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A Study of Caci Dance as a Representation of Cultural Values in the Wejang Mali Village Community, East Lamba Leda District, East Manggarai Regency, and Its Implications for Multicultural Counseling Programs

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Abstract: *This study aims to identify: (1) the stages of Caci dance performance in Wejang Mali Village, East Lamba Leda District, East Manggarai Regency; (2) the cultural values embedded in the Caci dance tradition in Wejang Mali Village, East Lamba Leda District, East Manggarai Regency; and (3) the implications of the cultural values embodied in Caci dance for multicultural counseling programs. This study employed a qualitative descriptive approach. The research subjects consisted of traditional leaders, community leaders, and young people directly involved in Caci dance performances. Data were collected through interviews and documentation studies. Data analysis was conducted through data reduction, data display, and data verification, while data validity was established through source triangulation and member checking. The findings indicate that Caci dance performances in Wejang Mali Village consist of three stages: preparation, performance, and closing. The cultural values embedded in Caci dance include courage, skill, cooperation, respect, and sportsmanship. These values serve as behavioral guidelines for the community and as a means of transmitting cultural heritage to younger generations. The implications of this study for multicultural counseling suggest that the cultural values embodied in Caci dance can be integrated into guidance and counseling programs through services grounded in local culture. Such integration can foster mutual appreciation, respect for diversity, cooperation, courage in decision-making, and sportsmanship in community life.*
Keywords: *Caci Dance; cultural values; multicultural counseling; local culture*

Abstrak: *Penelitian ini bertujuan untuk mengetahui: 1. Tahapan pelaksanaan Tarian Caci di Desa Wejang Mali, Kecamatan Lamba Leda Timur, Kabupaten Manggarai Timur? 2. Nilai-nilai budaya yang terkandung dalam tradisi Tarian Caci di Desa Wejang Mali. Kecamatan Lambah Leda Timur, Kabupaten Manggarai Timur. 3.Implikasi nilai-nilai budaya yang terkandung dalam tarian Caci bago program konseling multikultural. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Subjek penelitian terdiri atas tokoh adat, tokoh masyarakat, dan generasi muda yang terlibat langsung dalam pelaksanaan tarian caci. Teknik pengumpulan data menggunakan wawancara dan studi dokumentasi. Analisis data dilakukan melalui tahap reduksi data, display data, dan verifikasi data, sedangkan keabsahan data diuji dengan triangulasi sumber dan member chek. Hasil penelitian menunjukkan bahwa pelaksanaan tarian caci di Desa Wejang Mali dilakukan melalui tiga tahapan, yaitu tahap persiapan, tahap pelaksanaan, dan tahap penutup. Nilai-nilai yang terkandung dalam tarian caci meliputi nilai keberanian, keterampilan, kerja sama, penghormatan, dan sportivitas. Nilai-nilai tersebut berfungsi sebagai pedoman perilaku masyarakat serta menjadi media pewarisan budaya kepada generasi muda. Implikasi penelitian ini terhadap konseling multikultural menunjukkan bahwa nilai-nilai budaya tarian caci dapat diintegrasikan dalam program layanan bimbingan dan konseling melalui layanan yang berbasis budaya lokal untuk menumbuhkan sikap saling menghargai, menghormati keberagaman, kerja sama, keberanian dalam mengambil keputusan, serta sportivitas dalam kehidupan bermasyarakat*
Kata kunci: *Tarian Caci; nilai budaya; konseling multikultural; budaya lokal*

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Introduction

Indonesia is a country characterized by diverse communities with distinct social characteristics and cultural backgrounds. According to Darojah, (2021), "Culture can be defined as a set of beliefs, norms, rules, and customs held by individuals as members of a society, which are subsequently preserved and passed down from one generation to the next."

