

Exploring the Values of Guidance and Counseling in *Tebe* on Perspective of the PS

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Abstract: The purpose of this article is to explore the values of guidance and counseling in *tebe* of Luro society, Timor Leste. Method of descriptive analyses on perspective of the PS was used. Interview and observation was using to collect the data. Observation and interviewing was done in Luro society and with three cultural leaders, during attending community cultural celebration a long June and July 2016. The result was found that there are values of GC in *tebe*. It means *tebe* can be used as instrument of group GC in school and in society.

Keywords: exploring, guidance and counseling, *Tebe*, PS

Process of exploring the values of Guidance and Counseling (GC) in *tebe* (traditional dance) in Luro society of Timor Leste (TL) based on Philosophy of Science (PS). This study is a new breakthrough in multiplying the values of GC in TL's local wisdom. Local wisdom is referred local culture containing the noble values enshrined together. Culture is a way of life that developed and owned by a group of human being in specific area. It was handed from a generation to the next. Culture is built up of lot elements, including the system of religion, politics, customs, languages, tools, clothing, buildings, dancing and works of art (Supriyanto, 2013).

The *tebe* is a traditional group dance of Luro community of TL to express the creativities, joyous, sadness of the feelings and experiences as defined in the Constitution (RDTL, 2002, Art. 59) that "everyone has right to cultural enjoyment and creativity and the duty to preserve and protect value cultural heritage". Every citizen of TL has right to express their cultural happiness including *tebe*. *Tebe* is usually done in the group by singing some traditional song which is leaded a *tebe* leader (soloist in *tebe*). The entire participants were repeating the part of repetition.

Contain of *tebe* can expressed joyous, sadness experiences, teaching and guiding of life for the society members specially youth. However up now there are no initiatives yet to explore the values which were exist in *tebe*, such as togetherness, supportiveness, harmonious, discipline, openness, encouraging, education, teaching, entertaining, voluntariness, sharing, equality, dynamic, unity, skillful. Therefore this study try to find those values can be explored to find the conjunction between those values and GC values in *tebe*. Because after having *tebe* participants seemed relaxed, motivated and struggle to face the future. When it seems closely, be found that those values are similar with goals of guidance and counseling, which is to help individual and groups to find the way to achieve development objectives such as individual virtuous, noble of community life, and trusting fear of God in accordance with their belief and religion.

PROBLEM FORMULATION

Based on the exploration and of study can be formulated several issues as following: (1) what is the GC? (2) Why exploring the values of GC in *tebe*? (3) What *tebe* is? (4) How *tebe* is done? (5) Why values of GC need to be exploring in perspective of PS? (6) What PS is? (7) What Luro society is?

OBJECTIVE DISCUSSION

The study has several objectives: (1) to explore and discover the values of GC in *tebe* as cultural wisdom on PS's perspectives. (2) to enrich the aspects of knowledge, understanding and awareness of readers in regards to the wisdom which existed in *tebe* as a local wisdom of Luro society of TL. Knowledge and a good understanding of the local wisdom will facilitate and provide the opportunity for individual and groups to explore and to discover more values in regards to the values of GC on perspective of PS in *tebe*. (3) One way of conserving and developing a local wisdom of Luro society in TL. Considering it as an instrument of serving of the group GC been formulated in writing. (4) raised the noble values implicitly and embodied in *tebe* is mainly shared values, equality, unity, mutual listening, respecting, supporting, sharing, encouraging, entertaining, teaching and learning and openness of those basic values based on the PS.

ASSESSMENT ON VALUES OF GC IN *TEBE*, BASED ON PS

The Values GC

The values of GC are essential to facilitate the counselee to be able to develop their potential to achieve the task of development (physical, emotional, intellectual, social, moral and spiritual) (Depdiknas, 2008). Been described GC within education systems is having an important role to play in laying the foundations for life long carrier development, including knowledge and competencies regarding self-awareness, the world of work and making decisions and transitions. It means that guidance services is to assist individuals, of any stage of age and at any point throughout their lives to make educational, training and occupational choices and to manage their carriers the current moment unto the future (OECD, 2002). Being believed that guidance counseling can be a cost-effective benefit, delivering real economic, social, education, moral benefits to society (Institute of Guidance Counselors, 2015). Counseling is the skill and principle of using relationships to develop self-knowledge, emotional acceptance and growth (Tindi & Silsil, 2008). Therefore, guidance counseling is seen as an important enabler of educational and employment policies. The training of guidance counselors becomes high standards of professionalism and a central component of the public policy and planning process in education system.

