



Konseling Edukasi

Journal of Guidance and Counseling

https://journal.iainkudus.ac.id/index.php/Konseling_Edukasi

E-ISSN : 2580-9008

Vol. 9 No. 2 Tahun 2025 | 162 – 189

DOI: 10.21043/konseling.v9i2.33325

Peace Values of the Kajang Ammatoa Tribe and Their Implications for Guidance and Counseling

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Abstract

The Peace Values of the Kajang Ammatoa Tribe and Their Implications for Guidance and Counseling. Local wisdom in the Kajang tribe of Ammatoa custom is known as pasang ri Kajang which means ancestral messages from Kajang which are still carried out today. This study aims to examine the values of peace pasang ri Kajang in the Kajang tribe of Ammatoa custom and how they are applied to This study uses a qualitative method with a qualitative descriptive approach to understand social phenomena in depth and comprehensively. *From the*

results of the study, the values of peace in the Kajang pairs were found, including the values of honesty (A'cepat Lambusu), the values of unity and togetherness, mutual respect, respect, and care for each other (A'lemo sibatu a'bulo sipappa tallang sipahua' manyu siparappe mate siroko' bunting sipabasa, lingu sipakainga' sipakatau tau tan sipakasiri; Sipatabe ki; Paka bajiki gau'nu sara-sara makana'nu nanuliliang lanatabayya; Katutui bua babanu imba babanu magimai kadua pajajiannu ri tau toa nu; timbarangngi pau haji padannu tau) and there were also values of conflict or problem resolution (A'borongki). As the application of the values of peace in guidance and counseling services in this study, it was identified in the objectives of basic services in the field of personal and social guidance and counseling as well as the main materials of personal and social guidance.

Keywords: *Pasang ri Kajang; Peace Values, Ammatoa Tribe, Guidance and Counseling.*

A. Introduction

Indonesia is a Southeast Asian country that stretches from Sabang to Merauke, famous for its diversity of tribes, customs, religions and cultures (Hidayah, 2020). Local wisdom plays an important role in shaping national identity because it reflects the identity and noble values that uphold honor, dignity, and peace (Syakroni et al., 2024). These values are clearly visible in people's behavior and are a sign of a person's attachment to their ethnic group, including traditions, language, religion, and origins (Tzaneva, 2019). All of this cultural richness is part of the local wisdom that characterizes the Indonesian nation and needs to be preserved and passed down to future generations. South Sulawesi, as one of the provinces in eastern Indonesia, is rich in local culture that has been passed down from generation to generation. The Kajang Ammatoa tribe, who inhabit Tanah Toa Village, Kajang, Bulukumba, is known for its unwritten local wisdom that upholds honor, dignity, and peace (Alvira et al., 2024). This tribe is known for possessing unwritten local wisdom that embodies the values of honor, dignity, and peace.

These values are reflected in everyday behavior and serve as symbols of inherited identity (Elfira et al., 2024; Asrawijaya, 2024).

The local wisdom of the Kajang Ammatoa tribe is called pasang ri Kajang, namely ancestral messages containing rules, norms and traditions that must be obeyed by all members of the tribe, led by the Ammatoa from generation to generation (Hikmah et al., 2024). Ichwan et al., (2021) explains that the Pasang Ri Kajang tradition contains noble values that serve as guidelines for establishing relationships between humans, the relationship between humans and the Creator, and the connection between humans and the surrounding environment. The spiritual values in Pasang Ri serve as a source of motivation that shapes thought patterns and actions, encouraging the Ammatoa Kajang community to practice teachings that are rich in social and spiritual meaning, as well as environmental awareness (Arumningtyas et al., 2023). Unfortunately, not many people realize that the Kajang tide contains values of peace that should be upheld and even implemented in all areas of life, applied to ourselves, others, even to the natural world where we live and to the Creator.

The increasingly rapid development of the times has brought various changes to society's social life. These changes, which occur so rapidly and are difficult to control, often trigger a decline in morals and ethics. This condition is not limited to elite circles but also permeates lower levels of society. Examples can be seen in the rise of pragmatic and consumerist lifestyles, as well as the strengthening culture of violence that frequently appears in television news and social media (Buchori & Fakhri, 2018). Consciously or not, this has an impact on the character formation of the younger generation, who are increasingly far from the noble values and wisdom that have been passed down by their ancestors (Marta et al., 2024).

Teenagers, especially students, are now facing various social problems that make them easily carried away by emotions, quickly influenced, and find it difficult to control themselves, which often leads to violence such as fights, bullying, and brawls (Simatupang & Faisal, 2025). Data shows that student brawls continue to increase every year (Tamba et al., 2025), with one of the main causes being the

urge to show dominance (Сафуанов et al., 2025). Therefore, instilling an understanding and appreciation for the values of peace is very important in forming individuals who are independent and responsible for themselves, their lives, and their social interactions (Buchori & Fakhri, 2018). These values not only need to be understood, but also internalized and realized in attitudes and behavior as the basis for living together in harmony (Buchori et al., 2021).

