

SASI DUKA (SAL): GRIEVING FAMILY RITUALS AS GRIEF MENTORING AND PSYCHO-COUNSELING IN TANAS VILLAGE, PAPUA

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Publication History

Research Article | Open Access

Peer-review: Double-blind Peer-reviewed

Article ID: IJIRAE/RS/Vol.08/Issue02/FBAE10080

Received: 02, February 2021

Accepted: 22, February 2021

Published Online: 01, March 2021

Volume 2021 | Article ID FBAE10080 | <https://doi.org/10.26562/ijirae.2021.v0802.001>

Alesandar, Jacob, Rama (2021). Sasi Duka (SAL): Grieving Family Rituals as Grief Mentoring and Psycho-counseling in Tanas Village, Papua. IJIRAE::International Journal of Innovative Research in Advanced Engineering, Vol: VIII, 22-27

doi: <https://doi.org/10.26562/ijirae.2021.v0802.001>

Editor-Chief: Dr. A. Arul Lawrence Selvakumar, Chief Editor, IJIRAE, AM Publications, India

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Abstract: This study aims to explore the culture, Sasi Duka as the mentoring and counseling in Tanas village in Papua. This research was conducted in one of the local communities in Papua, namely in the Tanas village. In this study, the theory that was used was the concept of mentoring and counseling which could be seen in the values, traditional rituals of local communities, which were local wisdom of the community, actually was able to be a power to help the bereaved family, because of the death of a loved one. This ritual was solidarity with the whole community in feeling the grief of their bereaved siblings, the Sasi Duka ritual was done for forty days, so that when it was finished the family has gone through a period of sadness and was able to relate normally as social beings.

Keywords: Sasi Duka; Mentoring; Grief Psycho-Counseling

I. INTRODUCTION

Sasi Duka is the local wisdom of the community of Tanas-Papua village, which is carried out as a form of community solidarity when there is a bereaved family. Tanas is one of a village located in Eligobel District, Merauke Regency. Kampung Tanas is one of the villages that are culturally indigenous to Papua (homogeneous), this is reflected in their socio-cultural life which is still upheld based on cultural values that are still alive today. One of their cultures is Sasi Duka. Sasi Duka is a customary process that is carried out by families who have experienced grief due to the death of one of their family members. The process of the Sasi Duka ritual is carried out for 40 days so that the family who is grieving for 40 days is only in the home and is limited in their daily activities. On the other hand, the bereaved family will be served by the community, such as family daily needs, and prepare for the implementation of customs. In this ritual, the whole community is prohibited to meet the bereaved family. The exception is for the closest family that has been agreed by the community (indigenous parents).

The author sees that the Sasi ritual has been studied a lot, especially the research base in the Maluku region, Cooley studies Sasi in the pulpit and throne, as well as Bartels in his book Under the Shade of Nunusaku, both of whom are anthropological writers from the United States. Meanwhile, the local writers about Sasi, for example, Oase, in its write about the Sasi Culture in Maluku [1,2,3,4].

The author sees in broad outline based on the literacy of Sasi, which studies more, the Sasi ritual as a prohibition which has the function as a symbol of environmental conservation, such as plants, the sea so that it is not exploited by irresponsible parties. Meanwhile, it is slightly different from previous writings, based on findings in the Tanas village that the community carries out the Sasi ritual with human objects. So far, the Sasi ritual is only carried out in the environment, but it has not studied the Sasi that is carried out on humans, this can be seen when someone is grieving. Based on the value in the ritual of Sasi Duka or Sal (the appellation of the local community) when one of the family in the customary community in Tanas' village experiences grief. In the research about Sasi Duka itself, Pegan has reviewed in his writing looking at the Yei-Nan community in Erambu and their death rites: A Case Study to Find The Meaning Of Death Rites In The Yei-Nan Community In Erambu, Merauke Regency, Papua [5]. In his study, it does not focus on the field of grief mentoring and counseling, as does the research locus which is not on the Tanas' Village. This creates a gap so that the author examines something different when he sees that the Sasi Duka ritual has the value of mentoring and counseling that is shown in the life of the community in the Tanas-Merauke village.

