



# Aspects of Guidance and Counselling in the *Pembe'atan* Tradition of Gorontalo, Indonesia

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The research question is, what are the values contained in the tradition of cultural *pembe'atan* Gorontalo? It aims to determine the values of counselling and guidance contained on the *pembe'atan* tradition. A qualitative method is applied by having 6 informants consisting of 1 traditional figure, 2 stakeholders, 1 doctor (male nurse), and 2 teenagers. Data collection techniques include interviews, observation and documentation. The research applied data triangulation. The findings of the values are: (a) personal aspect, during *be'at* to change their personalities for the better, (b) social aspect, so that adolescent social behaviour is for the better, (c) learning aspect, to understand the importance of learning and to have high motivation in learning, (d) career aspect, to make them understand the importance of work, (e) comprehension aspect, for teens understand themselves better, and (f) development function aspect, suggested for making behaviour developed after *be'at*, and from the aspect of self-adjustment function, adjust positively with their friends after *be'at* procession.

**Keywords:** *guidance and counselling values, pembe'atan tradition, Gorontalo culture*



## INTRODUCTION

Guidance and counselling are an effort to help individuals achieve their optimal development based on their talents, interest, and potentials; while also helping them overcome their problems, adjust themselves with their surroundings, and understand the cultural norms that can influence their behaviours (Clement, 2016; DeFOREST, 1958; Manivannan, 2016). The guidance and counselling particularly aims to help students in achieving their development goals involving their personal-social aspect, their academic performance, and their career (Yusuf & Nurihsan, 2012).

The development in social aspects of the individuals is related to cultural aspects which is through guidance and counselling; it is expected the individuals or students can adjust themselves with the culture they are in. Basically, individuals cannot be separated with social life which contains various cultures based on each region's belief, and understand better the positive qualities of people from different backgrounds or cultures (Flurentin, 2001).

Culture is an activity created by a group or community which then becomes a habit. Culture "structures our behaviour, thoughts, perception, values, goals, moral, and cognitive process." Culture may be defined in several ways. This includes ethnographic variables such as ethnicity, nationality, religion, and language, as well as demographic variables of age, gender, place of residence, etc; status variables such as social, economic, and educational background and a wide range of formal or informal memberships and affiliations (Kashima, 2019; Rosenberg, 2005; Sharabi, 2011; Valent, 2005). Culture also contains aesthetics values believed by certain communities which are being maintained. In social life, people hold different cultures. The different cultures have their own values; thus, they lead to different life goals (Matsumoto, 2006; Robertson, 2013). The individuals cannot be separated by the culture where they live. Hence, it can be stated that culture also takes a part to influence ones' life (Murray, Lippman, Donini, & ..., 2010; Spector & Pinto, 2011).

Gorontalo is one of the regions that has its own cultures or traditions. One of the traditions in Gorontalo was "*pembe'atan*" which is "*Mo me'ati*" in Gorontalo language. This traditional ceremony has become the tradition for males and females when they enter their teenage age in order to understand how to behave as Muslims, to respect their parents and older people, and to be able to adapt better with their environment (Muhamad, Ramli, Ceylon, & Sindring, 2016; Ntobuo, Arbie, & Amali, 2018). The change of behaviour in children's lives after *pembe'atan* is 80% positive. The change itself is the result of the guidance during the *pembe'atan* ceremony. The values are assumed to be related to guidance and counselling. In order to investigate more about the guidance and counselling values in *pembe'atan* tradition, the research entitled "Aspects of Guidance and Counselling in *Pembe'atan* Tradition of Gorontalo Culture" was conducted (Botutihe, 2003; Daulima, 2006). The problem statement of this research is: What aspects of guidance and counselling are contained in *Pembe'atan* tradition in Gorontalo Culture? It is aimed at investigating aspects of guidance and counselling contained in *Pembe'atan* tradition in Gorontalo Culture (Sholehah, Rahim, & Muslim, 2018).

## LITERATURE REVIEW

### *Values of Guidance and Counselling*

Guidance and counselling is an interaction between counsellor and counsellee either directly or indirectly in order to help the counsellee to develop. Guidance as a process of facilitating the individuals continuously as an effort to understand themselves, thus they will be able to act naturally based on the demand and condition of the school environment, family, society, and life in general (Fan & Sailor, 2005). Guidance as a process of assisting conducted by an expert to somebody or some individuals including children, teenagers, and adults in order for those people to be able to develop their ability independently by utilising the power and the available facilities to be developed based on the norms (Prayitno & Amti, 2004).

