’. Then said Arung Matoae, ‘There is only one God, The One God, and it is only His messengers that are plenty’. The Karaeng asked, ‘Is The One God either begotten or can beget?’ Answered Arung Matoae “The One God is a God who neither begets nor begotten”.

The passage shows that Arung Matoae Lamungkace Toudamang had reached the stage of witnessing the presence of The One God (Dewata Seuwwae), the God of all the universe. He found his God by relying on his mind. A Muslim philosopher, al-Farabi (in Patmawati and Besse Wahida, 2018: 177) stated that philosophy, in the sense of using a rational mind, generally and widely predated religion, both temporally and logically. Temporally predated because the beginnings of philosophy can be traced back to the era of Ancient Egypt and Mesopotamia, far before the era of Prophets Ibrahim and Musa AS. Logically predated because all truths of religion must be initially understood and stated through rational means, before the advent of the Prophets. The message in the religious counseling between Arung Matoae Lamungkace Toudamang (counselor) and Karaeng Matoae (counselee) concerns the matter of God’s oneness. The counselor delivers their message to the counselee in accordance with the counselee’s problem, here regarding the counselor’s understanding of The One God. This counseling is an example of individual counseling. As stated by Muhammad Surya and Winkel (in Cecep Maulana: 2016), the aspects of individual problems that require individual counseling are such as: (a) an individual’s ability to understand themselves, (b) an individual’s ability to make their own decisions, (c) an individual’s ability to solve problems concerning their personal spiritual condition, such as matters concerning their relationship with God.

Religious counseling in matters of leadership can be seen in the saying from Arung Matoae Puangrimaggalatu who said, “*Natelloppulo taunna Arung Matoae Puangrimaggalatung. Namalasila nataro sirina pasipulungngi to wajoe. Nakkeda Arung matoae. Maserro lasakku to Wajo. Rekko matea iyaya muala arung matoae rimunrikku bolaiyengngi gaue eppae. Seuwwani malempue, maduanna maccapi, matelluna malabopi, maepa’na waranipi*” translated as: (After thirty years ruling as Arung Matoae, Puangrimaggalatung fell ill, he then gathered the people of Wajo. Arung Matoa said ‘My illness is very severe. If I die, then the one who will become Arung Matoa after me is one who has four traits: firstly, honest; secondly, intelligent; thirdly, generous; and fourthly, courageous). Religious counseling is not solely concerned with ritual relations with God, but state matters too. This matter of leadership was also reiterated by Arung Matoae Lamungkace Toudamang when he gave counseling to his people in the form of *paseng* (a message). In said message, he asked his people to not forget the message of Arung Matoae Puangrimaggalatung about the criteria needed in a leader while choosing a subsequent leader. This involvement of the common people in the selection of the next Arung shows that Wajo is a democratic society, able to choose their own representation in the government. Thus, even though Wajo is a kingdom, its people do not blindly obey the kings personally. They rather obey their *ade*’ (customs), which they have agreed upon among themselves (Kesuma, 2004: 46).

In effectively controlling a state, Arung Matoae Lamungkace Toudamang believed there were three things that would ruin a state, as expressed in his saying; “*iyato kupoada-adakko towajo aja’ mupogau solaingngengi tanamu. Telluritu solangi tanae seuwwani dekkua tannia ade’na tanae ri pogau. Maduanna dekkua matau’ki mappainge’ ri arungnge. Matelluna arungnge nalao saro mase ri wanuwa laing ri padanna arung*” translated as (And I want to tell the people of Wajo, do not commit acts that can ruin your land. There are three things that will ruin your land, which are: committing things in violation of your own customs, fear of advising your Arung, and an Arung begging the mercy of another Arung). It can be understood that the society of Wajo is a very open society as they are free to travel to any kingdom, watching and observing other lands. However, they are also reminded to not easily imitate foreign customs that might ruin them, either as an individual, as a society, or as a nation. The highest authority in Wajo society is the people, and they choose the best among them to be Arung, who they view is capable and able to handle state affairs. The king does not reject critiques, and rather encourages the people to advise them if they are about to commit actions that might harm the kingdom. In the *Lontara Attorioloang ri Wajo*, it is mentioned that a certain *Paddanreng Betteng Pola* (high official of the kingdom) named

La Pattedungi Tosamallangi, the third Batara Wajo, was a depraved man, who violated customs by kidnapping someone. At the end, he was exiled from Wajo and executed by the people (Patmawati and Besse Wahida, 2015: 225). If an Arung no longer possessed the essential traits to be a just Arung, it would lead to the destruction of the kingdom.