Based on the results of scientific research, the writing about grief in the background of mentoring and counseling studies has been reviewed in scientific articles, for example, Uspessy in the writings of Mima para tarpolarada, which is the philosophy of local community who have compassionate values for the community of the Aru islands [6], as well as Latuni who sees the Tunju Itam ritual for the GPM Gatik congregation. Both of the authors see the local culture as having the value of mentoring and counseling in grief which is in the research base in Maluku [7]. Even so, it is slightly different empirically because the writing more focuses on Sasi which is done to humans. Thus, this paper will see that the ritual of Sasi Duka or Sal (prohibition) which is the local wisdom of indigenous communities in the Tanas village as mentoring and counseling which puts forward the value of solidarity relations in helping individuals or families who experience grief comes out of the dynamics at hand. The author finds the context of the Tanas' community, the situations of sadness and loss are often seen in every event of the death. When a death occurs in one of the families in Tanas village, so the main family or the extended family of one clan will come to mourn and cry over the dead, the village community will also visit the bereaved family but at the same time help the family to build the tents, clean the houses and help prepare family needs such as eating and drinking. This happens without being asked and becomes the initiative of the villagers. The corpse of the deceased will first be rested in the funeral home and cleaned (bathed) and then put on proper clothes. If you don't wait for family members who live in the city or village who have had a diaspora, so the corpse will be buried. However, there are often reasons to wait for the presence of families who live in distant areas, so the corpse will be formalized. In the evening there will be a service led by the local Congregation Council, after the service is over the village community will continue to exist with the bereaved family to sing traditional songs which are known as the Aone song. Also, the men will start preparing the graves and chests. This kind of work is done mutually. Thus, this paper will examine the Sasi Duka (Sal) which is a Grieving Family Ritual as Grief Mentoring and Psycho-Counseling in Tanas Village, Papua.

II. METHOD

The research method which was used was qualitative to obtain in-depth data from sources. This method was based on clear and detailed descriptions so that the presentation of the findings will be very complex, detailed, and comprehensive according to the phenomena that occur [8]. Qualitative research was very suitable to be used to research matters related to social interactions and the feelings of other people which the main thing was to ensure the correctness of social data [9]. This method would discuss the design that would be used in the study, then discussed the research sample and data collection and the overall data recording process. This research would be conducted in a community in Papua, namely in Tanas Village.

III. RESULTS AND DISCUSSION

Based on the results of research in the village of Tanas, the authors find that in the context of the Tanas' community, the situations of sadness and feelings of loss often become sights in every event of death. When a death occurs in one of the families in Tanas village, the main family or the extended family of one clan will come to mourn and cry over the dead, the village community will also visit the bereaved family but at the same time help the family to build tents, clean houses and help prepare family needs such as eating and drinking. This happens without being asked and become the initiative of the villagers. The corpse of the deceased will first be rested in the funeral home and cleaned (bathed) and then put on proper clothes. If you don't wait for family members who live in a town or village far from the village, the corpse will be buried. However, there is often a reason to wait for the presence of a family who lives in a distant area, so the corpse will be formalized. In the evening there will be a service led by the local Congregation Council, after the service is over the village community will continue to exist with the bereaved families to sing traditional songs which are known as Aone songs. In addition, the men will start preparing the graves and chests. This kind of work is done mutually. There are family members who have been appointed as spokesman to communicate the funeral with the church as well as the implementation of customs both with the Customary Institution. The funeral will be chaired by the church and after that, a traditional event will be held.

In ancient times, funerals are usually held in the hamlet of each family or clan. However, due to the existence of a public burial site, the burial is usually carried out at a burial place that has been provided by the village government. It is also possible that the corpse can be buried in the area of his house, according to the family's request. It is interesting that after the grave is filled with land, the family and the people present will sprinkle and decorate the grave with various types of hanging flowers, there are still a series of rituals that must be carried out to send off family members who have died. At least, several rituals must be performed, such as the phase of abstinence (jô) in the form of attaching a mourning rope and installing a prohibition sign (sal), preparing and carrying out a party to release the mourning rope, and opening a sacred place.

