

# Politeness Value Adoption from Petitih Minangkabau Proverbs on Bibliocounseling as KIPAS Counseling Model

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**Abstract:** The purpose of this research was to identify and describe about the value of politeness in pepatah petitih Minangkabau. This research used a descriptive approach using with analysis strategi of Gadamerian hermeneutic. The results of the identification value are then adopted into a format and content of bibliocounseling to develop social skills of students'. The result of analysis showed that there were 7 (seven) values of politeness in pepatah petitih Minangkabau. These value are summarized into 4 (four) elements of social skills to the conception of *kato nan ampek*. The stage activity bibliocounseling was based on the stege of the counseling model of KIPAS which consists of good news, data interation or internalization, planning of action, actualization of planning, and celebration.

**Keywords:** politeness value, Petitih Minangkabau proverbs, bibliocounseling, KIPAS counseling model

**Abstrak:** Penelitian ini bertujuan untuk mengidentifikasi dan mendeskripsikan nilai kesopanan dalam pepatah petitih Minangkabau. Penelitian ini menggunakan pendekatan kualitatif yang bersifat deskriptif dengan menggunakan strategi analisis hermeneutika Gadamerian. Hasil dari identifikasi nilai tersebut kemudian diadopsi menjadi format dan isi bibliokonseling untuk mengembangkan kecakapan sosial siswa. Hasil analisis menunjukkan terdapat 7 (tujuh) nilai kesopanan dalam pepatah petitih Minangkabau. Nilai tersebut terangkum ke dalam 4 (empat) unsur kecakapan sosial menurut konsep *kato nan ampek*. Tahap kegiatan bibliokonseling mengacu pada tahapan konseling model KIPAS yang terdiri dari kabar gembira, integrasi data atau internalisasi, perencanaan tindakan, aktualisasi rencana, dan selebrasi.

**Kata kunci:** nilai kesopanan, pepatah Petitih Minangkabau, bibliokonseling, konseling model KIPAS

## INTRODUCTION

Proverbs are an oral tradition that constitutes local community customary law. Commonly, proverbs regulate all aspects of the local community's life, including the local community of Minangkabau (Zulkarnaini, 2003). According to Azrial (1995) Kato Pepatah is a proverb originating from tatah or it means guidance. This proverb governs human interaction, specifically human interaction with nature, human interaction with the social environment. Petitih constitutes a regulation that governs any cultural tradition specifically. Technically, *Petitih* is an operational regulation which consists of limitation and rule of community. If proverb serves as a customary law, then *Petitih* serves as an operational regulation.

Based on the results of data interpretation about the *Petitih* text of the Minangkabau community, it was found seven values of politeness. The seven values of politeness are (1) respecting, (2) modesty, (3) tolerance, (4) tender, (5) compassion, (6) nurturing, and (7) wise. The obtained values are then adopted into a content of bibliocounseling which is used as counseling technique of KIPAS. The implementation process of KIPAS consisted of Good News, Data Integration, Measurement Planning, Measurement Realization, and Celebration. Mappiare-AT (2017) explains that KIPAS Counseling Model allows school counselors to offer an intensive, progressive, adaptable, and structural counseling approach.

Bibliocounseling constitutes a technique which utilizes information within reading materials as one effort to assist counselee to meet his/her needs and optimizes his/her potency. Bibliocounseling allows individuals to read and discuss a reading material which is related to the individual's personal experiences. The utilization of bibliocounseling enables an individual to attain a personal freedom and secure an individual's confidential information, where the counselee is commonly apprehensive about opening personal information to the counselor (Lasan, 2018).

Some research results show that bibliocounseling is able to be used for preventive purposes, for example to reduce pornographic addiction (Azkiyah, 2017). Bibliocounseling can also be used for the development of certain abilities. For example, a research by Dewi & Prihartanti (2014) utilizes bibliocounseling for the development of the character of responsibility, Hariyadi, Sugiharto, & Sutoyo (2014) utilize bibliocounseling to develop interpersonal intelligence, Maghfiroh & Christiana (2013) utilize bibliocounseling to increase achievement motivation and Setiawan (2015) employ bibliocounseling approach to reduce behavior aggressive verbal.