Each region possesses distinctive and meaningful cultural heritage. Such heritage serves not only as a form of entertainment but also as a medium for moral and social education within the community. One cultural heritage that continues to be preserved in East Nusa Tenggara Province, particularly in Wejang Mali Village, East Manggarai Regency, is Caci Dance. Caci Dance is a traditional art form performed during certain customary ceremonies, such as Penti, a thanksgiving ceremony for the harvest. This dance represents the community's identity and constitutes part of the cultural transmission process that local communities must sustain to preserve the noble values embedded in the tradition. Within Manggarai society, Caci Dance performances consist of three stages: preparation, performance, and closing. Caci Dance symbolizes a test of agility between two individuals facing each other and also serves as a means of developing emotional regulation, shaping personal character, and fostering respect for others (Sawaludin et al., 2016).

Along with the passage of time and the accelerating forces of globalization, the preservation of noble local cultural values faces challenges as attention to the meaning of traditional practices gradually diminishes. Some younger generations have yet to fully understand the philosophical significance embedded in traditions such as Caci Dance. This situation is supported by the findings of an online interview conducted on Thursday, August 28, 2025, with a traditional leader in Wejang Mali Village via WhatsApp call. The interview revealed that Caci Dance is a tradition passed down through generations and embodies various cultural values. Nevertheless, not all members of the Wejang Mali Village community understand the procedures involved in performing Caci Dance. Understanding this tradition is important because Caci Dance is not merely an artistic performance but also a reflection of Manggarai cultural values that need to be transmitted continuously to subsequent generations.

Previous research has demonstrated that Caci Dance embodies various cultural values that continue to be upheld by the Manggarai community. One such study was conducted by Jampi et al. (2019), entitled The Cultural Artistic Values of Caci Dance among the Manggarai Community in East Manggarai Regency. The findings indicated that Caci Dance encompasses diverse cultural values that are reflected not only in the performance itself but also in the cultural heritage preserved and transmitted by the Manggarai community as an integral component of its collective identity.

The sustainability of local culture is closely associated with the community's role in transmitting cultural values to subsequent generations. Culture functions not only as a marker of a community's identity but also as a medium for transmitting values, norms, and traditions inherited from ancestors over successive generations. Therefore, cultural preservation needs to be carried out continuously to ensure that the values embedded in traditional practices remain understood and applied by future generations. According to Koentjaraningrat (2009), "Culture can endure when it is continuously transmitted through the process of socialization from one generation to the next."

In the field of guidance and counseling, cultural values embedded in community life are closely related to the implementation of multicultural counseling. Multicultural counseling is a counseling approach that emphasizes understanding an individual's cultural background, values, beliefs, customs, and worldview as essential considerations in the helping process. According to Sue & Sue (2016), "Multicultural counseling is a counseling process that values cultural diversity and regards culture as an important factor influencing behavior, thought patterns, and the ways individuals interpret their life experiences." Accordingly, counselors are expected to develop the competence to understand and respect the cultural diversity of their clients so that the guidance and counseling services provided are consistent with their clients' needs and cultural characteristics.

Based on the background presented above, this study focuses on three main aspects: the stages involved in the performance of Caci Dance in Wejang Mali Village, East Lamba Leda District, East Manggarai Regency; the cultural values embedded in the Caci Dance tradition; and the implications of these cultural values for multicultural counseling programs. Accordingly, this study aims to identify and describe the stages of Caci Dance performance, explore the cultural values embedded in the tradition, and analyze the implications of these cultural values for the development of multicultural counseling programs.

Method

Research Design and Setting

This study employed a qualitative descriptive approach to explore and describe the stages of Caci Dance performance, the cultural values embedded in the tradition, and their implications for multicultural counseling programs. According to Creswell (2016), qualitative research focuses on an in-depth understanding of social phenomena based on participants' perspectives within their natural contexts. The study was conducted in Wejang Mali Village, East Lamba Leda District, East Manggarai Regency, from December 2025 to July 2026. This location was selected because the community continues to preserve Caci Dance and involve younger generations in maintaining local cultural heritage

Participants, Sample, or Data Sources

The research informants consisted of traditional leaders, community leaders, and young people with relevant knowledge or direct experience of Caci Dance performances. Informants were selected using snowball sampling, a technique in which initial participants recommend other individuals who are relevant to the research objectives. This technique was employed to identify information sources with appropriate knowledge and experience of the cultural practice under investigation. The total number of informants was not specified in the available methodological information.