Kartadinata (in Hikmawati, 2014) defines counselling as a process of assisting individuals to achieve optimal development. However, Prayitno and Amti (2013) formulate: counselling is a process of facilitating through interview conducted by an expert (counsellor) toward individuals who have problems (clients) that leads to the problem-solving. Based on those definitions, it can be concluded that guidance and counselling is a process of assisting individuals in various aspects in order for those individuals to be able to develop optimally and adjust themselves with their surroundings and solve their problems, hence, it can reduce the possibility of problems happening in the future.

The values of guidance and counselling meant that this research involve aspects of guidance and counselling and functions of guidance and counselling such as personal aspects, social aspects, learning aspects, and career aspects. Meanwhile, the functions of guidance and counselling are understanding function, preventive function, development function, healing function, adaptation function, and adjustment function.

Aspects of Guidance and Counselling, (Yusuf & Nurihsan, 2012) explain 4 aspects of guidance and counselling: (1) Academic guidance, is conducted to facilitate individuals in encountering and solving the academic problems such as curriculum introduction, department (concentration) determination, way to study, task and exercise completeness, learning sources searching and utilisation process, further education plan, and others; (2) Social-Personal Guidance, is to assist the individuals to solve their social-personal problems such as the relation with other friends, lecturers, and staff, understanding of characteristics and self abilities, self-adjustment with school and community environment, and conflict solution; (3) Career Guidance, aims at helping individuals in career planning, development, and problem-solving. It included the understanding of the position and job tasks, understanding of self condition and ability, understanding of environmental condition, career plan and development, job adjustment, career problem-solving; and (4) Family Guidance, is an effort to help those as family leaders/members, hence, they will be able to create an intact and harmonious family, empower themselves productively, and create and adjust themselves with family norms as well as actively participating in achieving a happy family.



The function of guidance and counselling, is to help the students to have a better understanding about themselves (their potentials) and their environments (education, job, and religion norms). Based on this understanding, individuals are expected to develop their potential optimally and adjust themselves with the environment dynamically and constructively (CHRISTENSEN, 1949, 1968) .

A preventive function is the effort of a counsellor to anticipate some problems that are possible to occur and to prevent them from occurring to the students. Through this function, the counsellor guides the students to avoid activities that can endanger the students' life. Development function is that the counsellor always tries to create a conducive learning environment in facilitating the students' development. Counsellors and other school personnel cooperate in formulating and in conducting the program of guidance and counselling systematically and continuously as an effort to assist students to achieve their development tasks.

Healing function is curative. This function is closely related to the effort to assist students who have already had problems including personal, social, learning, and career aspects. Adaptation function, is to help the education implementers particularly counsellors and teachers or lecturers to adapt the education programs with education background, interest, ability, and needs of students through adequate information about the students. Adjustment function is the guidance function to help individuals (students) in order to be able to adjust dynamically and constructively in their education program, school rules and religious norms. The explanation about guidance and counselling functions strengthen the position of guidance and counselling in school as a service to facilitate students in optimally developing.

### *Pembe'atan* as Gorontalo Culture

Gorontalo is a province in Sulawesi Island. Formerly, Gorontalo was a part of Sulawesi Utara Province, however, Gorontalo has seceded from Sulawesi Utara Province. According to Botutihe Medi (2003: 8) "Gorontalo is as many other cities. Regarding history, the Gorontalo people was a success to drive out the colonialist in 1942." *Pembe'atan* or known as *Khitanan* for males is an obligation for Muslim teenagers. It means that they have been ready to enter another phase of life. Liputo, et., al (2006) says that *khitanan* is a culture or custom regulating even determining the traditional values and the implementation of Islamic law.

*Khitanan (moluna)* for males is the process of cutting off the skin that covers the head of the male genitals. The requirements are that the child has to be aged between 10 – 12 years and finishing the reciting. *Moluna* is a must in Islamic law and the obligation for Gorontalo people. Liputo, et., al (2006: 5) utters "*Moluna* tradition is a customary level of Gorontalo in the aspect of birth which is hereditarily conducted by Gorontalo people."