The Kingdom of Wajo proudly and doggedly held onto their independence. The Arung, as the highest leader of the kingdom, was discouraged from begging the mercy of foreign Arungs, because that would weaken Wajo itself. This statement of Arung Matoae Lamungkace Toudamang would ultimately be proven by the history of various kingdoms in Indonesia, who lost their independence after various dependant treaties with colonial powers VOC/ Netherlands, reducing them to mere vassals and even colonies, no longer free to enact their own policies. This can be clearly seen in the various kingdoms in West Kalimantan, especially in Pontianak, Sambas, Kubu, and Mempawah, excluding the Kingdom of Piasak who stubbornly defied VOC attempts to make them sign contracts. In those vassal kingdoms, the king was only a ceremonial throne, with control of politics and economy fully in the hands of foreigners. This is what needs to be taken as a lesson in nationhood, where a great nation is one that can stand on their own two feet, without the support of foreign powers who ultimately aim to reduce the nation into dependents, even with “soft” methods of control such as long-term foreign loans. Once a nation became dependent on foreign powers, their policies no longer put their own people’s interests first, prioritizing the interests of foreign powers instead.

Conversely from stating the three matters that would ruin a nation, Arung Matoae Lamungkace Toudamang also revealed things that would lead a nation to greatness in the following saying: “*Dua to ritu pedecengi tana. Seuwwani tessi attampu’ tampukengnge dekkua sisalai. Maseajing. Maduanna simallaparengnge dekkua purai sisala. Maseajing*” translated as (Two things that would make a land good; not holding grudges against each other and not quarrelling, and forgiving each other after a quarrel cannot be avoided from happening). This matter of conflict attracted Arung’s attention, because endless conflict would weaken the social unity and internal defense of the kingdom. One only needs to look at the recent history of Nusantara in general and West Kalimantan in particular for the impact of conflicts. West Kalimantan history has recorded some cases of violence conflicts since the independence of Indonesia including the one occurring in 1952 (conflict between Madurese and Dayak), in 1967 (expulsion of Chinese by Dayak), in 1979 (Madura – Dayak riot), in 1983 (Madura – Dayak conflict), in 1997 (Sanggau Ledo Dayak – Madura riot), in 1998 (Madura – Dayak in Samalantan) and in 1999

(open warfare between the Madurese and Malaysian Sambas) (Saad, 2013: 8; Prasojo, 2008). All these conflicts stem from friction due to lack of mutual understanding between the groups, and each incident always ended with only a formal apology between the public figures, without real reconciliation on a grassroot level. Thus, a new round of conflict can easily restart with merely the tiniest of sparks.

Statesmanship in Wajo is deeply linked to belief in *Dewata Seuwwae* (The One God). This can be seen when Arung Matoae Puangrimaggalatung gave religious counseling to Tonampe (heir to the position of Arung) and the people of Wajo, recorded the following: “*Aja’ to Tonampe mupegau bicarae tellue. Dodongie tana. Seuwwani bicara gillie. Maduanna bicara rioe. Matelluna arungnge. Apa’ deritu gau tennaita Dewatae, Dettoritu ada tennaengkalinga Dewatae*” translated as: (Tonampe, don’t you do three actions that would weaken this land. First, do not insult others; second, do not be arrogant; third, do not rule unjustly. There is no action unseen by God, and no word unheard by God”). This guidance given by Arung Matoae Puangrimaggalatung to his son Tonampe and witnessed by the people of Wajo, contains a message of humbleness in running a state. An Arung should have morals befitting of their responsibility, and maintain their relation with God, because all their actions and words are witnessed by *Dewata Seuwwae*. This humbleness should be inherent in Tonampe, so that he becomes a person and leader who is polite, humble, and not insulting of others (Sukayat, 2015: 104).