Instruments and Measures

In this qualitative study, the researcher served as the primary instrument for data collection and interpretation. Supporting instruments included an interview guide and a documentation study checklist. Interviews were conducted to explore the stages of Caci Dance performance and its cultural values, while documentation sources included photographs of cultural activities, traditional symbols, performance accessories, and relevant documents and literature. The credibility of the interpretations was examined through source triangulation and member checking.

Procedure and Research Ethics

Data were collected through interviews and documentation studies. Interviews were conducted from May 5–11, 2026, and continued from June 20–24, 2026. Each interview lasted approximately 30–45 minutes and took place at a location agreed upon with the informant. Documentation involved identifying images and documents related to Caci Dance at the research site, as well as relevant audiovisual materials available on YouTube. The researcher verified the accuracy of the information by consulting the informants. Formal ethical approval and participant consent procedures were not specified in the available research information.

Data Analysis

The data were analyzed descriptively through three stages: data reduction, data display, and verification or conclusion drawing, following Miles et al. (2014) Data reduction involved selecting and focusing on information relevant to the research objectives. The data were subsequently presented in narrative form to identify the stages of Caci Dance performance and the cultural values embedded in the tradition. Conclusions were then verified by examining the consistency of information obtained from different sources. Data credibility was established through source triangulation by comparing interview findings with documentation, as well as member checking, in which informants were asked to confirm whether the interview transcripts or summaries accurately reflected the information they had provided.

Results and Discussion

Results

The implementation of Caci Dance consists of three stages: the preparation stage (initial stage), the performance stage (main stage), and the closing stage (final stage).

a. Preparation Stage (Initial Stage)

The preparation stage of Caci Dance begins with determining the performance date in accordance with the agricultural cycle and the customary calendar of the Manggarai community. Subsequently, traditional leaders select the participants who will take part in the performance. They also prepare ceremonial items, such as betel leaves, areca nuts, and tuak (moke), as symbols of respect for the ancestors and expressions of gratitude. In addition, musical instruments, including gong, gendang (drums), and tambor, are prepared, along with the main equipment used in Caci Dance, namely nggiling, angang, and larik. The performers also prepare their protective equipment and traditional attire, consisting of panggal, white trousers, songke cloth, and a congkar scarf, which are worn during the performance.

Traditional leader PJ explained that:

"At the preparation stage, we prepare all the materials and equipment needed for the Caci Dance performance, such as betel leaves, areca nuts, and moke, which are used to show respect to ende/ema lopo (the ancestors) as an expression of gratitude to them. We also prepare the gong and drums as musical instruments, as well as the larik and panggal used in Caci Dance."

Traditional leader HH stated that:

"At the preparation stage, we prepare the materials and equipment needed for Caci Dance, such as raci

kala, gong, drums, tambor, agang, larik, and panggal. Each person participating in Caci Dance also prepares their own equipment, including trousers, songke cloth, nggorong, panggal, lope, and a scarf."

Young participant KLP explained that:

"What I know about the activities carried out before Caci Dance begins is that the materials and equipment must first be prepared. From what I have observed, these include kala raci, tuak, gong, drums, larik, and panggal."

Community leader KN stated that:

"What I know about Caci Dance is that the first step is to determine the appropriate date for the performance and then prepare the necessary equipment and materials, such as gong, drums, tambor, larik, agang, nggiling, kala, and raci, which are used during the Caci Dance performance."

Furthermore, village official PAM explained that:

"What I know about Caci Dance is that the first step involves determining the date of the performance and preparing all the necessary equipment. These usually include gong, drums, larik, agang, and nggiling, which are used as musical instruments and as equipment during the Caci Dance performance."

b. Performance Stage (Main Stage)

The performance stage of Caci Dance begins with traditional leaders, community members, and younger generations gathering at the mbaru gendang (traditional communal house). The performance commences with the accompaniment of gong, drums, and tambor, signaling the beginning of the dance. Before engaging in the contest, the two performers exchange gestures of respect as symbols of brotherhood and mutual appreciation. Subsequently, they take turns acting as the attacker and the defender in a one-on-one contest conducted according to customary rules. Throughout the performance, each participant is required to follow the established rules, uphold sportsmanship, and respect their opponent. These practices ensure that Caci Dance is performed in an orderly manner while reflecting the cultural values of the Manggarai community.