Considering of values of GC are most important in elevation human standard of living in the society. It needs to identify requirements in complex situations, effort to solve complex tasks through the activation of specialist knowledge, skills, experiences, feelings, values, interests and motivations and to act independently and purposefully according to the analysis of the situation (National Guidance Forum, 2007; NICE, 2012; Bet, 2015; Institute of Guidance Counselors, 2015). Competence comprises the ability to self-critically reflect and assess one's activities regarding the situation and results, in order to learn from future challenges needs four components of GC (OECD 2004; NICE, 2012).

Service of GC composes of components such as basic services, responsive service, individual planning and support system. The purpose of basic service is helping counselee to: has awareness about self and environments, be able to develop skills to identify self-responsibility for self-adjustment, be able to solve the challenges that been faced, be able to self-develop in reaching the personal goals. To reach those purposes need to develop personal, social, learning and carrier aspects. It requires self-esteem, achievement motivation, skill of making decisions, skill of solving problems, skill of relationship and communication, awareness of cultural diversity, and responsibility (Laurie, 2000; Schrenko, 2002; Depdiknas, 2008).

The responsive service is guiding counsees to be able to solve their problem for reaching their goals. The problems that perhaps being faced by counsees are: anxiety, low profile, impulsive, school refusal, procrastination, anti-social attitudes, low achievement motivation, management stress and so on (Laurie, 2000; Schrenko, 2002; Depdiknas, 2008). Responsive counseling is an integrative process between a counselee, who is vulnerable and who needs assistance, and a counselor, who is trained and educated to give this assistance (Makinde, 1983). Counseling addresses and resolves problems help counselee in coping with crisis for decision making. It is concerned with helping individuals to work through feelings and inner conflicts so as to improve relationship with others (Tindi & Silsil, 2008). The goal of the interaction is to help the client learn to deal more effectively with him/herself and reality of his environment. Counseling denotes a relationship between counselor and counselee (Mutie & Ndambuki, 1999).

Individual planning services is guiding counselee: to understand self and environment, be able to set goals for self-such as personal, social, learning, and carrier aspects, and be able to act based on understanding, goals, and planning that been formulated. Therefore counselee is expected for: preparing self for further study, carrier and develops self-knowledge and social relationship, analyzing personal strength and weaknesses for reaching the goals, evaluating self-achievement, making decision and reflecting of self-planning. The focus of developing at this stage is academic, carrier, and social and personal relationship (Laurie, 2000; Schrenko, 2002; Depdiknas, 2008).

Support system services including developing networking, management, and research and developing aspects. Developing networking means counselors activities composing of: consulting with teachers, conducting a counseling program by collaborating parent and society, participating in school activities, cooperating with stakeholders in school to create conducive environment for counseling, doing researching relevant topics of guidance and counseling, collaborating with others experts. Management aspect means developing program, developing staffs, using effectively resources and developing stakeholders. Researching aspect means all activities that relates to the research for instance: planning, implementing and using the results for guidance and counseling, evaluating, developing and actively participating in professional program and activities of GC (Laurie, 2000; Schrenko, 2002; Depdiknas, 2008; Owino & Odera, 2014).

TEBE IN LURO COMMUNITY

The study about *tebe* will begin with an overview description of Luro, TL. Luro geographical society is one of the sub-districts that situated in the central part district Lautem. Western part Sub-district Luro is bordered with sub-districts Laga, the southern is bordered with sub-districts Baguia, Baucau districts. Meanwhile, northern and eastern are bordered with Moro and Lospalos sub-district and Southeast part is bordered by sub-districts Illiomar, Lautem district. Luro community consists of six villages (suco) (www.timor-leste.gov.tl, 2002).

In sociological Luro is agrarian society and farmers only a small group is scholars. In general, those scholars have a different social status in society. Impact of the education some of Luro people are spread throughout the territory of East Timor even spread to some part of this globe. They live and work as civil and military government agencies, and the private sector in East Timor and in Indonesia as well as most chose as workers in Australia, Korea, Portugal, the United Kingdom and Ireland (www.timor-leste.gov.tl, 2012).