1. SASI RITUAL THEORY

The Sasi Rite is local wisdom that is created by the ancestors to protect and preserve natural resources and the environment. Sasi is also useful to regulate all agricultural products in the territory of the country, both on their yards and in plantations or fields, and is also able to prevent damage to the marine environment. In its implementation, Sasi tends to be legal rather than a tradition, where Sasi is used as a way of making policies in taking marine and agricultural products. However, in general, Sasi prevails in Maluku society as a form of traditional ethics. Sasi is not related to the rituals of birth, marriage, death, and inheritance, but rather tends to be taboo and the obligation of each individual and society in managing their natural resources [10]. Historically, in Maluku Sasi has existed for a long time and this is a joint commitment of the community, traditional leaders, and community leaders. There is an awareness that people without the environment cannot live properly so that Sasi must be maintained from generation to generation. For the maintenance of natural resources, some rules apply both in written and unwritten, which are known as "Sasi Law". The Sasi Law is a local legal system that contains prohibitions and obligations to extract natural resource potentials. Traditionally, Sasi is applied in three levels, namely as follows: First, individual Sasi, which protects natural resources that can become private property within a certain time limit. The only people who are allowed to take fruit trees are those who put the Sasi mark on certain trees. Second, general Sasi, which is applied to mixed plantations of various trees in Maluku and Irian Jaya, is referred to as hamlets, which is then applied to certain resources in the plantation. Third, the village Sasi, which applies to all layers in the village, usually consists of several hamlets. After the authority of Sasi becomes wider and more extensive, eventually, Sasi develops into four categories, namely as follows: Individual Sasi, which applies only to land, because the sea belongs to the public, Sasi umum, only applies to the village level, church Sasi and mosque Sasi, namely the Sasi which is approved by the church, mosque or the general public, the country Sasi, namely the Sasi which is approved by local governments, such as headman, regents, for example, to resolve the disputes over territorial boundaries. The purposes of the rituals (ceremonies) are the goals of acceptance, protection, purification, restoration, fertility, guarantor, preserving the will of the ancestors (respect), controlling the community attitudes according to social life situations which are all directed at transforming the state in humans or nature [11]. As social control, the rite intends to control the behavior of individual welfare for the sake of himself as an individual or a shadow individual. It is intended to control conservatively, behavior, heart state, feelings, and values in the group for the sake of the community as a whole [12].

2. SASI DUKA RITUAL IN TANAS VILLAGE

In the context of the Tanas' village community, one of the rituals carried out across generations is Sasi Duka which is a ritual prohibiting which is done when a family is grieving, then they must carry out the Sasi ritual. This ritual is carried out by all members of the community which is useful to help the bereaved family go through a critical period as social beings. So that when the family is in grief, the entire community feels what they are feeling. This can be seen when the Sasi Duka ritual is carried out, there is a socio-cultural promise that is made so that all generations of people will continue to carry out the ritual. The author uses Arnold van Gennep's theory of what is called a rite of passage, in some societies, the initiation ritual towards maturity (perhaps the classical rite of passage) begins with the arrest of youth and even "death". The adults can enter the community and catch young children while their mothers lament that they will never see their children again. In certain meaning, they are right. Adolescents can be excluded from the rest of society during rituals or for weeks or months, where they undergo trials including physical surgeries such as circumcision or scandals, displaying sacred objects, and being instructed in religious lore. Or perhaps there is little "training" [13]. Based on the people's understanding that on the third day, people believe that humans rise up both in body and soul. This belief is a tribal belief that the community continues to hold to this day. It is believed that the soul of people who has been dead for forty days are still around them [14]. So that when the Tanas' people do not perform rituals there is an understanding that the soul of the deceased can bring curses and calamity to the living, to 'make peace' with them, the family must perform various traditional rituals after the funeral.

3. SASI DUKA AS THE GRIEF MENTORING AND PSYCHO-COUNSELING IN TANAS VILLAGE, PAPUA

Sasi is a prohibition that needs to be obeyed by the whole community, in the Sasi ritual, its implementation is carried out by the village rulers and the soul of the ancestors. Likewise, Sasi Duka, which is a prohibition that must be obeyed.