In general, the concept of peace refers to a condition free from violence, which is divided into two forms: negative peace, namely the absence of violence, and positive peace, namely the realization of social justice and the resolution of conflicts in a non-violent manner (Galtung & Fischer, 2013). Castro & Galace, (2010), he added that peace is a dynamic state of personal and social well-being characterized by justice, harmony, and respect for human rights and dignity. Peace is not merely the absence of violence, but also encompasses just, respectful, and inclusive relationships within society. It reflects harmony in the lives of individuals, families, communities, and even the national level, characterized by a lack of violence (Barash & Webel, 2021; Esho, 2024). Peaceful conditions are not only characterized by the absence of conflict, but also by mutual understanding, respect, tolerance, compassion, and acceptance of differences. These values create a sense of security, happiness, tranquility, and freedom in living together (Castro & Galace, 2010; Kasumagić-Kafedžić & Clarke-Habibi, 2023). To achieve ideal peace, it is necessary to build knowledge, strengthen noble values, develop positive attitudes, and develop skills that support harmony. True peace will be achieved if every individual within a group or between groups behaves and thinks peacefully in their daily lives (Eliasa et al., 2019).

Various studies have raised the theme of local wisdom-based peace in South Sulawesi. Buchori & Fakhri, (2018) found that the peaceful values of the Bugis and Makassar tribes are reflected in philosophies such as sipakatau, sipakainge, and sipakalebba (mutual respect, advice, and honor), as well as the principles of mali siparappe, rebba sipatokkong, malilu sipakainge which teach love, mutual assistance, and mutual reminders. Other values include the prohibition of harming

others (galecei alemu nampa mugalecce tauwe), fear of God, shame (tellu riala sappo), and the belief that success comes from God's grace (resopa temmangngingi namalomo naletei pammase dewata). The Makassar tribe also upholds the values of respect (panggalik), mutual cooperation (abbulo sibatang), and sipakatau values similar to the Bugis. These values are relevant as a basis for developing peace education-based guidance and counseling services in schools.

While Research Ruminding et al., (2023) shows that the Tudang Sipulung tradition is a basis for peace because it is a democratic space for dialogue, negotiation and mediation, by emphasizing local values such as Sipakatau (mutual respect), Sipakainge' (mutual advice), and Sipakalebbi (mutual honor).Lome, (2023)He added that the moral principle of Unnali'Melo is the foundation of harmony in Torajan society. Janna et al., (2024) examines the culture of peace of the To Balo people in Barru, which reflects the values of respect for life, rejection of violence, tolerance, and participation in democratic life. Hikmah et al., (2025) reveals the values of To Ugi's peaceful character in Sureq I La Galigo, such as sincerity, caution, harmony between words and actions (adanagau), humility, thinking before acting, mutual cooperation, honesty and true speech (lempu sibawa ada tongeng), loyalty, friendly attitude, responsibility, and compassion.

Apart from that, several research results related to the Kajang tides, namely research from Fadhel et al., (2021) found that the Kajang tide can be used as a medium in forming the character of the Ammatoa indigenous environment, then the research Fadil et al., (2024) revealed that the Kajang Pasang Ri was effectively implemented as the local wisdom of the Kajang indigenous community in informal education in Bulukumba Regency, the latest research results Amirullah et al., (2025) found that the Kajang ritual plays a central role in shaping the community's collective identity, maintaining customary law, and preserving environmental balance. These teachings are rooted in core values such as modest living, honesty in behavior, and a harmonious relationship with nature.

Although numerous studies have been conducted on local culture in South Sulawesi and the Pasang Ri Kajang tradition, research specifically examining the

values of peace within Pasang Ri Kajang and their implications for guidance and counseling has never been conducted. This research is important because understanding cultural values is part of the nation's identity that needs to be preserved and passed down from generation to generation. Counselors have a strategic role in passing on cultural values through guidance and counseling services. Therefore, counselors need to have cultural awareness, including the local wisdom of Pasang Ri Kajang, as a source of emic insight in understanding the culture of the Kajang tribe (Suryadi, 2018; Lee et al., 2024). However, studies linking the peaceful values of the Kajang tribe with counseling guidance are still very limited.

According to Suryati & Salehudin, (2021) A local wisdom-based approach is effective in fostering individual moral and emotional intelligence. By establishing local values as a foundation, Guidance and Counseling services not only strengthen students' character but also foster a culture of constructive social norms within the educational environment (Mahmud, 2018). Therefore, this study is relevant to explore cultural values as assets in building peace among students through guidance and counseling services. This study aims to examine the values of peace in the Pasang Ri Kajang tradition of the Ammatoa Kajang tribe and examine their implications for guidance and counseling practices. This study is expected to broaden scientific knowledge regarding the values of peace based on local wisdom that are applicable in guidance and counseling services in schools and social life.