Anthropologically Luro community has a culture that includes: the art of dance culture and beliefs, although in society life they use two different languages or two dialects such as Sa'aini and Makasae. Sa'aini language is a communication tool for people in three villages namely: Luro, Kotamutu and Barikafa, the language there are slightly similar with Makalero language in Illiomar sub-district. Makasae language is a communication tool for other third villages for instance Lakawa, Wairoke and Afabubu and a several families of Kotamutu village. Luro community has local wisdom that can unite them on a social life. (www.timor-leste.gov.tl, 2012).

Local wisdom includes beliefs and culture or philosophy of life of local society. Those wisdom into the nature of their togetherness as a people because of the wisdom that brought together, encouraging, supporting, organizing, educating and has values of sympathy and empathy in facing of all the challenges of life. One expression of local culture is the art such as traditionally dance. There are several traditional dances namely: *Tebe*, *Salala*, *Eleganaboi*, *Sigiri*, *Sorilele* and *Bereloi*.

The focus of this study is *tebe*. *Tebe* is a cultural art for people to express themselves in the recognition and the entire relationships with another such as private behavior. As behavior that take embodiment less stable and have a similarity in a group of people then formed a "way of life" together called 'culture'. According to the forms finer called 'art'. Culture include: way of eating, sleeping car, dancing, talking work, play, love, think, and so on (Bakker, 2000).

Ontologically *tebe* is a dance group that is essentially brought together, strengthen, support and comfort to all Luro community members, especially for those who attended and participated the dance. *Tebe* is a dance group that involves many people without limitation of age and level of education. Participants form a circle and dance moves from left to right while singing an expression of solidarity and education. In axiology *tebe* of Luro community is a heritage handed down from generation predecessor to the present generation and the generations to come. The *tebe* is one of the heritages as a means of unifying and education in society (Supriyanto, 2013). *Tebe* can be danced in public and also be done in the school setting, such as in event that was programed or a party at school *tebe* can be performed.

tebe is danced in a group with a circle formation. The movement of *tebe* starts from the left hand position moves to the right hand with right foot first, performance of circular moving accompanied by songs. The songs are sung by a singer (leader of the *Tebe*) and be answered by the group members or participants of the dance. The sentences of the song consists of several formulations namely: First, the formulation of words literally depicting reality and experience of life experienced by public together or experienced by singer or his family. This section generally expressed of past experience- such as suffering (torture and flogging), loss and death of immediate family members. Similarly, the discourse of teaching can be included in this section.

After having formed a circle leader of *tebe* excused himself to the community leaders or elderly of the community what present at the ceremony, that *tebe* will start soon. The permission be given by the leader of community after the circle formed by the tune of 2/4 or 4/4. Each participant in the group dance while following the rhythm of the song and pass footwork or the same steps, resulting in harmony in union in the dance, if one of the participants do not follow the rhythm of the song and leg movements, will damage the harmony and beauty of *tebe*.

Therefore, it takes discipline to maintain the cohesiveness or similarity in singing and moving. The couplets are sung go round as it is exposed in the following table:

Table.1 Phrases that describes challenging experiences (counseling)

No	makasae/local language	English/ literal translation	Meaning
1	Ele aiole, ele aoila, dolelo leukana olo rindo	We are here... we are here to tell our history	We are gathering to share our experiences
2	Lisensa ina-boba, ini Tebe etc. Tebe felun Tebe kote ini Tebe etc...	We ask you permission mothers and fathers. We are going to <i>tebe</i> . Good or falls <i>Tebe</i> . We are going to <i>Tebe</i> .	Asking permission from the community leaders and elderly people to <i>tebe</i> .
3	Ewali mau ete bada lane'ere... Aria lesamata nirata lolo...	Here me... all of you, the orphan and poor boy want to tell you my history	Inviting people to hear him
4	Nanadane sigiwari wua hai benu e... Lolubere lastiru tia meli-meli	Otherwise the village of Sigiwari has been crowded however the village members decrease because of pitching by eagle...	Supposed to members of the clan of Sigiwari had been increase but getting decreases because of war and dying...
5	Ia'a tala matebia woi tala bati kaka la'a fanu monu noko muni gali	The Matebia Mountain is a farewell place oldest brother died there and the youngest one is survive	Expression of post traumatic of losing family members
6	Aria mata do nau la'a suma la'a e... Ina ger anadi nau boba ger ana...	As orphan boy... i growing wild without mother love and mother kisses	Experiences as orphan he is growing wild... no one care him...
7	Watu woi desi-desi obu tia buna eee mau dane ia woi desi mii mau...	Each evening waiting for a uncle but he did never return till now	Wishing to meet his dead uncle.

