

## Investigating the Value of Counseling in Salala-Aisisagadai: A Local Wisdom Approach of Guidance and Counseling

Augusto da Costa<sup>1</sup>, Mateus De Jesus Ximenes<sup>2</sup>, Denata Viana da Conceição<sup>3</sup>, Adelia Soares<sup>4</sup>, Jose da Conceição<sup>5</sup>

<sup>1</sup>Master of Education Program, Faculty of Education, Instituto Superior Cristal, Dili Timor Leste

<sup>2</sup>Biology of Education Department, Faculty of Education, Instituto Superior Cristal, Dili, Timor Leste

<sup>3</sup>Public Health Department, Faculty of the Science of Health, Dili University, Dili Timor Leste.

<sup>4</sup>Pharmacy Department, Faculty of Medicine and Science of Health, National University of Timor Leste, Dili Timor Leste.

<sup>5</sup>Electronic Engineering Department, Faculty of Engineering and Science and Technology, National University of Timor Leste

e-mail: <sup>1</sup>[acostas3bk2015@gmail.com](mailto:acostas3bk2015@gmail.com), <sup>3</sup>[denatavianaadaconceicao@gmail.com](mailto:denatavianaadaconceicao@gmail.com) <sup>4</sup>[soaresdelia06@gmail.com](mailto:soaresdelia06@gmail.com), <sup>5</sup>[joseconceicao2002@gmail.com](mailto:joseconceicao2002@gmail.com)

**Abstract:** Salala-Aisisagadai become a cultural dance (local wisdom) that involves many people beyond age and social status. What Salala-Aisisagadai? How it involves many people? Does it become an instrument of reconciliation? The objective of this research is to investigate the value of guidance and counseling in salala-aisisagadai. Researchers was utilizing the qualitative method in the ethnography approach. The informants are 5 traditional leaders of the Sirigiwari Clan. The approach to data collection is a semi-structured interview. Collected data was analyzed through the Milles method. The results of the study showed that the Salala-Aisisagadai contains values of guidance and counseling, especially group counseling. Therefore Salala-Aisisagadai becomes a local wisdom of group guidance and counseling. The local community used this method in dealing with various experiences especially in expressing their sense of losing family members or loves ones.

**Keywords:** values, guidanceand counseling, local wisdom, salala-aisisagadai

## INTRODUCTION

Speaking about guidance and counseling one's mind and thinking are directed to the processes of helping someone in dealing with problems. Problems became life breeding for each single human being. It means that each person from every tribe has capacities, abilities, skills, methods, or ways to overcome problems. Overcoming the problems for educated people in the metropolitan and big cities are different if compare with traditional society. For example, a well-educated person from the city has structured ways to overcome their problem. The ways for downtown people utilize various methods of guidance and counseling. Meanwhile, traditional ones used cultural methods to handle their problem.

Guidance and counseling become the first option for educated persons or groups to solve physical and psychological problems. The purpose of this research is to investigate cultural- local wisdom to solve psychological problems (Arkowitz, et al., 2015). Post-modern or digital society normally used well-known methods to overcome psychological problems. Generally, they are looking for and chose well-known counselors. They used individual counseling, even though it cost them a lot of money. In terms of time, they need a lot of time for counseling. Requesting some level of education to involve in guidance and counseling. The problem is individual counseling spent a lot of money and time. This type of counseling faces huge challenges from traditional society.

Traditional society can face a lot of psychological and physical problems in dealing with the post-modern way of counseling. The main problem for the traditional community of using individual counseling procedures and methods of counseling (Muarifah et al., 2019). The members of the traditional communities wouldn't be able to meet with the counselor in a private environment. Some traditional communities do not allow someone that is not a member of their nucleus family or at least extended family to meet the person (Norcross, 2015). Becoming taboo for a counselor conducts counseling in a

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\* Corresponding Author:  [acostas3bk2015@gmail.com](mailto:acostas3bk2015@gmail.com)

private environment counselee without the accompaniment of family. Therefore, conducting individual counseling becomes a challenge for the counselor in a traditional community.