The process of applying bibliocounseling techniques will certainly be more effective when incorporating cultural values. Adjustments in terms of cultural aspect need to be taken into account on bibliocounseling, thus, the counselee's problem alleviation can run well. This view is consistent with what was conveyed by Hidayah & Ramli (2017) arguing that counseling in Indonesia needs to examine cultural variables in the counseling process considering that Indonesia consists of a great number of cultures. Suwarni (2016) also states that counseling in Indonesia must also pay attention to cultural factors. As a professional counselor, it should be realized that in the midst of dealing with various cultures and historical backgrounds of clients, a counselor must understand the cultural background comprehensively (Suhartiwi & Musifuddin, 2013).

Incorporating cultural values, especially the Minangkabau proverb in bibliocounseling, will certainly provide a new understanding to the counselee on how to interact and communicate with other people in accordance with the values held by society. Through the reading material, it is expected that new thought patterns will be formed in the counselee which later can affect the counselee's behavior patterns. Mayer (in Ampuni, 1998) argues that reading comprehension involves a lot of cognitive work. This is in accordance with what is stated by (Jack & Ronan,

2008) which states that reading material can stimulate constructive thinking and can be used to analyze attitudes and behavior patterns. The use of bibliocounseling can stimulate the counselee to think, hence, it can influence changes in the counselee's behavior.

Bibliocounseling provides counselee, as a reader, with a metaphor for life experiences that makes it easier for counselees who were previously unable to properly express their thoughts and feelings to learn new ways of coping (Cook et al., 2008). The use of bibliocounseling is considered effective in modifying the counselee's social skills. Bibliocounseling interventions can be grouped into four levels, specifically intellectual, social, behavioral, and emotional. At the social level, individuals can enhance their social sensitivity.

Bibliocounseling offers an approach to uphold the counselee's rational thinking, form a new perspective, and instill social interest. Through bibliocounseling, counselees can learn new facts related to the Minangkabau proverb. The use of bibliocounseling is intended to allow counsellors to modify the way he/she thinks, so as to allow changes in behavior in accordance with the values of politeness in the Minangkabau proverb. Moreover, the facts show that the social skills of students in schools, especially at the senior secondary level in West Sumatra are no longer in accordance with the values ??in the Minangkabau proverb.

The focus of this research is to answer: 1) how is the description of the value of politeness that can be taken in the Minangkabau Proverb? and 2) how can the construction of politeness values be adopted into the content of bibliocounseling techniques for the development of students' social skills? This research only described the values contained in the Minangkabau proverb, and constructing bibliocounseling techniques based on the value of politeness in the Minangkabau proverb. This research was expected to provide benefits for counseling guidance teachers, students, and future researchers.

## METHOD

This research employed a descriptive qualitative approach. The entire data collection, data analysis and data interpretation adhered to hermeneutic principles. This study used a Hermeneutic Gadamerian research pattern. Mappiare-AT (2013) explains that the general nature of hermeneutic research is to try to understand,

describe, and also interpret the reality hidden in a text. The researchers played a role as a stakeholder who carried out hermeneutic analysis as well as as primary research instrument. This research was conducted in Lubuk Sikaping sub-district, Pasaman Regency, West Sumatra Province. Primary data sources were taken from three main books, specifically; 1) *Petitih* proverbs and Minangkabau customs (Attubani, 2014), 2) Minangkabau natural tambo (Ibrahim, 2017), and 3) tau jo nan ampek (Sayuti, 2006). Secondary data sources were selected using purposive sampling method, in specific, direct interviews with native local communities who understand Minangkabau culture.

Data collection used several procedures including; 1) looking for primary data collection, in this context was Minangkabau proverbial texts, 2) collecting secondary data from interviews, observation results, and supporting journals, 3) collecting primary data since the beginning of research from textbooks about culture in particular regarding the Minangkabau proverb, 4) reducing data or collecting data in accordance with the research focus, 5) inputting research data into organizing systems that have been made based on the research focus. This study described and analyzed the values of politeness contained in the Minangkabau proverb. The values were then described and constructed into the format and content in the bibliocounseling.

## FINDINGS

The politeness values obtained from the analysis of the Minangkabau *Petitih* proverb text consist of; (1) respecting, (2) modesty, (3) tolerance, (4) tenderness, (5) compassion, (6) nurturing, and (7) wisdom. The explanation of these values is presented in Table 1.

Based on the identification results, there are seven values found in the Minangkabau *Petitih* proverb related to social life. This Minangkabau *Petitih* proverb contains a value of politeness that is in line with the Minangkabau pattern of social interaction known as *kato nan ampek* (four words). *Kato nan ampek* is the values of manners in society which consist of *kato mandaki* (ascending word), *kato mandata* (horizontal word), *kato manurun* (word), and *malereang kato* (sloping word) (Sayuti, 2006). The classification of politeness values in the Minangkabau *Petitih* proverb based on the elements of social skills according to the *kato nan ampek* concept is explained in Table 2.