Text analyses each point in table.

1. The expression of the purpose of the community gathering. The soloist or the person who leads the *tebe* or those who be appointed will announce to the community the aim of the gathering and the role that need to be obey by each participant. In regard of this study the purpose of the community gathering is to share and to get one's personal experiences to and with the community. Therefore each participant needs to take into the consideration the experiences that soloist want to share with the community.
2. The soloist asks permission to the community leader and elderly people who consider as father and mother of the community to start the *tebe*. After having permission from stakeholder in the community, simultaneously *tebe* is started.
3. An addressing to the entire participant. Soloist invites all participants to here and follows his sharing. He shares his personal experience as orphan. The experiences of as orphan are related to traumatic experiences of dying and losing of his parent or his beloved one.
4. The expressing of expectation wishes on what supposed to be happened, it did not happen. He supposes that his village/his clan member should be crowding and increase but the reality is the number of his clan is decreasing.
5. Sharing in regards to losing of his brothers or sisters (love one) who lose at war situation means never return until the moment of community gathering. This expressing indicated the reality of Timorese's family during war period. All Timorese people were faced and experienced the war situation since December 7th, 1975, when process of invasion

happened. During that period almost every single family has lose one of their family member (Thomas, 2005; Shah, 2009; Unicef, 2010). Those losing of family members because of war had effected almost every single Timorese people has post traumatic experience. Therefore, this phrase was expressing one of those losing and post traumatic experience. By telling and sharing it the soloist and all those how has same experience feel better, because of all the community members, at least those who are presence at the celebration moment shows their support, empathy and encourage to each other through *tebe*.

6. Sharing about an orphan's reality that there are no mother and no father means no permanent family home for him. As experiences shown that not every orphan are lucky to get good adopted family that support them to continue their daily life. Some of the orphan girls and boys live out their lives of sorrowful situation. They like a flower that growing wild, no mother's kisses and no father's hugs as other children has. He can be nomadic or streets boy. They like a flower growing wild with care and love from his parent. Therefore the only ways for them to express their sorrowful experience is through *tebe*.
7. Telling his hope of waiting. Every afternoon he waits is uncle or his family member by looking at the path ways that usually expected person takes to home. However his waiting is meaningless because the expected person to come home was passed away. The response of the community while they here the *Tebe* are really empathy to the soloist and to those who has same experiences. Some of them are crying because of formulation the word or phrase that used to express the reality. Sometime soloist is crying because he gets into his painful side of this experience.

Based on describing the seventh phrases can be formulated that expression of losing of the family member was really impacting on current life of the people. The life and future of those who lose the family are not certain; there are no care and love from the family. The orphan boy shares his experience to the community even though all the community knew the reality, however by sharing those painful experiences the boys feel his life is more bright or feel better after having telling and sharing his history. Community members recognize and encourage the orphans to improve the feeling of acceptance of the community and society. On the perspective can be discovered that there are values of the counseling at least sense of group counseling.

Table 2 Wisdom teaching of the elderly people to you one (guidance)

No	makasae/local language	English/literal translation	Meaning
1	Gau lolo mata gau nau gau lolo wali e.. tule wali mata do nau gau lolo tule	Children of educated people will easily follow the teachings	Kids consists of less difficult to follow the teaching
2	Funu mutu sala mutu muir ete rau e. Muir ete resin ete dugur eri nilu	In a war situation needed entertainment. So that just forgotten war news	In a war situation needed encourage each other
3	Ama ene liu fatu kulu gia wori e... Wori wagu wori ma netani wagu...	Garden stayed half swath under the breadfruit tree. To be divided for what	Role about do not polygamy
4	Mua hai usa watu hai rairia Lafu sifa girau gafu mau afa	Morning has broken, bringing new life	There are hope for the future
5	Fufu rau-rau iligata deit Naida dagarete fu tau dane	A flower is growing at protected place. How can someone pick it	It is difficult to get a good and well educated girl

6	Osolio leikira ia do woi Nai rene karak afa ia me mare	Ossolio Leikira is good path way on the hill, those who are willing please passing through	There are traditional role and law exist in Sigiwari's Clan needs to be lived out.
7	Boe saba iá gutu daru saba sege. Ai si soboleti boe saba teri	There are role and law that protects each one in the com- munity, how it can be broke?	Each one of the community needs to follow traditional role and law

Text analyses each point in table.