The Traditional community that becomes an environment of this Research is Buanomar or Besimanas community. Buanomar is a village of the Cotamutu. Cotamutu consists of three villages such as Buanomar, Ouroma, and Etanisi. Buanomar is situated in a mountain area, and almost members of the community are agriculture. However, a number of these communities gain academic titles in various areas that are working in cities and overseas (Augusto Da Costa et al., 2019).

This community has various methods to diminish unhelpful (pressures, stress, depression) experiences. It means Salala-Aisisadagai become local wisdom. They assume has contained a value of guidance and counseling. One of that methods is *salala-aisisadagai*. The *salala-aisisadagai* is conducted in a circle. The size of the circle is depending on the number's participants. However, the interesting thing about *Salala-aisisadagai* is everyone that present at the ceremony can be included. The participants are unlimited in terms of level of age, gender, education, and strata social (Prino et al., 2016). It means everyone can involve.

The Salala-Aisisadagai can be led by a man or woman. It depends on the capacity, ability, and experience of the person (Bostrom & Sandberg, 2017). The leader of *Salala-aisisadagai* usually has a talent for singing, because this dancing is performed in circling dance. *Salala-aisisadagai* normally is used in all diverse activities, such as the traditional ceremony of building traditional houses, renovating ancient tombs of ancestors, removing mourning black-clothe, traditional marriages, and establishing statues of ancestors at levels 5-7 generations (Sumartias et al., 2020; Da Costa et al., 2017; Fundasaun Alola & Timor Adventures, 2013). While performing this dance the leader of the dancing expresses his or her feeling and thought depending on the purposes of the requirement of the circumstance. According to the observation and experience of Research, people seem calmer, relax, happy, and enjoy after involving in this traditional dance (Rosala & Budiman, 2020; Da Costa et al., 2017). The realizing feeling of the participant becomes stone steps for this Research. Moreover, this dance becomes an instrument for reconciliation, peace, and harmony.

Based on the description above raises several questions such as what is the value of the Salala-Aisisadagai for the local community? Does it have meaning for the collective life in the community? How does Salala-Aisisadagai is used to solve any problem? What kind of problems?

According to Walters & Corey (1980), a problem is a difference or divergence between a target knowledge that refers to the expected situation in the future and system knowledge that reflects the current state. A problem is any situation in which people are trying to reach a goal and ones must find an instrument to reach that goal (Muarifah et al., 2019). The problem is the differences or opposite between expectation and reality (Li et al., 2020). Problems are some things that are difficult to gain or obtain. To overcome the problems ones need to find out a way (Astuti, 2021; Civelek, 2018).

There are various ways to solve psychological problems such as counseling and psychotherapy (Arkowitz, et al., 2015). The guidance and counseling are composed of basic services; responsive services; individual planning (guiding for carrier planning); and a support system (Astuti, 2021). Those aspects explain the essential components of guidance and counseling to assist individual psychological growth and development (Bisinoto et al., 2014). Potential development includes the aspects of physical; intellectual; emotional; social; moral and spiritual. Educational Guidance is a process related to solve about a favorable setting for the individual's education (Mayer et al., 2020). It includes assistance in the choice of subjects, and the use of libraries, and laboratories. workshops, development of effective study habits, evaluation techniques, and adjustment of school life with other activities (Atmoko et al., 2022).

Personal Guidance is dealing with the problems of personal adjustment in different types of life. Normally it works for the individual's adjustment to his social and emotional problems. Da Costa, (2018) has put the following aims of personal guidance to assist the individual in gradually developing his life goals that are socially desirable and individually satisfying. Individual guidance helps an individual to plan his/her life to obtain life's goals (Astuti, 2021).