The four groups of social skills above were then constructed to construct the format and content of the bibliocounseling. The bibliocounseling format consists of four parts. First part is an introduction. The second part is the process of implementing KIPAS counseling, the third part contains implementation instructions and reading material, and the fourth part contains reflections on activities. The content of the bibliocounseling contains reading materials consisting of four reading materials. The first reading material is about *kato mandaki* which discusses the value of respecting and being modesty. The second reading material is about *kato mandata* which discusses the value of tolerance. The third reading material is about *kato manurun* which discusses the value of tender, compassionate, and nurturing. The fourth reading material is about *kato malereang* which discusses the value of wisdom. The counseling implementation process is based on the concepts and stages of the KIPAS Model counseling (Mappiare-AT, 2017), as follows:

### 1. Good News

Providing good news information is done by sending a letter of invitation or during certain counseling moments.

### 2. Integration or Internalization

The counselor determines which social skills discussion themes will be discussed in the implementation of bibliocounseling. The counselor together with the counselee formulates the goals to be achieved from the bibliocounseling activity.

### 3. Planning

The counselor chooses one strategy from the KIPAS Model counseling, in this activity the strategy chosen is social sensitization.

### 4. Measurement Actualization

At this stage, the process of bibliocounseling activities is carried out. Bibliocounseling activities consist of three activities. The initial activity contains introductory activities in counseling activities, the core activity consists of reading bibliocounseling activities and exploring the contents of events in reading material, and the closing activity contains reflections on the implementation of activities.

### 5. Celebration

It closes by saying gratitude affirmations verbally and giving a certificate to the counselee as a form of appreciation.

**Table 1. Identification of Politeness Values within Minangkabau *Petitih* Proverb**

No.	Minangkabau <i>Petitih</i> Proverb Text	Contextual Meaning	Values
1.	<i>Nan tuo dihormati , Nan ketek disayangi , Samo gadang bawo bakawan, Ibu jo bapak diutamakan.</i>	When we interact with older people, we must demonstrate attitude and respect. When we interact with younger people, we must demonstrate affection so that the younger feel at ease and we seem very dignified. When we interact with peers, we should act as friends who do not cause them distress. If parents advise us, we must obey, and if there are other concerns, our parents' concerns are paramount.	Respect, compassionate, and tolerance
2.	<i>Barakyat dulu baru barajo, Jikok penghulu bakamanakan, Kalau duduak jo nan tuo, Pandai ndak usah di panggakkan.</i>	When interacting and communicating with elders, do not be arrogant by showing that we are smarter.	Humble
3.	<i>Muluik manih talemping kato, Baso baiak gulo di bibia.</i>	When speaking, it must be appropriate for the situation and circumstances. Make an effort to speak delicately and not harshly. Additionally, the language used must be proper.	Gentle
4.	<i>Nan condoang makan tungkek, Nan lamah makan tueh.</i>	Older and stronger individuals must be able to perform difficult tasks while younger individuals perform easier tasks.	Protecting
5.	<i>Manusia manahan kieh, Binatang manahan palu.</i>	When communicating, we must be able to understand and use appropriate languages so as not to cause misunderstandings in communicating.	Wise

**Table 2. Classification of Social Skills**

<i>Kato nan Ampek</i>	<i>Kato Mandaki</i>	Respecting
		Modesty
	<i>Kato Mandata</i>	Tolerance
		Tender
	<i>Kato Manurun</i>	Compassion
		Nurturing
	<i>Kato Malereang</i>	Wise

## DISCUSSION

### The Description of Politeness Values of Minangkabau *Petitih* Proverb

The politeness values obtained from the analysis of the Minangkabau *Petitih* proverb are: (1) respecting, (2) modesty, (3) tolerance, (4) tender, (5) compassion, (6) nurturing, and (7) wise. The first value is respect. The Minangkabau *Petitih* proverb clearly states that in interacting with parents, an individual must show respect as a form of politeness. Wahyudi & Arsana (2014) reveal that one indicator of a polite individual is by respecting the elderly which in Minang culture is known as *kato mandaki*. *Kato Mandaki* is a way of speaking in which the choice of language gives the impression of elevating or glorifying the other person. According to Wahid (2014) the characteristics of *kato mandaki* are a bottom-up pattern of communication, proper grammar, clear expressions, use of complete words, and the communicator's relationship with familiar communicants. Showing respect for others is a form of social skill when hanging out, particularly with the elderly. Without respect, social life will certainly become bland and full of tension because each one only prioritizes each other's own interests and ignores the interests of others.