Traditional leader PJ explained that:

"After everyone has gathered, the Caci Dance performance begins. At this stage, each participant prepares their own equipment. The performance then proceeds with the Caci Dance contest, which takes place over three consecutive days."

Traditional leader HH stated that:

"Caci Dance is performed by people who have received proper training. The performance takes place over three days."

Young participant AD explained that:

"Caci Dance is performed by people who understand the rules, and many of us, as young people, are also involved in the performance."

Furthermore, community leader KB stated that:

"What I know is that Caci Dance is performed by people who are skilled in the tradition and understand its requirements and rules, such as ongga (striking) and taang (parrying or blocking the opponent's attack)."

Village official PAM also explained that:

"During the Caci Dance performance, the people of the village gather to watch. Everyone involved understands the rules, including how to strike, how to block an opponent's attack, how to show respect, and the requirements that must be observed during Caci Dance."

c. Closing Stage

The closing stage of Caci Dance marks the end of the entire performance. After the contest concludes, the performers, traditional leaders, and community members gather again in a peaceful and harmonious atmosphere, accompanied by gong, drums, and tambor music. This stage emphasizes that Caci Dance is not intended to create hostility but rather to strengthen brotherhood, promote reconciliation, and foster mutual respect among community members.

Traditional leader PJ explained that:

"At the closing stage, we stop the Caci Dance performance, and everyone involved gathers at the traditional house to celebrate the completion of the Caci Dance activities."

Traditional leader HH further stated that:

"After Caci Dance ends, we conclude the activity by gathering together at the mbaru gendang (traditional communal house) to express our gratitude and celebrate the completion of the performance."

Young participant KLP explained that:

"During the closing activity, the elders gather at the traditional house to participate in the closing ceremonies of Caci Dance."

Participant AD stated that:

"After the Caci Dance performance ends, everyone gathers at the traditional house to celebrate the closing of the Caci Dance event, which has been conducted over three days."

Furthermore, community leader KN explained that:

"The final stage of the activity involves everyone who participated in Caci Dance gathering at the traditional communal house (mbaru gendang) to celebrate, express gratitude, and formally conclude the entire series of activities."

Village official PAM explained that:

"When the entire Caci Dance performance has concluded, community leaders and community

members gather at the traditional house (mbaru gendang) to bring the activity to a joyful conclusion and formally close the Caci Dance event."

Cultural Values Embedded in Caci Dance

The cultural values embedded in Caci Dance include courage, skill, cooperation, respect, and sportsmanship.

a. Courage

Courage is one of the most prominent cultural values expressed in Caci Dance. This value is reflected in the performers' readiness to enter the performance arena and face their opponents with confidence. Such courage is demonstrated through their ability to perform ongga (striking the opponent) and taang (parrying the opponent's attack) in accordance with customary rules. Beyond physical bravery, Caci Dance also teaches mental courage, including the ability to manage fear, maintain composure, and uphold sportsmanship throughout the performance.

Traditional leader PJ explained that:

"The value of courage in Caci Dance can be observed in the way performers test their agility against one another, such as by striking (ongga) their opponents and parrying (taang) their attacks. This courage does not merely test physical strength but also tests mental resilience when facing and parrying (taang) an opponent's attack."

KLP explained that:

"My understanding of the values in Caci Dance includes courage. In my opinion, this value tests our strength and our willingness to face our opponents and parry their attacks."

AD also stated that:

"In my opinion, the values found in Caci Dance include courage. This value can be seen in the performers' determination, confidence, and enthusiasm as they test their agility through the performance."