There are six principal values of counseling in educational circumstances: (1) Counseling is concerned primarily and systematically with personal development. (2) The approach and the technique to help an individual's behavior. (3)

Counseling is oriented to cooperation between the counselee and the counselor and is not a compulsive predetermined process. (4) The counselor recognizes individual worth, dignity, and one's right to choose and to decide. (5) Counseling means the essence and educational process more appropriate and essential dimension of education. (6) Counseling in school has to be a pattern and continuous, sequential and programmatic (Kiema et al., 2014). These are modern, formats and academic ways of guidance and counseling. Moreover, nowadays knowledge about counseling is enlarging in traditional and cultural ways such as traditional art, dance, and singing. It names local wisdom (Augusto Da Costa et al., 2019).

Despite heritage, all traditional dance is handed from generation to generation. It conducts and preserves well. However, these inheritances encounter some challenges, for example, the changing and progressive mentality of the millennial and gadgets-using needs were considered. Millennial has a different approach to cultural values because of the complexity of the cultural ceremony (Sumartias et al., 2020). These values included knowledge; belief; art; law; morals; custom; and any other individual capabilities and habits conducted as a member of society in certain places. Cultural art and ceremony become a perception and perspective of the human toward their life and the world. Therefore, needs proper study to clarify and identify the values of traditional art and ceremony. These arts repressed remarkable values of life.

## METHOD

Researchers use qualitative methods in this study (Sumartias et al., 2020; Murray, 2018), especially the ethnography approach. Ethnography is the study of social interactions, behaviors, and perceptions that occur within groups, tribes, teams, organizations, and communities. Its roots back to anthropological studies of small, rural (often remote) societies. This method was undertaken in the early 1900s. These societies over long periods documented their social arrangements and belief systems. The Chicago School of Sociology members adopted and applied this approach to a variety of urban settings in their studies of social life. Chemo & Du, (2018) defined ethnography, as the researcher entering a completely foreign culture, far removed from his / her own. Research remains there for some time, observing the natives and taking copious field notes (Sukawati et al., 2017). Then Researchers return to the home country's culture where he/she shares the knowledge and observations made during the period. Researchers spent in a specific location with local people (Umah, 2021).

The Research is conducted in Buanomar village. Buanomar is a hamlet in the Cotamutu Village. Cotamutu Village consists of three hamlets such as Buanomar, Ouroma, and Etanisi. Buanomar is situated in a mountain area, and almost members of the community are agriculture. Their lifestyle is traditional community basis. The informant of this Research is 5 traditional Leaders (elderly of the community) that belong to this traditional community. The Researchers use semi-structured data collection and direct observation. Semi-structured means Research prepared guidelines for an interview before going to the field. Data was collected based on the formulations of questions in guideline interviews. Researchers prepared 5 questions as a guideline for interviewing. At the same time, Research also conducted direct observation on the Salala-Aisisagadai Research place. This Research was conducted from 30 October – 2 November 2022. The collected data was analyzed through display, coding data, reduction, and conclusion consisting of verified and described.

## RESULT AND DISCUSSION

### Result

The result of the finding is composed of the data that has been collected from the field. The data of finding is the result of interviewing. The research interviewed 5 traditional leaders of the community in Buanomar. Based on the observation direct, researchers found that Salala- Aisisagadai is a type of traditional dance. This dance involves many people and includes everyone without excluding anyone. This means Implementation of *Salala-aisisagadai* everyone in the community can involve, there is no special requirement in terms of age, gender, level of education, or social function in society. The form of this traditional dance is a circle. Circle forms by holding hands with each other. The movement of *Sasala* is moving from the left side to the right hand. The Movement of the foot a step go forward while singing "*Aisi...sagadai.. o... lo... holo...\_* (your swords-wards- willing are including everyone-lexical translation). Those who are willing to join the dance can join the circle holds each other's hands and move

forward. At the same time, the leaders of the *Salala* started singing and expressing phrases of the singing as motivating, expectation and teaching (as indicated in the following table 3.1).