The ritual is carried out when a family is grieving so that the bereaved are prohibited from engaging in activities. His daily activities are replaced by his family who is appointed to accompany the bereaved for 40 days, for example looking for food in the forest. According to Engel, mentoring comes from the verb accompany, which is an educational process (to educate) by providing the help to facilitate individuals or communities to develop abilities according to their potential and value systems, make choices and make decisions on independent responsibility. The relationship that is built in the mentoring process makes mentoring mean as a partnership activity, working hand in hand, accompanying, sharing to grow and complement each other [15]. Likewise, Van Beek, argues that the term mentoring comes from the word "accompany" which is an activity to help others for a reason to be assisted. In the mentoring process, the position of the mentor and the person being assisted is inequality and has an equal position in a harmonious reciprocal relationship [16]. The mentoring that is carried out is not only the responsibility of the priest, pastor, or clergy, but all believers who are called to carry out this task to manifest love, care, and concern for others. In line with Engel and Van Beek, the Sasi Duka ritual is a process of mentoring carried out by the entire Tanas community for grieving families, for example, in the implementation of the Peace Ritual, the first thing to do is the ritual of abstinence (jô). This ritual begins with the activity of weaving and attaching the sack (Sal). The community will carry out weaving activities, usually are done by women according to the number of family members in the mourning. The men will start to carve and make arrows (alibi) and prepare leaves of engaging (by women) which will be hidden in the place where the deceased lived when gathering in the hamlet (forest) or places that were often visited while still alive. For the Tanas' community, the prohibition that is done gives a symbol of deep sadness due to the loss of a family member. The family will prohibit daily routines or the prohibition from certain foods, in addition to decorating the funeral home with coconut leaves (tep). The prohibitions that must be followed by the bereaved family include: the house of the bereaved family has circled with Sal (the root of the tree that surrounds the house), indicating that the bereaved family cannot pass it, since tying the mourning rope on the arms of the bereaved family, will promise to abstain from certain foods, or abstain from holding nets, bows and arrows, machetes, etc., as a sign of mourning and cessation of all activity for forty days.

In addition, the mourning rope that is attached to the arm of the bereaved family indicates the presence of the deceased/deceased who is grieved. According to the community of Tanas village, people who died still exist and live with their families. There is a public understanding that a person who dies will be angry if during the mourning period the family does various jobs that are prohibited for him. During the installation of the mourning rope, several members of the bereaved family are selected or appointed not to wear it, this is so that the person assigned to it can accommodate food supplies for the bereaved family and is assisted by several community members who have been appointed by the Traditional Elders. The role is given has a large enough responsibility for hunting and gathering to meet the food needs of the bereaved family for forty days. Based on the data obtained, if the sorrow experienced by a wife whose husband died, she will experience very strict restrictions. On the third day of her husband's funeral, the wife who is left behind is obliged to wear a face-covering (këbung), based on existing customary rules, during the mourning period (forty days) the wife is not allowed to clean the body (bathe). She will be served by several close family members who at all times will be with her in the house. Meanwhile, for moiety members, when they put the sacking rope, they are prohibited from coming to visit or greeting their bereaved families. Their task is to prepare the food ingredients and then give them to the funeral home, to take them to the funeral home, someone has been assigned to take them and bring them to the funeral home. The brother of the deceased is going to the funeral parlor at the height of the forty-day fast.

One of the traditional rituals that reflect norms in social relations is Sasi Duka. For example, when the death of a family member in the community of Tanas village, all community will leave all activities that are temporarily carried out and go to the funeral home. Without being asked by the bereaved family, the community will take a role, starting from cleaning the funeral home to implementing customary closings at the funeral home. Custom enables individuals to build social relationships in solidarity and with grieving families. The customs that are so attached to each individual have changed the perspective of individuals and society towards a life together.

This is a model of caring that the community has practiced without being aware of their role as a companion for the bereaved family so that they can get through their grief. Psychologically, the bereaved family is in a state of sadness and despair. The bereaved family is in a psychological disorder because of the loss of their family member, but the presence of the community has a positive impact on the bereaved family. For 40 days the bereaved family will carry out rituals based on customary rules, the family will be served by the community who has been appointed by the traditional elders. Even to prepare all customary needs up to preparation for eating and drinking has been arranged and it is prepared by the community. What the custom has done is the proof of mentoring for grieving families that they are not alone but, together with the community. What is very interesting for the author is that the implementation of the 40-day customary process, namely the releasing of the sal rope, indicates that the bereaved family has let go of their grieving situation and is back together with the community and doing their usual activities. The Customary process has given strength to families to come out of grief and be able to accept this grief event.