*Khitanan (h)* for male children is mandatory. If a male believes in Islam, he must do a *khitanan*. *Khitanan* for males is a process to purify themselves from excrement (najis), and khitan is one of

the perfections of religion. Based on this explanation, it can be concluded that the essences in the implementation of *khitan* (*pembe'atan*) are: (1) the self-cleaning for male children on his genitals in order for his future children from his marriage to be clean physically and spiritually, (2) through *pembe'atan*, the males are more stable in implementing the Islamic rules, and (3) as the transition from children to adolescents: the child that has been circumcised is not allowed to sleep with his mother and sisters.

The *khitan* procession for a female baby is not taboo in Indonesia, particularly in Gorontalo. A procession is the form of embodiment of parents' protection, family, and society which are accumulated in the traditional concepts in order for the children to not be uncontrollable and follow the Islamic rules. Based on history, female *khitan* (*pembe'atan*) has been known from a long time ago.

According to Sarapung (Sa'dan, 2016), "*Khitan* is interpreted as medical treatment of mutilating the half or the whole part of preputial (the skin that covers the head of male genital). For the female, *khitan* is done by mutilating the half or the whole part of the clitoris, even the labia minora." The assumption that the female does not do the female circumcision is the family disgrace as it makes it as the unwritten tradition but obeyed by females, particularly in Indonesia. According to Musyarofah (in Sa'dan, 2016: 119), female circumcision is the obligation that should be done for females in order that they will not be uncontrollable. It is supported by the presumption that females are considered as taboo if she is expressing her sexual desire even to her husband.

*Khitan* for females is the obligation and has become the tradition for Muslim people, hence, they will understand the Islamic rules and keep their purity before and after the marriage. According to Musyarofah (in Sa'dan, 2016), sequences of *khitanan* (*pembe'atan*) in Gorontalo were: (a) lemon bathing/*mandi lemon* (*mopolihu lolimu*), (b) *tepuk mayang*, (c) breaking the egg, and (d) walking on the plates. According to Daulima, (2008), the sequences of *pembe'atan* for females in Gorontalo are: (a) *molungudu*, (b) *momonto*, (c) *mohomutu*, (d) breaking the native chicken egg in the palm of the girl, (e) bathing with flowers in the basin, (f) *mopuhutaa* to *pingge* (stepping on the plate), and (g) *pembe'atan*.

## METHODS

The research applied qualitative method. This approach is implemented in order to describe the values of guidance and counselling in *pembe'atan* tradition in Gorontalo culture. The researchers were the main instruments in collecting data besides other supporting instruments. In this research, the researchers fully participated in which the researchers attended the *pembe'atan* ceremony, really observed carefully the studied object that became the focus of research namely the values of guidance and counselling in *pembe'atan* tradition in Gorontalo culture. The collected data were related to guidance and counselling focusing on the aspects and functions of guidance and counselling. The data sources consisted of 6 informants: 1 traditional figure, 2 traditional leaders, 1

doctor (male nurse), and 2 teenagers. The techniques of data collection were observation, interview, and documentation study. The technique of data analysis was qualitative.

## RESULTS

The impact of pembe'atan on the individuals who conduct pembe'atan is that there is an improvement of the individuals after pembe'atan or khitanan, particularly the improvement in their characteristics. It is because during guidance process there is advice given by the counsellor (traditional leader) and parents. The interview results with the informants can be observed as follows:

The interview result with informant (PA 2):

*"Iya ada perubahan terhadap kepribadian anak tersebut setelah dibeat, terutama perubahan terhadap sikap terhadap najis itu, kemudian pertumbuhannya debo madelo tahiyameyamelalo malopato tiluna lio, odito olo mongo bua ma sudah lihua mao liyo lo limu tingga delo ma tahiyameyamelalo".*The intention of (PA 2) is that there is an improvement after pembe'atan particularly the attitudes toward excrement (najis) in terms of cleanness. Then, the male children grow fast after khitanan as the female children after pembe'atan.