B. Method

This research uses a qualitative approach to understand social phenomena in depth and comprehensively in their context (Creswell & Creswell, 2023). This approach was chosen because it is able to explore meaning in individual and group cultures (Kelly, 2023). The research location is in Tana Toa Village, Kajang District, Bulukumba Regency, with the main informants including Ammatoa (traditional leader), Ammatoa spokesperson (Puang Galla Puto), Village Head (Puang Galla Lombok), traditional figure (Puang Abdul Kahar Muslim), as well as traditional

youth and cultural observer (Puang Ismail). The researcher acts as the main instrument (human instrument), who determines the focus of the study, selects informants, collects, verifies, analyzes, interprets data, and draws conclusions (Sugiyono, 2021).

This study uses a descriptive qualitative approach to examine the values of peace in the Kajang ritual of the Ammatoa Kajang tribe and examines their implications for guidance and counseling practices. The qualitative approach views social phenomena as a unified whole and aims to understand the meanings held by individuals or groups. The analysis was conducted inductively, with data obtained through literature review, documentation, and in-depth interviews (Creswell & Creswell, 2023). Informants were selected to explore experiences, perceptions, and knowledge about peaceful values in the Kajang waters. Literature review was used to support the findings and examine their implications for guidance and counseling services. Data analysis was conducted using the Miles & Huberman, (1992) includes data collection, reduction, presentation, and drawing conclusions.

C. Discussion

1. Research result

Based on the results of interviews and literature studies conducted to obtain an overview of the values of peace in the Kajang couple and their implications for guidance and counseling services, the researcher presents the results of his research as follows.

a. Description of the Values of Peace in Pasang ri Kajang

Pasang ri Kajang It is an unwritten or oral message and rule originating from ancestors (turiek'arakna) carried out by the Kajang Ammatoa traditional community. This is in accordance with the results of an interview with the traditional leader, namely Bohe Ammatoa.

"Injo nikua Pasang ri Kajang, pa'Pasang na turie'na Akrana, injo iya anjari ajaran-ajaran ri gau na hajjina, kodi'na injo aturan-aturan na baik ri linoa. Injo iya parallu' tok anjo ni pa'Pasang ri anak-anak battu anreki ca'di, soalnya battu anreki ca'di memang ni ajari nilai-nilai na tarui ri Pasang ri Kajang" (DWL/AT/S1). Meaning: "That is what is called Pasang ri Kajang, namely

messages from the Almighty, which serve as guidelines for teachings about good and bad deeds, as well as rules that must be followed in the world. This message is important to be conveyed to children from an early age, because from an early age they are the ones who must be taught the values contained in Pasang ri Kajang.

This is also in line with what was said by Puang Galla Puto and the youth and cultural observer of the Ammatoa Kajang tribe, namely Puang Ismail, who revealed that

"Rie kunni 10 juz pasang ri Kajang. 10 juz iya minjo pasang yang na panaung turiek arakna ri masyarakat adat ammatoa na lanjutkan na panaung naung ria anak-anak pole pauna baba ia lya minjo battu ri baba batang kalea" (DWL/GP/S2). Meaning: Here there are 10 Juz pasang ri Kajang which were given down by God Almighty which were continued to their children orally from mouth.

This was clarified by Puang Galla Lombok or the village head of Tana Toa who stated that

"Pasang ri Kajang nikua pa'pesanganga toriolona Kajang, anjo iya pa'nuntungi lino, Pasang kunni ri kampong ia ri tuntut I tau a Angnganjoang kamase masea ri linoa" (DWL/GL/S3). This means: pasang ri Kajang is also called a message from the Kajang ancestors, who guide the Kajang community on earth. Pasang ri Kajang here in the village is studied so that they live a simple life.

The interview results show that *Pasang ri Kajang* These are ancestral teachings passed down orally through the turiek arakna to the Kajang Ammatoa people. These teachings contain social values that contribute to peace, allowing the community to live safely, peacefully, and free from conflict, as expressed by local traditional leaders.

Ri lalangna pasang ri Kajang rie nilai-nilai antaranna iya mi injo nikau damai, napakua amang kampong a ri tuntut na ambientui sifat jujur, kasabarang ati, nasikattai nasihargai parang na tau, injo iya anjari pakkaleanna sifat na sallo punna lah lombo jadi tau (DWL/AT/S1). Meaning: Within the Kajang tradition, there are values, including peace, that make the village safe and become people who have honest, patient, caring, and respectful characteristics towards others. This is what becomes the provision for forming a complete personality as they grow into adults.

The above statement was emphasized by Puang Galla Lombok and Puang Galla Puto who stated that

"Pa'Pasang ri Kajang iya anjari'i pa'nuntungi ri lino tallasa, anjo' totommo ri kambiang iya'na bajik. Na'iya mi pa'kalanga ri gauang tallasa, nasaba anjo' pa'Pasangna iya minjo jaji pangitteang tallasa ta" (DWL/GP/S2) (DWL/GL/S3). Meaning: "Pasang ri Kajang as a teaching of life on earth that is

held and maintained because the positive influence it contains becomes an individual glue that is used as a way of life."