PAM further explained that:

"Among the values I recognize in Caci Dance is courage, because the performance requires considerable bravery when attacking or parrying an opponent's attack. In my opinion, this does not only test physical strength but also mental resilience. Receiving a strike or parrying an opponent's attack can appear frightening; therefore, courage is clearly demonstrated in Caci Dance."

b. Skill

Skill is another cultural value embedded in Caci Dance. This value is reflected in the performers' ability to use Caci equipment, execute ongga (striking) and taang (parrying), coordinate their footwork with the rhythm of the gong and gendang (drums), and perform paci and dere (traditional chanting and singing). These skills demonstrate that each performer possesses technical abilities and a sound understanding of the rules and values underlying Caci Dance.

PJ explained that:

"The value of skill in Caci Dance can be observed in how performers strike or parry attacks. It is also reflected in their style of movement (lomes), footwork coordinated with the rhythm of the gong and drums, paci and dere (singing), as well as their thorough understanding of the requirements and rules of Caci Dance."

KN stated that:

"The value of skill can be seen in how participants demonstrate their abilities in striking and parrying attacks, singing, and moving their bodies in rhythm with the gong and drums."

Furthermore, KB explained that:

"One example of skill is the way performers swing the larik (whip) and parry (taang) their opponents' attacks. Their abilities can also be seen in their singing, footwork, and body movements."

c. Cooperation

Cooperation is a cultural value reflected in the implementation of Caci Dance. This value is evident in the involvement of the entire village community, expressed through the customary concept of pa'ang olo ngaung musi, who work together to prepare, conduct, and ensure the success of the performance from beginning to end. Furthermore, the involvement of younger generations at every stage provides an opportunity to foster an understanding of the importance of cooperation, both in preserving Caci Dance and in everyday community life.

HH explained that:

"The value of cooperation in Caci Dance can be seen in the successful implementation of the performance from beginning to end. This cooperation involves pa'ang olo ngaung musi, meaning that all members of the village community participate, from the preparation stage through to the conclusion of the event."

KLP stated that:

"The value of cooperation can be observed in the involvement of the entire village community, particularly younger generations, in Caci Dance. Through mutual assistance, the community works together from the beginning of the activities until their completion."

Furthermore, KB explained that:

"From what I understand, cooperation is essential in Caci Dance. For the performance to proceed smoothly and successfully, the entire community, referred to as

pa'ang olo ngaung musi, must work together, from the preparation stage until the performance concludes."

d. Respect

Respect is a cultural value strongly upheld in Caci Dance. This value is reflected in the mutual respect demonstrated by performers before the contest begins, when they exchange respectful greetings with their opponents. After delivering a strike, performers also change roles courteously, such as by bowing their heads or sitting down to show appreciation for their opponents. In addition, respect is extended to traditional leaders and community members in attendance as an expression of appreciation for customary traditions and everyone involved in the Caci Dance performance.

HH explained that:

"One of the values found in Caci Dance is respect. Respecting one's opponent is particularly important. Before launching an attack, both performers first show respect to each other. After striking an opponent, a performer is also required to hand over the larik to the opponent while bowing their head. This gesture serves as a sign of respect toward the other performer."

e. Sportsmanship

Sportsmanship is another cultural value embedded in Caci Dance. This value is reflected in the performers' adherence to customary rules, mutual respect, and willingness to accept the outcome of the performance graciously. Although performers may experience beke (injuries caused by whip strikes), they are not permitted to harbor resentment or seek revenge against their opponents. This attitude demonstrates that Caci Dance prioritizes brotherhood, solidarity, and responsibility in upholding customary values throughout the performance.

PJ explained that:

"The value of sportsmanship can be observed in how Caci performers treat their opponents with respect. In Caci Dance, performers must accept injuries, known as beke, resulting from their opponents' strikes as part of the contest. All performers must respect one another and must not hold grudges."

AD stated that:

"The value of sportsmanship can be seen in the respectful attitudes displayed by Caci performers, who do not harbor resentment even when they sustain bodily injuries during the performance."

PAM further explained that:

"Sportsmanship in Caci Dance can be observed when participants receive strikes from their opponents and are expected to respond in turn. Everyone involved must demonstrate sportsmanship, which means they must not hold grudges against their fellow Caci performers."