1. The teaching or wisdom of the elderly people to the teenage or young adult. This phrase is telling that stage of the teenage and young adult is stage of "rebel or disobey" to the community relationship role. The teaching is addressing to youth about way of life. The youth needs to take into consideration the role and the law of the community in regards to the relationship and reality of the youth.
2. The expression of encouraging and comfort to those who are impacted of war that they need refreshing for consolation. It means they need to more often involve community gathering for leading them out from the current experience to be strong people. Involving in the community tebe counseling each other.
3. The expression the deepest consideration and reflected before make some important decision for the future. Ones need to realize his or her current reality and arrange or setting good goal for the best future by leading of the community leaders.
4. The expression of hope. This phase is telling to each of the community member specially the youth that new morning is coming. It brings a lot of hope, blessing and challenges however you are not alone; all the members of the community support you.
5. Telling that each family needs to implement the community role and law to educate and protect each member of their family. It means every single family need to educate their children accordance with all the values in the community such as moral, ethics and values of religion.
6. Telling people there are traditional or unwritten role on law that been setting up by the ancestors of Sigiwari Clan (one of the influencial Tribe in Luro) to organize all stage of the in the community. It needs to be respected by following all that lined in role by all the community member of Luro. The following the traditional role will create peace and harmony for each one in the community.
7. Telling that each family has their own role and style of education their children. Each family has its own method to protect their children especially their daughter, therefore each young boy or adult need to know the way to approach a gild. They need to follows the role that has existed in the community that role boys and girls relationship. The youth are taught to not broken the role of youth relationship in the community.

Based on the description seventh phrases is teaching or wisdom of elderly people or community leaders to educate and to guide all the members of the community, especially young people the way to live out their life. The youth needs to be well educated. They need helping of experienced person to accompany them in their planning or setting goal for the good future. Based on those seven phrases can be discovered that there are values of the guidance in *tebe*.

The soloist can be selected and trained spontaneously at the moment of *tebe* is ongoing. The appointment of new soloist can be done by the current soloist at the time of *tebe*. The appointment is done by indicating the name of the candidate soloist ("Jose (a fictitious name) *gana muni leu bada ere Woe asi masu koro en hai sisir ere* - I chose Jose to be new soloist because my throat was already ill), thereby Jose Solis and chanting couplets in accordance with his experience. If the soloist realized that *Tebe* long enough to do or dancer *tebe* was tired, he

can stop *tebe* by revelation switch on a theme or *tebe* another couplet solo: "*giselu muni tebe lanere, tebe isa'ku ere tebe isa dii*" (let's dance others *tebe* because this one has being bore). Based on these studies can be summarized that *tebe* in society Luro is a mass dance involving many people regardless of educational background, socioeconomic status and age limits. Some values that can be drawn from *tebe* include:

1. The unity values means *tebe* is expressions of local wisdom that serves as a means of unifying, because it involves the whole society except infants and the elderly. Each dancer *tebe* united in and take responsibility for the sustainability *tebe*, because sense of belonging and become an integral part of *tebe*.
2. The teaching values mean this aspect described in the second table is advice and wisdom to every member of society to do and lived in community life. It means education, good health, high productivity, democratic, self-reliant, espousing the values of nationalism, nondiscrimination and equity within a global context. "(Nicolai, 2004; Shah, 2010) *tebe* used for practicing self-discipline in life together, because at dance execution time automatically every dancer must follow the movement and the same steps, when some dancers one step will ruin *tebe* formation. If the wrong formation dances in general, the movement will start from the beginning. Exploring the *tebe* containing education and an invitation to the entire community to reflect and personal experiences related to her and intersect with life together.
3. The learning values in personal and social relationship means each participant learn the way to hear what the topic is? Each participant can learn how to allow other person to join according to self-expectation. It means each one who want to join *tebe*, ones can ask permission to the exactly participant that has formed the circle before that he/she expects to hold their hands. Those two participant learning how to receive and include others. Even one can learn to harmonize one's steps to others and learning how to sing the repetition part of the song.
4. The respecting values means *tebe* as an expression of wisdom to listen to each other shortly because everyone attended the event along with good listening to the content and meaning of each verse that be sung by the soloist. Others replied by repeating chorus songs. It sign that they are following a solo chant. The togetherness and equality values means everyone be free to join the *tebe*. Everyone can join in, without differentiate between the community members. The soloist singer can be chosen from young boy and girl or adult people according to the experience and encouraging that each one has.
5. The openness and dynamics value means the soloist expressing the feeling and experiences that it has. The soloist was telling their history, sharing their sorrowful, sadness, joyous experience even wisdom teaching of the cultural philosophy and cultural values to all of the community members. The soloist singer indicates their openness, honesty and dynamics of the community members.
6. The supportive, sympathetic and empathetic, and courage values means when the soloist sings the verses that are exposed in table 1 that those people who attend *tebe* get into the cores of the meaning. It brings them more emotional even crying. Participants of *tebe* can be crying because of a string of words in the *tebe* equal to their own personal experience. Personal experience of suffering and lost, sometimes participants joined crying because empathize or sympathize to the soloist.
7. The discipline and harmony values means those who are involve in *tebe* must be follow the combination of rhythm and steps. Every participant of *tebe* must steps their legs at some moment according to music. Even though just one of the participants breaks it, the harmony of *tebe* will be disturbed. The movement of circle will be disharmony. It means everyone needs to be discipline to create a harmony movement in *tebe*.

8. The entertaining values mean everyone who attended the event seemed amused by the rhythm of the song and a string of words in the temple of the *tebe*. Entertained feelings were revealed in the fun and laughs along with a soloist. At the time soloist sang the verses that describe the world situation of young people who are praised their idol figures.
9. The GC values means that implementation of *tebe* are containing some elements guidance because of four principle component of guidance and counseling. It means the group counseling aspects are existed in *tebe*, even though it needs more effort of exploring those values. Also the values of counseling is existed in *tebe* because of the facial expressions of each dancer and soloist more relax, quiet, peace and happy after having *tebe*. Seem happier because at the time *tebe* soloist disclosed and shared the post traumatic experiences (of grief, sorrowful, painful, and traumatic experiences, etc.).

Philosophy of Science

Philosophy is way of life of individual or groups of human being which is a basic concept about life and future (Latif, 2014). The philosophy of science is the branch of philosophy that critically examines the foundations, methods, products, and implications of the activity called science (Moore J. 2010). Representative topics in the philosophy of science include (a) the origin and nature of scientific language (e.g., terms, concepts, statements, laws, theories, explanations, predictions, and arts), (b) the validity of scientific language (e.g., definitions, meanings, and applications), (c) the nature of the scientific method, (d) the nature of scientific reasoning, and (e) models of scientific activity. This sketch reviews the historical development of the philosophy of science, representative individuals in the field, and topics of long-standing interest. The aim is to prepare readers for subsequent discussions of behaviorism, cognitive psychology, and the meaning of mental terms. The famous physicists Albert Einstein considered philosophy of Science as a way to liberate the scientist's imagination (Lewens, 2015). The even more famous Stephen Hawking state that philosophy is dead and that it has not kept up with modern developments in science, particularly physics (Hawking & Mlodinow, 2010) those statements are addressing to express that philosophy of science is the difficult part of philosophy means no everyone fully understand the way of thinking dan way of doing of the philosophers. One difficult part of the philosophy is the philosophy of science; the only people, as far as I can tell, that read work by philosophers of science are other philosophers of science. It has no impact on physics what so ever and I doubt that other philosophers read it because it's fairly technical (Stewart, 2009).

Philosophy of science is a discipline in relating to the subject of wisdom. Wisdom is an ideal form of human life, because it will make people to be based on humanitarian considerations were high (actus humanus). Wisdom is achieved with critical thinking, analytic, synthetic, skeptics and explores wisdom grains of religion as the moral thinking that generates new knowledge (Kebung, 2011; Supriyanto, 2013). The knowledge was derived from science and be able to answer the problems of daily life that faced by humans and used it to offer greater convenience to the people, been stated that science is an instrument for people to solve the various problems that faces. Science can be used to explain and predict natural phenomena control. Therefore, PS is bodies of knowledge that constructed consistently and truth have been tested empirically. Be aware that discovering science is not absolute. Science is about all the knowledge gathered through scientific methods, through the results of a series of life-cycle including deduction, induction and continuous verification (Supriyanto, 2013).