The interview results above reveal that the Pasang Ri Kajang tradition contains noble values that serve as guidelines for the community's life, fostering honesty, patience, caring, and mutual respect, fostering peace and a sense of security in the customary area. These values are also essential for developing a well-rounded personality as an adult. In addition to serving as life lessons, Pasang Ri Kajang serves as a guide that provides a positive influence and strengthens an individual's outlook on life in social interactions. These values were more specifically explained by Ammatoa, the customary leader, and Puang Galla Puto, his spokesperson.

Tallu ri kuakkang pokok ri lalangna a'bicara tau ia mintu, a'bicara iaakkulleya nagaukang, nagaukangi akkulleyya natanggung saba'na, tena nasassali kalengna lekbaka napau" (DWL/AT/S1). This means: there are three meanings to honesty. First, when someone says it can be done, second, when someone is willing to take risks, and third, when someone doesn't accept bribes and doesn't deny what they say.

A'bicara Lambusuko sikammanji intu Doek Akkullei rigunakan Mangemangeanna Sallo". Kammang ia antu A'bicara Lambusuko anak (DWL/GP/S2). Meaning: Speak honestly because honesty is like money that can be used anywhere, so be honest, son."

Puang Ismail, a young indigenous man and cultural observer, also expressed the same thing.

"Lambussuk nuji nu karaeng Kalambusanna na kamase-maseanna" (DWL/I/S5). Meaning: Because of your honest nature, you were made a karaeng who demands honesty and simplicity.

Then the traditional leader Puang Abdul Kahar Muslim strengthened the statement from the young man from the Ammatoa Kajang tribe who said that

"Rie todo pa'pasang na turiek arakna ri lalang pasang ri Kajang iya minjo, lambusu ki gattang sabarra ki pesona" (DWL/AKM/S4). This means: there is also a message from the Almighty God in the Pasang Ri Kajang, namely honesty, firmness, patience, and trust in God.

The interview results above show that the Pasang Ri Kajang reflects the values of peace, especially honesty, which means: speaking according to one's ability, daring to take responsibility, and refusing bribes and denying the truth. Honesty is analogous to money, which is valid everywhere, so it is taught from an early age as an inherent life principle. This value is also seen as a source of honor, simplicity, and the basis of true leadership. In addition, Pasang Ri Kajang teaches firmness, patience, and trust in God as noble messages. These values serve as guidelines in shaping the character of a society that lives in peace, harmony, and responsibility. Furthermore, Pasang Ri Kajang also contains peaceful values such as mutual respect, unity, and concern for others, which reflect the peaceful life among the Kajang tribe, as expressed by Puang Abdul Kahar Muslim as the traditional leader of Kajang Ammatoa.

"Ri lalang kawasanna adat Ammatoa rie intu pasang ri Kajang arena anjomi ri taati minro to maki ri aturang ni pake, iya mintu masyarakat ia amang, tentram ,damai anre kekerasang antarana nilaina "A'lemo sibatu a'bulu sipappa tallang sipahua' manyu siparappe mate siroko' bunting sipabasa, lingu sipakainga' sipakatau tau tan sipakasiri" (DWL/AKM/S4). This means: in the Ammatoa traditional area there is a Pasang Ri Kajang that is obeyed and a kind of rule that is used that makes the community safe, calm, peaceful and there is no violence, namely the value is that we must foster unity in the unity that exists in this area, sharpen each other, love and care for each other, let us honor each other, let us honor each other and cover up the shame of fellow human beings. This statement was strengthened by Ammatoa and Puang Galla Lombok who said that

"kunni mae lalang nak tau ia sipatabe iya mintu arena sipanghargaan ta kaminang tinggi ri parang na tau, baik intu tau toai yah, siurang anak mudah yah rurung anak-anak ca'di yah, parallu si hargaiki, bate ta bicara nipakahajiki" (DWL/AT/S1). This means: people in the traditional area respect each other (tabe), the highest and most respected among fellow humans are the elderly, young people, small children, and they also need to respect each other when speaking and improve their pronunciation when speaking.

"Ia todo mi injo mea na lalang pasang ri Kajang todo nakua (paka bajiki gau'nu sara-sara makana'nu nanuliliang lanatabaya)" (DWL/GL/S3). Meaning: which in Pasang Ri Kajang is stated (improve your submissive behavior, politeness and words so that they are far from all faults).

The interview above reveals that the Pasang Ri Kajang tradition embodies peaceful values such as fostering unity, mutual sharpening, compassion, care, mutual respect, and covering up dishonor. The community is taught to respect each other in speech and to improve their speech to avoid reprehensible behavior. These values reflect the peaceful life of the Ammatoa indigenous community, which is harmonious and free from conflict among its members. Puang Galla Puto and Puang Ismail, both indigenous youths from the Ammatoa region, echoed this sentiment, stating that

"Si patabe-tabe'i taua si padangnu tau, iya minjo caranna paka bajiki gau'nu sara-sara makana'nu nanuliliang lanatabayya" (DWL/GP/S2). Meaning: Respect each other, by improving your behavior and actions, your manners and your words so that they are far from all faults. *"Katutui bua babanu, timba babanu magimai kadua pajajiannu ri tua toa nu"* (DWL/I/S5). Meaning: "Watch your words and respect your parents".