The Researchers address a question Researchers asked: what is the value of the *Salala-Aisisagadai* for the local community? The answer is: the *Salala-Aisisagadai* is a traditional dance the local community uses this dance as an instrument to involve everyone relaxing environment. This dance was utilized as an instrument to create and recreate reconciliation, peace, and harmony in the society” explained Pinto (74, 2022). Furthermore, Da Conceição (65, 2022) states that “*Salala* become one of the reconciliation dances that existed in our community. Everyone that joins this dance indicates that those people have willing to reconcile into the group and community”.

Dos Santos (65, 2022) explained that *Sasala* becomes one of the instruments of the elderly of the community to spread the value and teaching of the local wisdom to the young generation and all the community members”. Moreover Moreira (63, 2022) state that “based on my experience *Salala* has various function such as instrument of reconciliation, teaching, also become a moment of knowing each other including guest of the community”.

Ricardo (80, 2022) defines that: “*Salala* become instrument and moment for all the community member to come together in the spirit of unity as a family. Therefore, as an elderly of the community, I used this moment to advise the community members, especially the young ones. I also used this moment to solve the same problems or misunderstandings among young people. What kind of problems? Researchers continue...” The main problems of the youth are study, work, and other social issues” (Ricardo, 80, 2022). The result of the Research is displayed in the following table.

Table 3.1 Result and analyzing

No	Local language	Translate	Meaning
1	Les a besi do titil ana nai, anu do mata do weri bere mara (Dos Santos, 65)	Does the orphan iron have to be rusty? Orphan is a human; he is growing up.	Do not be desperate, there is a fortune waiting for you: good future is there: <b>Motivation</b> (Guidance).
2	Aria asa koko roi gutu wain, asani kokori megamua diu (da Conceicao, 65, 2022)	The orphans hear the crow of the roisters and while hearing the crowing they wake up soon to working	A boy you have to wake up in the early morning and have to work soon after Wake up early to become a successful one: <b>Motivation</b> (guidance)
3	Atateu wua mutu nanali deu, rasa rasa dae do fanaini sobu wali (Moreira, 63, 2022)	Smoking is circling, wake up wisely to hear the poetic words from the wiser	Be still to hear the teaching words from the wiser: heard the teaching of elderly: <b>Teaching</b> (guidance)
4	Mua malene gamu-gamu muda debar ana, nana dane asa mata mumuk furu nawa. (Pinto, 74, 2022)	You have to wake up early morning, if not chicken will spend all of your food	waking up early morning to start your day. while the others are sleeping: drawing the world while others are soundly asleep. <b>Motivation</b> (Guidance):
5	Ata dei deu-deu obu mua tana, ata teu tebarete obu muda lela (da Conceição, 66 2002)	Fire smoking is steaming up at the land of uncles-mother side, while the smoking abated you can visit your mother's homeland.	The worst situation is upon you; however, it will be gone: <b>Teaching</b> . (counseling)
6	Dani ene asatara bere safi ria, aria lesa mata leba debar ene. Munigali buna do dugau mau (Ricardo, 80, 2022).	The cyclone destroyed a net of the bird, an orphan fly dispersal, unlike birds. Turn back home to return	Hugs' problem destroyed the safeness, everyone alienates, the end of the day returned home: Remember your origin: <b>Teaching</b> (Counseling).
7	Aria mata koi anu nokorau, asa hani lei felu guri nana (Moreira, 63, 2022)	While the orphan in the poorest condition, no one cared, while he grew and become a man all of his family claimed him as theirs	Be strong in your struggling, and do not give up on the challenges: result in no betraying struggles: <b>teaching</b> (counseling)
8	Obu mua dada mua hai nasu loi, gau laa nai ree, gau laa ana (Pinto, 74, 2022)	Mother homeland has been desolated, to whom you are guaranteed	Even though no one cares about you, however, you have to guarantee yourself: <b>expectation-objectives</b> (Counseling)