PS is studying about assumptions, fundamentally thinking and implementation of science. Ackerman (1999; Kebung, 2011) defines the PS is a critical review of the scientific opinion today by the ratio of the opinion that the past has been proved. It is clear that the PS to question

and assess methods of scientific thinking and try to set the value and importance of scientific endeavor as a whole (Beck, 1997; Kebung, 2011).

Therefore, based on those two opinions should be summarized that PS is to question and critically analyze the methods of scientific thinking and comparing today with the opinion of the past to set the value of the overall effort including reviewing cultural values. The cultural values which are trying to discover are guidance and counseling's values in *tebe* of Luro community.

Exploring the Values of GC in *Tebe* Based on PS.

The values of GC been assessed in *tebe* of Luro community of TL based on the PS. The values GC as they appeared in nature of fourth service components are: basic services, responsive service, individual planning and support system. Those fourth values were indicated in various forms in the implementation of *tebe* in Luro community of TL. GC is seeking to facilitate the counselee to be able to develop their potency to achieve developmental tasks (involving the physical, emotional, intellectual, social, moral and spiritual). Counseling consists of whatever a counselor undertaken the ethical activities in an effort to help the counselee to engage the reviews of those types of behavior that will lead to a resolution of the counselee's problems "(Kruboltz, 1965, Flanagan & Flanagan, 2004).

The Values of *tebe* is essentially discovered to facilitate each member of the community can also every student to express their experiences. Life experiences are fun, encouraging, joyous, grief, sorrows, depressing (post traumatic experience). Each member of the community including student participate in creating and developing the values of unity, togetherness, openness, discipline, harmonious, education, solidarity, empathy, sympathy and respect, discipline, responsibility, guidance and counseling. Those values are handed over from generation to next of Luro community through *Tebe* and another cultural expression. Thus every generation of Luro can achieve personal development tasks in a sense and a certain level, as underlined by the nature of GC has been mention above, even it be re-mentioned at the followings point.

Basic service components of GC is emphasizing the process of assistance to the counselee through joint activities or groups that presented systematically in the context of long-term behavior in accordance with the stages and developmental tasks (Laurie, 2000; Schrenko, 2002; Depdiknas, 2008). *Tebe* displayed in the group and each member of the group listening to chant of soloist dancer that telling, sharing and describing the history of his /her life. The history's was formulated in the form of *tebe* soloist. There are processes of group counseling as asserted that something that each one involved in that: talk, excrete, said, and shared his misery and so on to recover at the moment (Flanagan & Flanagan (2004). *Tebe* is brought out in group through joint activities with the simple structure to develop behavior long term in accordance with the duties of individual development, because this dance has been handed from generation to generation.

Responsive service components of GC are to provide assistance to counselee, whom faced the problems and require urgent assistance through individual counseling, crisis consultation with parents and teachers or hand over counseling Laurie, 2000; Schrenko, 2002; Depdiknas, 2008 has been mention above. The goal of component is to help the counselee to solve their problems. In *Tebe* individuals who are having problems helped by refer to (tables 1) counselee direct or indirectly feels the support, empathy and encouraging from others in order to continue the process of personal development. In *tebe* community elders and soloist acted as counselor and in particular the dancer soloist by him/herself or on behalf of the community acted as the counselee. *Tebe* creates a situation in the which, two or more people interact and

try to come to an understanding of one another, with the specific goal of accomplishing something beneficial for the counselee (Bruch, 1981 in, Flanagan & Flanagan, 2004).

Tebe facilitates each community member to be more aware in association with others. The association is displayed in the relationship of each members of community especially youth people. They are guided by norms of society and religious in the community. Individual planning is a helping to the counselee and performs activities related to planning the future based on an understanding of the advantages and disadvantages aspect, understanding the opportunities that be available in their environment. The goal of this service is to help the counselee formulating objectives and plans for development of the self. Counselee can conduct based on understanding of the goals and plans that have been formulated (Laurie, 2000; Schrenko, 2002; Permendiknas, 2008).