The statement above was reaffirmed by Ammatoa, who stated that

"Ruppai laloi, timbarangngi pau haji padannu tau" (DWL/AT/S1).. Meaning: "Greet everyone with good words or things that make someone happy."

The interviews above show that the Kajang pasang ri emphasizes peaceful values such as mutual respect, unity, and concern for others, which are reflected in the lives of indigenous people. The Ammatoa indigenous Kajang people uphold the teachings of the pasang ri Kajang, thus creating a safe, peaceful, and violence-free atmosphere. These values are manifested through the attitude of being mindful of speech, respecting elders, and speaking politely as an effort to create harmony. These values serve as the main guidelines in fostering harmonious social relations and strengthening bonds between residents. Furthermore, Ammatoa, as the traditional leader of the Kajang tribe, and Puang Abdul Kahar Muslim, as the

traditional leader, also said that one of the Pasang ri Kajang contains the values of peace and conflict resolution, namely:

"Allabbakki sidong iya minjo nikana a'borong, allabui narung" (DWL/AT/S1). This means: we sit together and participate in resolving and resolving important problems which is called a'borong.

"Na nigaukkang sikuntu passuroanna tumabuttaya le'bba na ri adakkang a'borong" (DWL/AKM/S4).. This means: we should submit and obey what we have agreed upon after holding a'borong (deliberation), meaning if something has been agreed upon because it is in the interests of many people.

Interview results indicate that the Kajang pasang ri (traditional Kajang ritual) embodies the value of peace in conflict resolution through deliberation (a'borong). This value teaches the importance of sitting together to resolve issues of mutual interest. Once an agreement is reached, the community is expected to comply as a form of respect for the collective decision. This principle emphasizes togetherness, obedience, and responsibility to create order, harmony, and peace within the Ammatoa traditional community.

Observations show that the Ammatoa Kajang people still practice the values of pasang ri Kajang, such as mutual respect, fostering unity, caring for others, and resolving problems through deliberation. These values are taught from an early age, for example, by encouraging children to speak with their arms crossed, bowing, and rolling up their sarongs as a sign of respect for their parents and others. Children are also trained to greet each other politely and respectfully in their daily lives. These findings align with interviews with traditional leaders, community leaders, village heads, and youth who are also cultural observers. To facilitate understanding, an abstraction of the peaceful values of pasang ri Kajang is presented.

Table 1. Abstract of Findings of Peace Values in Pasang ri Kajang

Value of Peace	Kajang Tidal Value	The Meaning of Reflection
Honesty	<i>A'bicara Lambusu</i>	Humans must fundamentally have the courage to speak the truth, be prepared to bear the consequences of their words, and resist bribery or temptation.

		<p>Honesty is also closely linked to simplicity, decisiveness, patience, and trust in God. These values enable humans to live in harmony with others and with God, while also fostering individuals with integrity and respect.</p>
<p>Unity and togetherness, mutual respect, honor and care for each other</p>	<p><i>A'lemo sibatu a'bulu sipappa tallang sipahua' manyu siparappe mate siroko' bunting sipabasa, lingu sipakainga' sipakatau tau tan sipakasiri</i></p>	<p>As social beings, humans should foster unity, help each other in times of hardship, respect each other, and cover up each other's shortcomings. This value internalizes ethical norms within society, fostering a sense of security and peace. Qualitative analysis shows that this value is a driving force in maintaining harmonious social relations and preventing social fragmentation, particularly in diverse societies.</p>
	<p><i>Sipatabe ki</i></p>	<p>In social life, humans are required to respect and honor each other, both young and old. This value demonstrates that genuine respect creates a space for peaceful dialogue and reduces the potential for discrimination in indigenous communities.</p>
	<p><i>Paka bajiki gau'nu sara-sara makana'nu nanuliliang lanatabayya.</i></p>	<p>As social beings, humans should improve their behavior, manners, and speech to avoid any criticism from fellow humans. This value demonstrates that this awareness fosters a culture of peace that focuses on conflict prevention from within everyday thought patterns and behaviors.</p>

	<i>Katutui bua babanu imba babanu magimai kadua pajajianu ri tau toa nu</i>	Humans have an obligation to guard their words and respect their parents. These values build a strong moral foundation within the family, serving as the primary basis for creating a peaceful and civilized society.
	<i>Ruppai laloi, timbaranggi pau haji padannu tau</i>	In social interactions, humans greet each other with kind words or greetings that make someone happy. Warm communication contributes to building harmonious, peaceful social networks, fostering mutual care, and strengthening the collective identity of the Ammatoa indigenous people.
Conflict or problem resolution (deliberation)	A'borong ki	Gathering and holding deliberations is useful for resolving important issues and for adhering to agreed-upon principles. This pattern strengthens a sense of justice, helps overcome violence, and fosters a culture of dialogue. A'borong also demonstrates local democratic practices that have been internalized for generations within the Kajang community.