No	Local language	Translate	Meaning
9	Raimale ia woi desi tia buna, mau dane iawoi desi mi mau (Dos Santos 65, 2022)	In the afternoon my attention is on the way down, however, the road is still. No one is coming	Even though your expectation is not fulfilling, do not despair: a bright future is waiting for you: <b>expectation- objectives</b> (counseling)

## Discussion

Reflecting on to table above there are three main points the been discovered such as motivation, Hope, and teaching. Motivation becomes an essential factor for each human being. Elderly people of the village especially the singer Through Salala-Aisisagadai. Those singers motivated each of their community members while they are leading the Salala-Aisisagadai. At the moment of conducting Salala-Aisigadai “singers” (Elderly ones) play roles as a counselor. At the same moment all the community members that present play roles as counselees. The leaders gave general advice to all the participants that were present. The leaders motivated and encourage the community especially the poor and young ones. to be stronger in facing various problems here and in the future.

This occasion is similar to group counseling. In group counseling, counselors motivate and encourage counselees to overcome the problems that they face. A counselor has to guide the counselee to discover the values and means of every experience. Every challenge becomes a steps stone for the counselee to grasp a better future. During the counseling process, counselors motivate the counselee to stand firm before challenges.

The other value that has been discovered in this Research is teaching. The community leaders teach all the participants of the Salala-Aisisagadai about the values of life. Life needs struggles and passion. Every human being has a passion to overcome the challenges of life. If compare with the guidance and counseling process and stages, *salala-aisisagadai* is more equal to guidance.

The Counselor guides the counselee to obtain a better future. Even to grasp a better future one needs support from everyone or at least someone. Fostering the spirit of fighting the counselee needs teaching from the counselor. The qualified counselor guides the counselee to be a creative and innovative person.

The third value that was discovered is expectation or objectives. Expectation becomes an essential factor for each human being. Expectation becomes a fundamental spirit for those who are facing the demanding and huge problems of life. Life without expectation is obscure and unlikely to be named life. The expectation is a willingness raised in the human heart to obtain something better and the best in the future. The elderly of the community reminds community members especially young ones to discover their expectations of life. The spirit of expectation strengthens humans to obtain and grasp the objectives of life. This spirit is similar to the spirit of guidance and counseling. The counselor help counselee to properly live out the expectation to obtain their objective in life.

Researchers recognize that this study is just the first step. As a beginning point, this Research has a lot of weaknesses such as limitation of informant number, guideline interview, time, and opportunity. Researchers realize that the time and the opportunity are short.

This discussion of the result is still the description of the surface level at the beginning steps. The beginning step is to motivate young Researchers to investigate more about local wisdom. Therefore, Researchers encourage further Researchers to conduct more studies on this area. Young Researchers need to do a deep study on mentioning the theme. The objective of further Research is to investigate profoundly because this is an essential element of local wisdom. Local wisdom the be able to use as an instrument in guidance and counseling services to the young and society largely.

## CONCLUSION

Based on the background and the result of the study, researchers come to 3 conclusions as follows::

1. *Salala-aisisagadai* as local wisdom contains values of guidance and counseling.
2. This traditional dance becomes an instrument of reconciliation, peace, and harmony.

3. *Salala Aisisagadai* becomes a tool to solve various problems that the community especially young people face in their daily life.

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## SAMPLE OF TABLE

An example image of Salala on October 5<sup>th</sup>, 30<sup>th</sup>, 2022 in Luro:



This is salala-Aisisagadai of young ladies in inauguration ceremony of Buanomar Chapel, October 5<sup>th</sup> 2022



This is salala-Aisisagadai of community one of the informant (traditional community leader) while conducting Salala-Aisisagadai at traditional ceremony of establishing statues of ancestors, October 30<sup>th</sup> 2022



This is salala-Aisisagadai of community one of the informant (traditional community leader) while conducting Salala-Aisisagadai. There was a boy involved