The statement is supported by "MA' who explains:

*"Perubahan terhadap kepribadian seorang anak itu bisa terjadi, sebab ada 60% perubahan dari anak yang belum dikhitan dan setelah dikhitan. Sebelum melakukan khitanan anak tersebut musti dibae'at atau pembinaan bagi seorang anak bagaimana kepribadiannya terhadap masyarakat, kepada orang tua itu memang sangat ditekankan oleh pembae'at atau pembina dalam prosesi khitanan."*

This data shows that the pembe'atan tradition is closely related to the personal aspect of guidance and counselling. The process of pembe'atan also influences the change or improvement of social behaviour of the children after pembe'atan or khitanan. During the process, the children show that they are Muslims and learn many things such as education, moral, and self-adjustment. The following statement is the statement of the informant during the interview.

The data from "MA" shows that there was an improvement of social behaviour of children after pembe'atan which can be observed as follows:

*"Perubahan dari kehidupan sosial seorang anak yang sudah dikhitan itu bisa terjadi, biasanya itu akan nampak pada aktifitas sehari-hari, biasanya bagi anak-anak yang belum dikhitan itu seenaknya untuk membuka pakainnya pada saat buang air kecil, jadi etika dari kemasyarakatan itu tidak terkontrol. Tetapi setelah anak tersebut dikhitan perilaku itu sudah hilang, sebab ditekankan oleh pembat bahwa jika sudah disunat (khitan) agar supaya untuk menjaga dirinya dari hal-hal yang tidak baik contohnya agar tidak sembarangan untuk membuka celana jika buang air kecil, tidak sembarangan buang air"*

*kecil, dan terutama berbicara dengan orang lain harus sopan. Jadi untuk perubahan dari seorang anak yang sudah dihitan itu tetap ada perubahan”.*

The data have been supported by a teenager (KRI) who do *pembe'atan*:

*“Iya ada perubahan dalam kehidupan sosial saya, setelah dibeat teman-teman saya juga sudah banyak dan sudah bisa beradaptasi dengan masyarakat sekitar”.*

They stated that there is an improvement in their social life after *pembe'atan*; they get many friends and are able to adapt with other people. Hence, based on the data, it can be concluded that the *pembe'atan* tradition is closely related to the social aspect of guidance and counselling. Guidance and counselling also influence the education and learning aspect, because one of the goals of *pembe'atan* is educating and teaching about the spirit to learn and improve knowledge. The following statements are the interview result with informants:

The interview result with informant (PA 2):

*“Wanu masalah lo pendidikan begitu berpengaruh karena debo woluwo heajari lio to umosikolah. (artinya untuk masalah pendidikan sangat berpengaruh, sebab diajarkan juga tentang pentingnya pendidikan atau bersekolah).*

While the interview result with (KR 1):

*“Ada perubahan dari segi pendidikan, dan dampaknya sangat besar sebelum saya dibeat saya tidak mau meneruskan sekolah. Lalu setelah dibeat itu sudah punya pemikiran untuk meneruskan sekolah sampai kuliah ataupun sampai bekerja. Itu setelah dibina oleh bapak imam, orang tua, dan keluarga”.*

Based on the data, it can be concluded that the *pembe'atan* tradition is related to the learning aspect of guidance and counselling. Meanwhile, the *pembe'atan* process is also influenced by career, job, or future of the children. In fact, individuals who have done *pembe'atan* are able to determine their future; yet it depends on how they behave and develop. In the process of guidance and counselling, some things are stress in relation to the future of the children. Here are some statements of the interviewees:

Informant (PA 1):

*“Iya ada perubahan terhadap masa depan anak tersebut, karena pembina selalu menekankan dalam menjalani kehidupan selalu berhati-hati dalam mengambil keputusan, dan agar bisa menyelesaikan pendidikan sehingga bisa membahagiakan orang tua. Semua tergantung dari diri kita masing-masing, sebab kita sudah bisa memilih mana yang baik dan mana yang tidak baik”.*

Informant (PA 2):

*“Jo, debo woluwo perubahan liyo. Kan mamu otawa tonu karaja ugaga wau ja gaga”.* (Maksud dari (PA 2) adalah ada pengaruh terhadap karir dari seorang anak setelah dibeat atau dihitan. Sebab anak tersebut sudah bisa menentukan mana pekerjaan yang baik untuknya dan mana pekerjaan yang tidak baik untuknya).