This means that the function of caring has provided a separate solution for grieving families to accept the reality of their grief but also to encourage them to continue their lives. It can be seen that in the Sasi Duka ritual, when the 40-day process has passed, the community collectively has carried out a counseling process which is shown the ritual process, according to Engel theoretically, community counseling, an effort to humanize humans. In this effort, there is empowerment, so that it is not only getting people out of trouble. However, it can develop the potential of the client to be able to relate to others [19]. Families who experience grief will be in such a situation, much less relate to their loved ones. Death is a phenomenon that generally occurs in human life [18]. Death is a necessity for humans themselves so that everyone believes that one day they will die [19]. Therefore, the loss of a loved one is one of the saddest emotional experiences that everyone faces [20]. Empirically, it can be seen that the Tanas' people conduct counseling through the Sasi Duka ritual, so when the bereaved person has finished following the Sasi Duka ritual for 40 days. So he feels that he had been able to carry out activities in the social life of the community. This shows that the Sasi Duka ritual helps individuals go through all the grief processes of being abandoned. According to Westberg, a griever will go through several stages. The stages of grief experienced by a bereaved include shock, expressing emotions, depression, and loneliness, physical signs (crying, tears, numbness, trembling or other somatic signs such as sadness), panic, feelings of guilt, hostility and hatred, return to the original habit, hope, and accept reality [21]. Mentally losing someone important from our lives is an unacceptable reality. This can disturb the psyche (psychiatric) of the person who is grieving. According to Blevins, the bereaved (grieving person) should not be passive in dealing with a loss but must take an active role in the grief. Unlike the phase where the person passively waits for the next stage to arrive, often the heart of the grief's problem is that he does not realize that unfinished grief is the heart of the problem [22]. So that the Sasi Duka ritual can help grieving families undergo the recovery process for forty days, after that the family will meet with traditional elders (elders), to discuss the preparations that are needed in carrying out this ritual. The women from the Tanas' village community will prepare the land for harvesting sago which will be used as a place for harvesting sago. Even the Sago that will be taken in must be a lot, considering that this activity will be attended by other than the community of the Tanas village and community from other villages. Customary rules require that the first sago produce to be brought home must be put into the house of the bereaved family and hung from one of the pillars of the house.

All the collected sago products will be eaten on a forty-day celebration. Apart from sago, the adult men will prepare various other necessities such as game, firewood and prepare a bigger tent. On the day of the appointed feast, everyone will head to the funeral parlor, where the core ritual begins. The guests of other moieties (usually men) will come with bows and arrows and hand them over to the bereaved. The family who wears the mourning rope will jointly perform the ritual of cutting the sacking rope and opening the hood worn by the bereaved wife or mother. All the mourning tools that are worn will be removed and the flakes originating from the material used for making alibs will be burned in a fire stove that has been prepared to burn the food that must be served during the celebration is sago gramo. After the food ingredients are ready to eat, the grieving family will distribute the food to all the guests who attend the ritual. According to Wiryasaputra, grief is not only about cognitive and emotive processes but also involves all aspects of human life, including physical, mental: cognitive and emotive, spiritual, and social. [23]. In the Sasi Duka ritual for forty days, it helps to give support and spirit to be able to socialize with the whole community. According to Hartono in the theory of psychology when a client experiences a problem, the counselor needs to look at the aspects that prevent it from happening. can be counseling, for example, the problems that disturb the mental (psychiatric) who mourn [24]. The process of the Sasi Duka ritual has the same values where when a family is grieving, the community understands the problems faced so that they can accompany and feel the grief experienced by the bereaved family. It helps the bereaved family accept the loss of a loved one. According to Kübler-Ross, someone who is grieving will arrive at the acceptance stage, this shows that he will feel grateful because he has gone through the process that he has experienced the pros and cons of that situation, for Kubler at this stage the grieving individual has begun to be able to return the previous activities. For example, those who usually work can return to work as usual. Then they are usually able to take the meaning of the loss. [25]. This can be seen at the end of the Sasi Duka ritual, where when the whole community finishes a banquet together, the event will continue with songs in local languages and traditional dances with the bereaved family. The next morning, all the bereaved families will be bathed or doused with water. This process is the end of all series of mourning rituals. This also indicates that the family is no longer in sorrow and has been cleansed from all calamities. Thus, the implementation of this custom will allow the family or individual to return to their daily activities.

IV. CONCLUSION

The Sasi Duka Ritual can be seen as the concept of Mentoring and Counseling which is seen in the values in the traditional rituals of the local community which are the local wisdom of the community, actually able to be a power to help families who are grieving, because of the death of a loved one. This ritual is solidarity with the whole community in feeling the sorrow of their bereaved siblings, the Sasi Duka ritual is carried out for forty days, so that when it is finished the family has gone through a period of sadness and can relate normally as social beings.

V. SUGGESTIONS

Further research can see that, firstly, the Sasi Ritual is not only carried out in the environment but also for living things such as humans. Second, in the study of counseling, mentoring can be seen from the cultural aspect which has the values that become the strength of local communities to solve the problems.

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