Implications of Cultural Values in Caci Dance for Multicultural Counseling

Multicultural counseling is a counseling approach that respects cultural diversity and integrates clients' cultural values into the helping process. In the context of Manggarai society, the cultural values embedded in Caci Dance can serve as a source of values that support the implementation of multicultural counseling. The values of courage, skill, cooperation, sportsmanship, and respect not only function as behavioral guidelines in community life but are also relevant to the goals and principles of multicultural counseling.

a. The Value of Courage

Courage in Caci Dance is reflected in the performers' readiness to face their opponents, accept challenges, and confront potential risks during the performance. This value teaches individuals to develop self-confidence, determination, and readiness to face various life situations. In multicultural counseling, courage can help clients express their feelings, thoughts, and problems without fear or embarrassment. Furthermore, courage is necessary when facing cultural differences, overcoming social conflicts, and accepting the diversity present within the community.

b. The Value of Skill

Caci Dance requires various skills, including physical, emotional, and social skills. Performers must be able to control their movements, assess situations, and adjust to the rules and rhythm of the performance. In multicultural counseling, the value of skill can be associated with individuals' abilities to communicate, interact, and adapt to diverse environments. Strong social skills help clients establish harmonious relationships with others from different cultural backgrounds. This value also encourages counselors to develop multicultural competencies so that they can understand their clients' cultural characteristics and provide services that address their needs.

c. The Value of Cooperation

Caci Dance cannot be performed individually; rather, it involves cooperation among performers, musicians, traditional leaders, families, and community members. This demonstrates that the success of a cultural activity is strongly influenced by solidarity and a sense of togetherness. In multicultural counseling, cooperation is essential because the counseling process involves a collaborative relationship between the counselor and the client. This value encourages the development of mutually supportive and respectful relationships in which both parties work together to identify solutions to the client's problems. Moreover, cooperation can serve as a foundation for

implementing group guidance and group counseling services involving individuals from diverse cultural backgrounds.

d. The Value of Respect

The value of respect in Caci Dance is demonstrated through the performers' appreciation of their opponents, adherence to customary rules, and respect for the traditional elders who lead the event. Although the performance involves a contest of skill, a sense of kinship and mutual respect is maintained. In multicultural counseling, respect is one of the fundamental principles that counselors must uphold. Counselors are expected to respect the cultural, religious, linguistic, and value differences, as well as the beliefs held by their clients. Such respect fosters a safe, comfortable, and accepting counseling environment in which clients feel valued as unique individuals. Therefore, the value of respect in Caci Dance can serve as a foundation for establishing effective and culturally sensitive counseling relationships.

e. The Value of Sportsmanship

Sportsmanship in Caci Dance is reflected in the performers' ability to accept the outcome of the performance graciously, comply with the applicable rules, and refrain from holding grudges after the contest has ended. This value emphasizes the importance of honesty, fairness, and self-control. In multicultural counseling, sportsmanship can help individuals develop openness toward differences, receive criticism and feedback constructively, and resolve conflicts wisely. This value also supports the development of healthy relationships among individuals from different cultural groups by fostering tolerance, mutual respect, and the ability to manage emotions constructively. For counselors, sportsmanship is important in helping clients develop problem-solving skills without creating conflicts that may harm themselves or others.

Recommendations for the Implementation of a Multicultural Counseling Program

The implementation of a multicultural counseling program based on the cultural values embedded in Caci Dance is recommended through five main aspects: courage, skill, cooperation, respect, and sportsmanship. For the aspect of courage, the service materials include the courage to express opinions, make decisions, and appreciate cultural differences through role-playing activities focused on resolving intercultural conflicts. The objective of this service is to help students develop self-confidence, express their opinions courageously, and accept and appreciate cultural differences. This service falls within the personal and social guidance domain and is delivered through group counseling in a group format.

For the aspect of skill, the service materials cover communication skills, empathetic listening, and peaceful conflict resolution. The objective is to develop students' ability to interact and communicate effectively with individuals from different cultural backgrounds. This service falls within the social guidance domain and is implemented through content mastery services in a group format.

For the aspect of cooperation, the service materials may include group discussions and collaborative games involving students from diverse cultural backgrounds. These activities aim to foster mutual assistance, tolerance, and the ability to cooperate within a multicultural environment. This service falls within the social guidance domain and is delivered through group counseling in a group format.