#### Informant (KR 1)

*“Iya, tadi kan saya sudah katakan saya ingin melanjutkan sekolah sampai kuliah jadi saya sudah bisa memilih mana yang baik dan mana yang tidak baik”.*

Based on the data, it can be concluded that pembe’atan is related to the career aspect of guidance and counselling. Functions of guidance and counselling in pembe’atan tradition in Gorontalo:

The *Pembe’atan* process guided the children in order to give an understanding about the essence of pembe’atan for the children’s life thus they will understand themselves better. Here are some interview statements from the informants:

The data of PA1 related to understanding function in pembe’atan:

*“Iya ada nasehat-nasehat yang disampaikan dalam pembe’atan atau memberikan pemahaman terhadap anak yang dibeat, anak tersebut sudah diketahui kekurangannya oleh pembina dan akan dinasehati oleh pembina bahwa apa yang tidak diinginkan oleh orang tua itu jangan dilakukan.”*

The statement of PA 1 indicates that there are some advice given in pembe’atan, hence, the children will obey their parents.

Then, PA 2 states that:

*“Pokoknya tonu he endela lio to agama insya allah tingga debo ma otuwota lio wau pahamba lio wawu odihima lio uwito. Terutama itu dua kalimat syahadat. Lapatao bolo bolu lio mo puasa, mo tabia wonu o mo jakati mo pitara sanggupi mo haji lapato bo penasehat-penasehat boti ma tiluna lio tingga mamo wolo kedua orang tua timongolio tingga ma otawa pootapulala dusa pootapulala pahala wanu pootapulala dusa tola lomao wanu mo piyohu pohutuwalu. Insya allah debo operubahan lapato tiluna lio mao”.*

This statement means that whatever banned in Islamic laws must be avoided after the children understand and can make it as the foundation to behave, particularly the syahadat (confession of faith) which is then followed by advice about fasting, praying, paying zakat, and going on the pilgrimage. Then, there is also advice about obeying the parents and they understand what activities are allowed and what are not. In fact, there is an improvement after be’at. The data are also supported by statement of “MA”.

The informant explains:

*“Ada juga penekanan-penekanan tertentu dalam proses bae’at, contohnya jika seorang yang sudah dikhitan berarti sudah beranjak remaja, jadi untuk prilaku atau tingkah laku anak-anak sudah bisa dirubah sedikit-sedikit jadi anak remaja yang baik, sebab ada pengontrolan-pengontrolan sikap untuk menjadi dewasa. Sikap itu yang selalu ditekankan bahwa untuk bersosial dengan orang lain itu harus bersikap baik. Tetap ada perubahan dari sikap seorang anak setelah dikhitan”.*

The data states that there are certain emphases during pembe'atan, particularly the transition from childhood to adolescence, which is to behave properly when interacting with others. Based on the data, it can be concluded that the pembea'tan tradition in Gorontalo culture has an understanding function as in guidance and counselling. The process guides children about the personality after be'at in order the children can develop their personality to be better, solve the problems either problem with family, friend, or school. The results can be observed in the following statements:

The interview result with PA 1 related to development function in pembe'atan tradition:

*"Iyo ada, pokoknya apa yang kami sampaikan kepada anak yang dibeat hanya untuk kebaikan diri mereka sendiri, seperti halnya harus mendengarkan keada orang tuanya, tidak boleh berbuat hal-hal yang tidak baik, setelah dibe'at sangat diharapkan mereka akan berubah menjadi lebih baik, menjadi anak yang cerdas dan berhati mulia"*

The statement means that whatever is delivered during pembe'atan is for the good of the children, and after pembe'atan, the children should be improved better.

Then, PA 2 states that:

*"Ma sama lo uendi uwito uti, pokoknya didu hemo lahi teto, nggamila matetolo. Karna mauwitolo tilanggulo lio tipembina, debo woluwo perubahan, pengalaman ati walaiyo li kasino dulunya tikan wanu hemo yingo mo mai mai lo botu mongola tii, odito tiyo pilo ituna lomao masa tiya tingga mamao nao lomayi didulu boyito eyi nakali lio, kan maotawa perubahan lio. Wanu oluwo mamao oyingo lio tobele tio mamao hinggi lomao tio tobele"*

It means that after pembe'atan or khitanan, the children must be improved in behaving better. For example, there is a child, when getting mad, he will throw stones into his house, but after khitanan, he is not doing it anymore and able to control his emotions.