Source: Personal Data Processing

Based on the table above, it can be concluded that the peaceful values of Pasang Ri Kajang include honesty, unity, mutual respect, and caring for others, as well as deliberation in resolving conflicts or problems. Pasang Ri Kajang originates from ancestral messages (turiek arakna) passed down to the Ammatoa indigenous people in oral form, rich with peaceful values that are still applied today.

b. Implications of the Pasang ri Kajang Peace Values for Guidance and Counseling

The implications of the peaceful values of Pasang Ri Kajang in the Ammatoa Kajang tribe were obtained through interviews, indicating that the values of Pasang Ri Kajang, such as honesty, unity, mutual respect, caring for others, and conflict

resolution through deliberation, are ancestral heritages that are relevant to be integrated into guidance and counseling services in schools. These values can be the basis for guidance and counseling teachers in providing services that not only help students understand themselves but also instill the values of peace to shape character.

Table 2. The Relationship between Pasang ri Kajang Peace Values and Personal-Social Guidance and Counseling Services

Value of Peace	Kajang Tidal Value	Objectives of Personal-Social Guidance and Counseling Services	Personal-Social Guidance Core Material
Honesty	<i>A'bicara Lambusu</i>	<ul style="list-style-type: none"> ▪ Have a positive outlook and an attitude of respect for yourself and others. ▪ Able to establish good and harmonious social relationships with other people. 	<ul style="list-style-type: none"> ▪ Strengthening attitudes and personality in everyday life. ▪ Development of skills in receiving and expressing opinions.
Unity and togetherness, mutual respect, honor and care for each other	<ol style="list-style-type: none"> 1. <i>A'lemo sibatu a'bulo sipappa tallang sipahua' manyu siparappe mate siroko' bunting sipabasa, lingu sipakainga' sipakatau tau tan sipakasiri</i> 2. <i>Sipatabe ki</i> 3. <i>Paka bajiki gau'nu sara-</i> 	<ul style="list-style-type: none"> ▪ Uphold respect for others, appreciate their existence, and do not demean their self-esteem or dignity. ▪ Able to make healthy and right choices for yourself. ▪ Have a positive outlook and an attitude of respect for yourself and others. ▪ Skilled in building and maintaining good social relationships with 	<ul style="list-style-type: none"> ▪ Sharpen communication skills, both verbally and in writing. ▪ Strengthening attitudes and personality in living life. ▪ Understand your weaknesses and how to overcome them wisely. ▪ Able to make choices and direct oneself according to the decisions that have been made. ▪ Improve social skills, both in the family, school and community

	<p><i>sara makana'nu nanuliliang lanatabayya.</i></p> <p>4. <i>Ruppai laloi, timbarangna i pau haji padannu tau</i></p>	<p>others.</p> <ul style="list-style-type: none"> ▪ Demonstrate responsibility as reflected through commitment to carrying out duties and obligations. 	<p>environment.</p> <ul style="list-style-type: none"> ▪ Develop the ability to build good and harmonious relationships with peers. ▪ Understand the situation and school regulations and try to implement them in a disciplined and responsible manner.
<p>Conflict or problem resolution (deliberation)</p>	<p><i>A'borong ki</i></p>	<ul style="list-style-type: none"> ▪ Able to make decisions correctly and wisely. ▪ Have the skills to overcome various problems or conflicts, both those that occur within oneself and with other people. ▪ Able to establish good social relationships with people around him 	<ul style="list-style-type: none"> ▪ Improving skills in making choices and guiding oneself to remain consistent with decisions that have been made. ▪ Improved ability to listen and express opinions appropriately.

The table above shows that the Pasang Ri Kajang values teach principles of peace such as honesty, unity, mutual respect, and conflict resolution. These values emphasize the importance of openness, social harmony, and fair decision-making. In personal and social guidance and counseling practices at school, guidance and counseling teachers can implement these principles through classical and group guidance services with materials derived from the Pasang Ri Kajang values of peace, using models of peace guidance such as: humility towards idealism, self-control, tolerance, forgiveness, choosing strengths, and regulating emotions and behavior.

In individual and group counseling services, these values can also be used curatively to address physical and psychological violence against students. The peace counseling model procedures include: a rational model based on the Kajang

pair, identifying the roots of violence, reflecting on various perspectives, seeking alternative behaviors, eliminating forms of violence, evaluation, and follow-up. Strategies in BK services that can be used include discussion, pair sharing, visualization, perspective, role-playing, simulation, problem-solving, issue polling, concrete actions, media (film, photos, stories), case studies, symbolic modeling, brainstorming, and lectures. These strategies are aimed at cultivating honesty, unity, mutual respect, and conflict resolution skills.