Relations between fellow humans are also discussed in the *Lontara Attorioloang ri Wajo* manuscript, as seen in a dialog between Arung Matoae Lamungkace Toudamang and Karaeng Matoae (king of Gowa). When he asked about the relations between fellow humans, Arung Matoae Lamungkca Toudamang answered: “*naiya lempue ri padatta tau dekkua nasaalai witaddampe’ngnge tapaolaiwi pangaja*” (be honest with fellow humans; if they do wrong, forgive them, and advice them, as neither wishes evil for each). In forging relations with other people, Wajo people know the motto, “*malilu sipakainge, mali siparappe, rebba sipatokong*” (if one forgets, let us remind each other; and if one falls down, let us raise each other up) (Patmawati and Besse Wahida, 2018: 196). This motto is still followed by Bugis people, including the diaspora who have migrated to various lands, including West Kalimantan, thus minimizing conflict in society. The last theme discussed in this study is the relationship with nature, which still derives from belief in *Dewata Seuwwae*, as expressed in a saying in the text: “*Iya lempue ri Dewata tettagau bawangngi winru’na apa iya tagau bawangngi winruna nagelliwi Dewatae*” (honesty to The One God is not acting cruelly to His creatures; if one acts cruel to His creatures, He

would be enraged). All these themes discussed in the *Lontara Attorioloang ri Wajo* manuscript shows the harmonious relations between *Dewata Seuwwae*, humanity as users of the universe, and the universe itself. This harmony is what led to Wajo becoming a prosperous realm, respected by other kingdoms.

MODERN COUNSELING MODELS IN AN ANCIENT MANUSCRIPT

The models of counseling found by the researchers in the text include both individual and group counseling. Individual counseling happened between the ruling class, with King of Wajo Arung Matoae Lamungkace Toudamang as counselor and King of Gowa as counselee. The position of counselor and counselee are equal and the counseling takes the form of a dialog, where the King of Gowa expresses his problems, then the King of Wajo answers all the questions given by the King of Gowa. The counseling proceeded freely, with no clear rule on where and when the counseling began and ended. This religious counseling led to a strong brotherhood between Wajo and Gowa, where Wajo remained as Gowa's ally during their war against the Dutch. Even the massive migration taking place in the aftermath of Gowa's defeat and the signing of the Treaty of Bongaya mostly involved Wajo people who refused to be under Dutch rule, especially after the fall of Tosara (Kesuma, 2004: 58).

Individual counseling also took place with Matoae ri Mario, when they asked Matoae Puangrimaggalatung to give one of his children to be raised as Arung in Mari. This counseling takes the form of dialog, where both counselor and counselee expressed their opinions. Models of group counseling found in the text include the counseling done by Arung Matoae Puangrimaggalatung and Arung Matoae Lamungkace Toudamang to their people. The counseling here is only one way, with the counselor delivering their advice and the counselees only listening and carrying out the message. The illustration of the counselors, counselees, themes, and models of the counseling is clearly seen in Figure 1.

Figure 1: The illustration of religious counselling found in the manuscript.

Counselor	Counselee	Theme	Counseling Model
Arung Matoae Lamungkace Toudamang	Karaeng Matoae	Oneness of God Relations with Other People and Nature	Individual (Dialog)

Arung Matoae Puangrimaggala- tung	People of Wajo	Leadership/ Statesmanship	Group (Advice)
	Matoae ri Mario	Leadership/ Statesmanship	Individual (Dia- log)
	Tonampe and People of Wajo	Leadership/ Statesmanship	Group (Advice)

Source: *Manuscript of Lontara Attorioloang ri Wajo*

CONCLUSION

The study of this manuscript aims to reveal the activities of religious guidance and counseling. The study found that the religious guidance and counseling activities that have been found in the Ancient Manuscript *Lontara Attorioloang ri Wajo* contain specific themes of religious guidance and counseling that include materials on monotheism, the relations between human and nature and the relations between leadership and the state. In this manuscript, a counseling model was also found, namely explaining individual and group counseling. In fact, the counseling model is now being practiced in this modern world. Guidance and counseling were also found between the King and his children, as well as the King and his people, and had been carried out directly to the counselee or congregation in a group.

The work suggests that further research is recommended to elaborate religious guidance and counseling on other ancient manuscripts. It is also important to consider Islamic historical events that can serve as new inspiration for the development of religious guidance and counseling. Research can be conducted with clear explanations along with the stages in religious guidance and counseling, and linking it with the most recent and more complete counseling theories since manuscripts are always viewed as a rigid event without seeing how the process of the event occurs, which is also the case with religious guidance and counseling.

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