For the aspect of respect, the service materials encompass appreciation for differences in ethnicity, religion, language, customs, and culture, as well as reflection on the importance of tolerance and respect for cultural identity. The objective is to foster mutual respect, uphold the dignity of every individual, and encourage the acceptance of diversity as a shared asset. This service falls within the personal and social guidance domain and is delivered through group counseling in a group format.

For the aspect of sportsmanship, the service materials focus on learning to accept victory and defeat and developing fairness and honesty in interpersonal interactions. The objective is to cultivate honesty, fairness, responsibility, and the ability to accept differences of opinion and outcomes in social life. This service falls within the personal and social guidance domain and is delivered through group counseling in a group format.

Discussion

Based on the research findings concerning the study of Caci Dance as a representation of the cultural values of the Wejang Mali Village community, East Lamba Leda District, East Manggarai Regency, and its implications for multicultural counseling programs, it was found that Caci Dance is a traditional dance inherited from ancestors, highly respected by the people of Wejang Mali Village, and passed down to subsequent generations. To this day, Caci Dance continues to be celebrated by the community of Wejang Mali Village as an expression of gratitude for the harvest obtained throughout the year. According to Wea et al., (2023), "Caci Dance is a traditional dance of the Manggarai people that reflects Manggarai culture and community life and contains symbolic meanings." Caci Dance is performed in three stages: preparation, performance, and closing.

The preparation stage of Caci Dance is conducted to ensure that the performance proceeds

according to the established plan and customary date. The preparation process encourages community members to participate in the various activities leading up to the performance. According to Jampi et al. (2019), **"**Preparation is a series of initial actions undertaken to support the smooth implementation of an activity so that its planned objectives can be achieved effectively." Traditional leaders and other individuals involved in Caci Dance also prepare the equipment required for the performance, including larik, nggiling, agang, songke cloth, ndeki, and nggorong, as well as other necessary items.

The performance stage of Caci Dance involves the active participation of the entire Wejang Mali Village community, particularly young people as the successors of the cultural tradition. At this stage, performers demonstrate courage and agility through the use of whips, shields (nggiling), agang, and larik in accordance with customary rules. This finding is consistent with Kantor (2017), who stated that these pieces of equipment are used to strike opponents and deflect their attacks. Throughout the performance, each performer is accompanied by traditional music and wears traditional attire that reinforces the aesthetic value and cultural identity of Caci Dance. Beyond serving as a cultural performance, Caci Dance also encourages community participation in preserving customary traditions, adhering to established rules, and fostering young people's awareness of the importance of cultural preservation.

The closing stage marks the end of the Caci Dance performance. This stage is characterized by the community gathering at the traditional communal house and singing together as a symbol of kinship. This is supported by an interview with a traditional leader, who explained that the activity concludes with a gathering at the traditional communal house to signify its completion. The gathering also serves as an expression of reconciliation, preventing hostility while strengthening kinship ties and harmony within the village community.

Caci Dance in Wejang Mali Village is not merely a performance demonstrating physical agility; it also embodies several cultural values. These values include the following.

The value of courage encourages individuals to do what is right even when faced with risks. According to Lickona (2013), courage is a moral value that motivates individuals to do the right thing amid pressure. In Caci Dance, this value is reflected in the performers' readiness to enter the arena and face their opponents using whips and shields. The courage demonstrated is not limited to physical bravery but also includes mental strength in maintaining personal dignity and upholding customary traditions. This finding is supported by a traditional leader's statement that courage is evident in performers' ability to strike and deflect their opponents' attacks without fear. Thus, courage serves as a guiding principle for the community in confronting various challenges without abandoning the cultural values inherited from their ancestors.

The value of skill in Caci Dance is reflected in performers' ability to use larik (whips) and nggiling (shields), coordinate their movements, maintain balance, and follow the rhythm of the music. According to Notoatmodjo (2012), skill is the ability to apply knowledge in practical actions. This is consistent with a traditional leader's view that skill in Caci Dance is demonstrated through the ability to perform each movement accurately and meaningfully, rather than merely as a form of theatrical display.