Community and groups support in *tebe* is felt by every individual whom present at the moment. Each participant of *tebe* can learn individual and social skills. Being supported so they are more motivated and encouraged to continue their lives, including in facing and overcome the challenges, planning for the future and decision making. Those values of *tebe* are more groups GC then individual one. Obviously that means the effect of group GC is more efficient than individual one because counseling groups serve more people at the same time; it also offers many benefits (Sharf, 2012). Essensi of *tebe* is also enabling each one to more effective in learning of social skills and tries out new relationships with others (Corey, 2009). The success of social interaction often ask person to understand that other people may not correctly interpret and certainly as ones did (Pronin et.al. 2002; Kertamuda, 2013).

Components of support systems are implementing the three previous services by providing tools and support by counselors. The nature of those GC components are implemented in a circumstance of PS. Philosophy is the beginning of the discipline that is strongly associated with wisdom drawn in human life in order to act in accordance with the norms of society and religion to achieve the goals. It means in the process of solving the problem and seeking to find the truth principles and the causes of the existing reality.

Values GC have been tested by synthesis of a variety of hypotheses and antithesis earlier. It means that GC has founded in PS. However, the value of GC in *tebe* is still need to be explored and discovered in further study by different perspective of science. Deeper assessment is needed because *tebe* as local wisdom that has not touch, review and analysis guided by methodologies and scientific empirical. Better empirical research based on scientific methodology and criteria are still needed to dig deeper and more exploring the values of GC in *tebe*. Study that has been done in this article is still an initial exploring the values of GC in *tebe*.

The initial exploring starts from a phenomenon that Luro society was rarely even not yet get opportunity for counseling with a professional counselor in the real sense. Each members of Luro community are generally expressing their grief, anguish, painful, sorrowful, and traumatic experience through various ways such as *tebe* and another traditional dance. *tebe* is an instrument and opportunity to share their history of painful and sorrowful experiences, after have *tebe* indicates that almost everyone who presences indicate that they are more calm and cheerful than before. *tebe* is performed in a group means a process of personal interaction, but not exactly same to the GC in the counseling process to express their feelings and behavior (Corey & Corey, 2010). The values of GC in *tebe* is not exactly same the values of GC which has been formal used according to education curriculum. Therefore need further study to explore and to discover such values as self-awareness, self-identity, cultural perspectives, powers and privileges, goals, motivation, limitations, strengths, values, feelings and problems (Corey & Corey, 2010).

CONCLUSION AND SUGGESTION

Conclusions

Based on exploring to discover values of GC in *Tebe* in perspective PS can be summarized:

- 1) Exploring was discovering the values of GC which are contained in the *tebe* of Luro community are still an effort and an early breakthrough approach that based on the PS. This early exploring need to be followed up in further study by various scientific perspectives regarding to *tebe*.
- 2) The values of GC which is assumed that *tebe* naturally contain the four components of GC services, even though is associated with confidentiality criteria is needed further study.
- 3) *Tebe* is a local wisdom of Luro community of East Timor that contains some values of guidance and counseling. *Tebe* is used to be a means for unite, education, discipline, support, sharing, sympathy and empathy, openness, learning, harmony and self-reflection because of *tebe* post traumatic, joyous experience, teaching and learning can be shared with others through the phrases of soloist singer of *tebe*.
- 4) The values of GC are based on the PS. Once the value is revealed, it is assumed that *tebe* should be generally accepted in the schema of GC as one of the local wisdom that has values of guidance and counseling. Therefore *tebe* be suggested to use as an instrument in the implementation of the guidance and counseling, especially in group GC at school settings particularly in Luro community and East Timor in general.

Suggestions

Based on the exploring the value of GC in *Tebe* of Luro community in perspective of the PS, there are some suggestions that addressed to the several institutions:

- 1) The government of East Timor should be given adequate time and space for GC program. It means government should give positive response and providing environment of education and culture support for every effort to research for developing and preserving the national culture which is contained in the local arts.
- 2) The academicians (universities, stakeholders of education) in TL should do more research regarding to the local wisdom of Timorese people for the conservation and developing the culture.
- 3) The young Timorese especially the people of Luro needs to conserve and elevate the richness of the local cultural. It needs to be explored scientifically such as PS and other perspective of research.
- 4) The reader should consider this article as the actual and factual information in the running multicultural counseling.

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