2. Discussion

a. Description of the Values of Peace in Pasang ri Kajang

The Ammatoa indigenous people who live in the Ilalang Embayya region still maintain their ancestral traditions (Takwim, 2021). They adhere to the teachings of Pasang Ri Kajang and submit to the direction of Ammatoa, their traditional leader. Their lifestyle is simple (*tallasa kamase-masea*), they avoid modernization, and they preserve the forest and nature (Raodah, 2021). Pasang ri Kajang is interpreted as a message or mandate in Kajang which contains traditional teachings, beliefs, spiritual values, folk tales, mantras, and *kasipalli* (sacred taboos) which are spoken orally (Ichwan et al., 2021). This teaching must be carried out without exception as a form of respect and devotion to Turie Arakna (Heryati, 2020).

Pasang ri Kajang summarizes knowledge and life experiences passed down orally to the Kajang traditional community as a guide to doing good and creating peace, and passed down across generations (Fadil et al., 2024). Arumningtyas et al., (2023) explains that every member of the Ammatoa Kajang tribe is obliged to obey *pasang*, because violation of it is believed to bring disaster to the Kajang region, especially the Ammatoa traditional area. Based on interviews and analysis of the values of peace in *pasang ri Kajang*, one of the main values is honesty, namely behavior that appears naturally according to reality, without engineering (Arafah et al., 2024). Susilo et al., (2022) adding that honesty creates peace within oneself, relationships, and society, by increasing trust, simplifying conflict, and maintaining mental health.

Second, the values of unity, mutual respect, honor and care for others are important elements of peace that need to be implemented both in society and at school (Istianah et al., 2025). Chupp & Shadmi-Wortman, (2025) states that unity encourages individuals to put aside group egos for the sake of common interests and prevent conflict. Taiba et al., (2023) adding that mutual respect allows for the acceptance of differences without discrimination, creating a harmonious environment. An attitude of respect strengthens ethics in social interactions, avoids arrogance, and maintains the dignity of others (Teitelbaum & Ben-Ze'ev, 2023). Meanwhile, the value of caring teaches sensitivity, empathy, and selfless concern, which strengthens social relationships and creates a sense of security (Gilbert, 2021; Fabio & Croce, 2024). Third, conflict resolution through deliberation is an important part of the values of peace that need to be implemented in society and schools. Tuhuteru, (2022) states that deliberation reflects collective wisdom by emphasizing the importance of listening to opinions, reaching consensus, and avoiding violence. Furthermore, deliberation fosters peaceful communication, respects differences, and fosters a sense of justice in every decision (Black et al., 2024).

The values of peace in the Kajang dance teach the Ammatoa indigenous people to always do good, both to each other and to nature. Talib et al., (2024) The Kajang tribe believes that every good deed will be rewarded, both in this world and after death. For them, caring for others and nature brings safety, peace, and prevents disasters and conflict (Maruf, 2020). This view is in line with Castro & Galace, (2010), which states that true peace is not simply the absence of conflict, but rather an active process of maintaining harmonious relationships with humans and nature.

Instilling the values of Pasang Ri Kajang from an early age plays a crucial role in shaping the character of the community and students, particularly in fostering a peaceful attitude toward parents, teachers, and others. Peace needs to be built through concrete actions that reflect empathy, mutual respect, concern, and responsibility for nature (Castro & Galace, 2010). According to Mukhoyyaroh &

Yunus, (2024). The values of the Kajang Pasang Ri can form the basis of character education through understanding, appreciation, and application in daily life. These values convey moral messages that must be preserved and passed on to strengthen identity and build a culture of mutual respect within the family, community, and school.

b. Implications of the Peace Values of Pasang ri Kajang for Guidance and Counseling

The application of local wisdom values in education, especially in guidance and counseling services, plays an important role as a moral reference for students in making decisions. Tusadiah & Alti, (2024) emphasizes the importance of adapting guidance and counseling concepts and practices to national culture. Prioritizing cultural values in designing guidance and counseling services helps tailor services to local characteristics. This suggests that guidance and counseling programs that consider cultural diversity and local wisdom will be more relevant and effective (Akdemir, 2023).

Based on the findings of this study, it is shown that the values of peace in the Kajang community are closely related to personal and social guidance services, as explained in the previous basic services table. According to Syamsu Yusuf (Rahmi, 2021). This service aims to help students optimize their potential, improve their social skills, and resolve personal and social problems. Personal and social aspects include relationships with friends and teachers, self-understanding, developing interests and talents, adapting to the environment, and resolving conflicts (Triningtyas, 2016). Zulfikri et al., (2025) adding that this service helps students understand ethical behavior in social relations, recognize themselves, hone social skills, maintain family relationships, and carry out social roles and responsibilities.