KR 2 states that:

*"Kepribadian itu berubah seperti selalu menghormati orang tua, ketika sebelum disunat saya selalu membantahi orang tua, saya tidak sholat, Alhamdulillah sekrang so kuat sambayang. Caranya ketika teman memaki saya, saya tidak memaki teman dan akan membalas dengan baik-baik. Kalau orang tua memarahi teman saya atau memukulnya, kita harus menasehati teman itu supaya tidak akan d pukul oleh orang tuanya, dan memberitahukan kepada teman supaya tidak melakukan yang tidak benar. Setelah saya dibeat itu ada 80% perubahan yang terjadi pada diri saya"*

He says that he changes to be better after khitanan in which he obeys his parents and always does the prayers. Also, he gives advice to his friends to do only the good. He improves about 80% after khitanan. Based on the data, it can be concluded that the pembea'tan tradition in Gorontalo culture has a development function as in guidance and counselling. The pembe'atan process teaches the teenagers to realise that they are not children anymore, and they will look for new challenges by mingling with the community or other environments. Here are some statements of the interviewees:

PA 1 states that:

*"Ada nasehat-nasehat kepada anak tersebut bagaimana perilakunya dengan orang tua bahkan dengan orang lain. Insya allah dengan perubahan yang diperlihatkan oleh anak"*

*tersebut maka anak tersebut akan diterima dimasyarakat dengan baik. Contohnya anak saya yang satu ini dia bagus dia tapi masih mudah terpengaruh dia”.*

It means that after pembe’atan or khitanan, the children will be easier to adapt with community and accepted by the community itself because the children behave properly and are able to mingle with the community. Then, PA 2 supports the following statement:

*“Woluwo nasehati odito, jadi debo matolimo lo masyarakat tiyo. Wanu hemopoobilohu ugaga umopiyo debo ma tinyanga lo masyarakat tiyo”.*

It means that after pembe’atan or khitanan, the children are welcomed in the community because the children show a better improvement. Based on the data, it can be concluded that *pembe’atan* in Gorontalo culture has adjustment function as in guidance and counselling.

## DISCUSSION

The research is to investigate the guidance and counselling values in *pembe’atan* tradition in Gorontalo culture including the aspects of guidance and counselling and function of guidance and counselling. The values are related to the effect of *pembe’atan* toward the characteristics, social life, education, and career of an individual after *be’at*. Besides, it was conducted in relation to its understanding, development, and self-adjustment functions.

*Pembea’tan* is a tradition in Gorontalo that has a long history in which this tradition has been conducted for a long time ago by the Gorontalo people. *Pembea’tan* or *khitanan* is implemented by Gorontalo people as the symbol of a child who has entered a teenage age. The aim of *pembea’tan* is related to cleanliness, health, sexual control, and the implementation of Islamic rules. *Pembe’atan* has a function to pledge a promise to God, to symbolise that the child or the teenager is a Muslim and to strengthen the belief on Islam.

After *be’at*, the teenager shows the change in his/her behaviour as the effect of *pembea’tan* itself, particularly from the aspect of characteristics. It is because, during *be’at* procession, there is a guidance and direction from the customary leader and advises from the parents. The change of behaviour of the teenager after *be’at* is about 80%, but, of course, it depends on how well the individual understands the direction and advises and also maintains his/her faith (Daulima, 2006; Ismail, 2018; Lipman, 1987). If it is observed from guidance and counselling service, thus, this case is included in personal aspect. Personal guidance is the guidance and counselling service that aims to facilitate the individuals to find out, to recognise, and to develop becoming individuals who are believed in and devoted to God. Also, it is expected the children becoming independent, active, and creative as well as physically and spiritually healthy (Abdul, Arifin, & Tallei, 2017; Ismail, 2018).

The change or improvement toward the child’s social life after *be’at* is because, during the process of *pembea’tan*, the child has made himself/herself a Muslim and learned many things

such as education and moral, self-adjustment, and religion. If the child understands well what has been said by the elder member, there will be an improvement in his/her self, and he/she will be able to differentiate the good and the bad. The improvement will be shown through the daily activities. Adhiputra (2013) says that social guidance is aimed to help individuals to recognise and to understand their social environment. In that environment, it is expected those individuals can socialise by having noble character and social responsibility.