The value of cooperation encourages community members to participate actively in the implementation of Caci Dance. According to Soekanto (2017), cooperation is a collective effort to achieve a particular goal. This value is evident in the involvement of traditional leaders, village officials, young people, and community members in preparing for and conducting Caci Dance. Through such cooperation, Caci Dance serves not only as a cultural performance but also as a means of strengthening solidarity and preserving traditional practices in Wejang Mali Village.

The value of respect emphasizes courtesy and consideration toward others, particularly in the context of Caci Dance. According to Lickona (2013), "Respect is an attitude of valuing oneself, others, and the values upheld within society." In Caci Dance, respect is expressed through appreciation for the ancestors who passed down the tradition. Furthermore, performers demonstrate respect toward their opponents, traditional leaders, and community members attending the customary ceremony.

The value of sportsmanship encourages community members to appreciate and respect one another. According to Maksum (2011), "Sportsmanship is an attitude of obeying the rules, accepting outcomes graciously, and respecting opponents." In Caci Dance, this value is reflected in performers' willingness to accept victory or defeat without holding grudges while maintaining their bonds of kinship. These findings indicate that sportsmanship serves as a foundation for promoting healthy competition and social harmony.

Caci Dance in Wejang Mali Village is organized as an effort to preserve the cultural identity of the Manggarai people, inherited from their ancestors, while introducing cultural values to younger generations. The active involvement of community members and young people in every Caci

Dance performance provides a means of cultural learning and preservation. Therefore, young people need to participate in customary activities, particularly Caci Dance, to ensure that these cultural values remain preserved. Such participation demonstrates the commitment of the Wejang Mali Village community to maintaining its cultural identity despite external cultural influences and the forces of globalization.

In the context of guidance and counseling, the cultural values embedded in Caci Dance are relevant to the multicultural counseling approach, which respects cultural diversity and utilizes local values as a resource for personal development. According to Sue & Sue (2016), "Multicultural counseling takes individuals' cultural backgrounds, values, and beliefs into account during the counseling process." This perspective is reinforced by Pedersen (1998), who stated that multicultural counseling helps individuals understand and appreciate cultural differences, thereby fostering harmonious relationships within society.

Based on the research findings, the cultural values embedded in Caci Dance have implications for multicultural counseling. Courage fosters self-confidence, skill supports the development of personal potential, cooperation strengthens social relationships, respect promotes appreciation for diversity, and sportsmanship cultivates honesty and responsibility. Therefore, counselors need to understand the cultural values and traditions of the Wejang Mali Village community so that multicultural counseling services can be delivered empathetically, with respect for local wisdom, and in accordance with the cultural values of the local community.

Conclusion

Based on the research findings and discussion, it can be concluded that the implementation of Caci Dance in Wejang Mali Village consists of three stages: preparation, which is arranged according to the agricultural cycle and the Manggarai customary calendar; performance, accompanied by traditional musical instruments such as gong, gendang, and tambor; and closing, which takes place in an atmosphere of peace and togetherness.

Caci Dance embodies five cultural values: courage, skill, cooperation, respect, and sportsmanship. These values are passed down through training, participation in customary activities, and guidance from traditional leaders to strengthen cultural identity and preserve Manggarai traditions.

The preservation of cultural values in Caci Dance faces challenges, including declining interest among younger generations and limited ongoing training and guidance. These values serve not only as part of the cultural identity of the Manggarai community but also have implications for guidance and counseling services, particularly multicultural counseling, in fostering appreciation for cultural diversity and integrating local wisdom into the counseling process.

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Conflict of Interest

The authors declare that there is no conflict of interest in the conduct of this research or the preparation of this article.

Author Contributions (Optional)

The author contributed to the conceptualization of the study, research methodology, data collection, data analysis, and preparation of the original manuscript draft. The author also contributed to reviewing and editing the manuscript to ensure that its content aligns with the research objectives and findings.

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The author used generative AI tools to assist with language refinement and manuscript preparation. The author remains fully responsible for the accuracy, originality, integrity, and final content of the article.

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