The first value in the Kajang ri pair is honesty, which reflects natural and realistic behavior in words and actions (Arafah et al., 2024). This value is in line with the objectives of personal-social guidance and counseling services according to Syamsu Yusuf, namely to form a positive view and attitude of mutual respect for oneself and others, as well as to build harmonious social relationships (Hidayat,

2019). In addition, the value of honesty is also in accordance with the main material of personal-social guidance according to Sukardi (Hasanah & Sa'adah, 2023), namely strengthening attitudes, personality, and skills in expressing opinions. The second value of peace in the Kajang community includes unity, mutual respect, honor, and care for one another. These values align with the goals of personal-social guidance and counseling services according to Syamsu Yusuf (Rahmi, 2021), namely instilling mutual respect, maintaining dignity, and not demeaning others. Students are also expected to make informed choices, maintain a positive outlook, and foster harmonious social relationships. These values are realized through responsibility, reflected in a commitment to consistently carrying out duties and obligations.

In addition, the content of the second peace value in the Kajang pair is also correlated with the main material of personal-social guidance and counseling as explained by Sukardi (Hidayat, 2019). The material covers communication skills, strengthening attitudes and personality, understanding and managing personal weaknesses, making wise decisions, improving social skills in various environments, developing harmonious relationships with peers, and discipline in understanding and implementing school rules responsibly. The third peaceful value in Pasang Ri Kajang is deliberation in conflict resolution. This value aligns with the goals of personal-social guidance and counseling services according to Syamsu Yusuf, namely to help individuals make wise decisions, resolve internal and social conflicts, and establish healthy social relationships (Suryanti & Jawandi, 2023). This value is also in line with the main material of personal-social guidance according to Rahman (Kholilah & Sumarto, 2020), which includes improving skills in making decisions consistently as well as the ability to listen and express opinions appropriately.

The peaceful values of Pasang ri Kajang are closely linked to personal and social guidance services and have the potential to revitalize guidance and counseling practices in schools by highlighting the noble values inherent in students. To date, guidance and counseling services in Indonesia have tended to

adopt Western theories and have underexplored the potential of local culture as a source of innovation (Zulfikri et al., 2025). In fact, the Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 111 of 2014 Article 5 emphasizes that BK services must be implemented in an inclusive, non-discriminatory manner, support individualization, emphasize positive values, and be a shared responsibility between the school principal, BK teachers, and other educators (Panzola et al., 2025). In personal-social guidance and counseling practices at school, guidance and counseling teachers can implement the peace values of *Pasang Ri Kajang* through classical and group guidance services. These values align with the peace guidance model, which encompasses humility, self-control, tolerance, forgiveness, choosing strengths, and emotional and behavioral regulation (Saputra et al., 2019).

In individual or group counseling, these values are used as curative steps to deal with physical and psychological violence, through the stages of rational models, exploring the root of the problem, reflection, searching for alternatives, eliminating violence, to evaluation and follow-up (Saputra et al., 2020). According to Fauziah et al., (2022) approaches or strategies for guidance and counseling for peace that can be used through discussion techniques, pair share, visualization/imagination exercise, perspective-taking, role-playing, simulation games, problem-solving, considering positions/issue polls, encouraging action, use of film and photographs, telling stories, including personal stories, case studies, symbolic modeling, brainstorming and lecture methods, all of which aim to train honesty, unity, appreciation, and conflict resolution skills.

The use of the peaceful values of *Pasang Ri Kajang* can be a solution to address various problems, both in society and in education, particularly related to the rise in cases of violence. These values also serve as guidelines for guidance and counseling (BK) teachers in providing services to students, especially those experiencing personal and social problems, such as conflicts in friendships. BK services based on peaceful values must be able to help counselees make independent and responsible decisions, and be implemented in various life

contexts. Furthermore, these services must be an integral part of the educational process, grounded in Indonesian culture, flexible, adaptive, sustainable, and in accordance with the standards and needs of counselees.

D. Conclusion

The values of peace contained in the Kajang Pasang Ri include the values of honesty (*A'bicara Lambusu*), the values of unity and togetherness, mutual respect, honor, care for each other (*A'lemo sibatu a'bulo sipappa tallang sipahua' manyu siparappe mate siroko' bunting sipabasa, lingu sipakainga' sipakatau tau tan sipakasiri; Sipatabe ki; Paka bajiki gau'nu sara-sara makana'nu nanuliliang lanatabayya; Katutui bua babanu imba babanu magimai kadua pajajiannu ri tau toa nu; Ruppai laloi, timbaranggi pau haji padannu tau*) and there are also conflict or problem resolution values (*A'borongki*). These values can be integrated into personal-social guidance services in schools to instill an understanding of a culture of peace in students. Therefore, the development of guidance and counseling services based on the Pasang Ri Kajang values is important as an effort to preserve local values amidst the current of modernization. These values align with the objectives and main materials of personal and social guidance. Schools are advised to design guidance and counseling programs that adopt the Pasang Ri Kajang peace values, including the development of modules based on these values. The use of these values is not only relevant to resolving social problems and violence in the community and schools, but also serves as a guide for guidance and counseling teachers in providing services to students, especially those experiencing personal and social problems in friendships.

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