In relation to the education aspect, it shows that *be'at* procession has significantly affected the child. One of the main goals of *pembea'tan* is the education aspect in which it is expected after *be'at*, that the child will be diligently studying and learning the religious teachings. Hence, *pembea'tan* or *khitanan* significantly influences the education aspect of the person. It is included in the learning aspect and in the guidance and counselling aspect. Adhiputra (2013) states that learning guidance is to help the individuals recognise, create, and develop a good habit to study. Also, it is expected for those individuals to own knowledge and skills that will be implemented.

The career indicated here is how individuals who have been conducted in the *be'at* procession can complete their study and get the job. The influence of *pembea'tan* or *khitanan* towards their career can be seen from the improvement of the children's behaviours that have done certain jobs starting from family, school, and the social environment. It is included in the career aspect in guidance and counselling services. Adhiputra (2013) utters "career guidance is a service to assist the individuals to recognise, direct, and plan their future.

In the process of *pembea'tan* or *khitanan* a customary leader states some advice to the child which is to give understanding about the essence of *pembea'tan* itself, because it is the most crucial part form *pembea'tan* or *khitanan* in order for the child to understand and implement those advises in his/her life. It is an understanding function in guidance and counselling. According to Yusuf & Nurihsan (2012), "The understanding function helps the students to have understanding toward themselves (their potentials) and their environments (education, job, and religion norms). Based on this understanding, individuals are expected to develop their potential optimally and adjust themselves dynamically and constructively."

There are many things stated by the customary leader as the counsellor, one of those advice is the child's characteristics after *pembe'atan* or *khitanan*. Besides advice, the counsellor expects a positive improvement on the child. However, if the child improves positively after *pembe'atan* or *khitanan*, it is considered that that advice is a success. If it is seen from the guidance and counselling service functions, it is included in development function. Yusuf & Nurihsan (2012) state that, in the development function, the counsellor tries to create a conducive learning environment that can facilitate the students' development. Counsellors and other school personnel cooperate with each other in formulating and implementing the guidance and counselling program systematically and continuously in an effort to help students to achieve their developmental tasks.



*Pembe'atan* or *khitanan* significantly influences the social improvement of students particularly to be socialised with people. A child that has done *pembe'atan* or *khitanan* should realise that they have been developed in becoming a teenager and they should look for new challenges by blending in society or other environments. Basically, the teenager tends to have the willingness to know more and to show off their skills and creativity to other people. If it is observed from the function of guidance and counselling service, it is included in adjustment function. According to Yusuf & Nurihsan (2012), "the function of adjustment is the function of guidance and counselling to help individuals in order to adjust themselves dynamically and constructively toward education program, school's rules, and religious norms.

The explanation of guidance and counselling aspects in *pembe'atan* tradition in Gorontalo culture shows that the *pembe'atan* is closely related to guidance and counselling aspects. It is also indicated that guidance and counselling cannot be separated from the culture's values of a region. The culture even contains the aspects and the values of guidance and counselling. The implementation of cultural aspects in guidance and counselling services is beneficial for the effectiveness of the service and culture preservation (Hulukati and Rahim, 2016). As the statement of Amalia (2016), practically, the counsellor needs to integrate local culture in counselling in order to improve the percentage of effectiveness and success in the counselling process. Therefore, the counsellor should be sensitive to the counselees' cultural background difference (Atmoko, 2015). On the other hand, the implementation of local culture will support the self-development background of students or counselees which is conducted through guidance and counselling services.

## CONCLUSION

The findings revealed the aspects of guidance and counselling in *pembe'atan* tradition of Gorontalo culture, namely: (a) in the aspect of personal guidance and counselling, there is an effort to make individuals improve their characteristics, (b) in the aspect of social guidance and counselling, there is an effort to make individuals improve their social behaviour to be better, (c) in the aspect of learning, there is an effort to make individuals understand the importance of studying and improvement in learning motivation, (d) in the aspect of career, there is an effort to make individuals understand the importance of the future and working, (e) from the aspect of understanding function, there is a guidance statement in order for the individuals have a better understanding about themselves, (f) in the aspect of development function, there is advice about the individuals' behaviour improvement after *pembe'atan*, and (g) in the aspect of self-adjustment function, the teenagers that have conducted *pembe'atan* should adjust themselves positively with other friends in the current era. Hence, it can be concluded that *pembea'atan* in Gorontalo culture contains aspects of guidance and counselling.

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