The second value is modesty. Being arrogant should be avoided in life because it can create resentment. Damayanti & Jatningsih (2014) argue that polite attitude is one of them is characterized by not demonstrating an arrogance. Peters, Rowat, & Johnson (2011) state that showing too much arrogance or self-focus can negatively affect one's social relationships. It further proves that arrogancy should not be demonstrated when socializing. It can be concluded that modesty is important in building good social relationships.

The third value is tolerance. Every individual must have a tolerant attitude in interacting and socializing. This was also conveyed by Nehushtan (2007) who states that the moral obligation for each individual is to have an attitude of tolerance. This attitude of tolerance allows individuals to be in other people's shoes, thus, it creates better understanding when seeing a difference in other people's aspects. Hollingsworth, Didelot, & Smith (2003) reveal that individuals are able to make good decisions in speaking and behaving when interacting with others if they have a good attitude of tolerance. Having a decent tolerance allows individuals to establish positive interaction and socialization in the community.

The fourth value is tender. Basically, human beings prefer to be treated gently. Maryani (2011) states that gentle behavior or tenderness, especially when speaking, is a form of social skill. Soft-hearted pattern of language is pleasant to hear. This kind of language is indeed a positive form of communication which is acceptable within the community. On that account, tenderness needs to be applied in interacting with other people, especially those who are younger.

The fifth value is compassion. Floyd (2002) explains that the most basic human need is love or affection. Pendell (2002) states that affection is the basis for the establishment of interpersonal relationships. Affectionate behavior needs to be applied in social life, especially to people who are younger. This affectionate behavior in Minangkabau custom is applied in *kato manurun*.

The sixth value is nurturing. Indonesian culture in general already requires the older individual to be able to protect the younger ones. The Minangkabau culture applies it in *kato manurun*. Aggleton, Ball, & Mane (2000) state that younger children, without a doubt, need protection in the form of support and guidance, especially those who are older and stronger. Although sometimes it is not uncommon for the young to protect the older ones. This proves that this nurturing attitude is needed in interacting especially with the younger and the weak individuals.

The seventh value is wisdom. The Minangkabau community in their communication prefers to use figurative words. On that account, an individual needs a wise attitude in understanding and using the figurative words. This aims at preventing misunderstandings in communication and obstacles in communication, especially in terms of semantics. Semantic barriers are differences in understanding between communicants and communicators (Ruslan, 2008). The Minangkabau community should be able to understand and use these figurative words wisely thus the communication process can run well.

### Bibliocounseling Construction Based on Cultural Values as KIPAS Technique

Not all Western-based counseling techniques can be directly applied in counseling practice in Indonesia (Mappiare-AT, Ibrahim, & Sudjiono, 2009). On that account, it is necessary to adjust cultural elements into a technique, thus, the counseling process can run well. One of them is through bibliocounseling techniques

by constructing or adapting the values of the Minangkabau proverb. The proverb of the Minangkabau *Petitih* proverb contains seven values of politeness, specifically (1) respecting, (2) modesty, (3) tolerance, (4) tenderness, (5) compassion, (6) nurturing, and (7) wisdom. The seven values of politeness are categorized based on the concept of social interaction that exists in the Minangkabau culture known as *kato nan ampek*. This categorization generates four elements of social interaction as follows: *kato mandaki*, *kato mandata*, *kato manurun*, and *kato malereang*.

The four elements are constructed into a content of bibliocounseling and by means of the counseling stages of the KIPAS model. The Minangkabau *Petitih* proverb is modified with the addition of descriptions for the four elements of categorization which are then used as reading material for the counselee. Lasan (2018) states that the main activity in bibliocounseling is reading comprehension. After reading, it is expected that there will be a process of discussion and exchange of opinions. Forgan (2002) explains that in the bibliocounseling activity, discussion after reading is required thus, the messages and material to be conveyed in the reading material can be understood.

The process of implementing bibliocounseling adapts the opinion of McCulliss (2012) which explains that there are four steps to using bibliocounseling. The first is recognition, where the reader experiences a sense of familiarity. Second, where the reader begins to identify the problems in the book and react emotionally. The third step is exploration. Reading is expected to develop understanding and insight through interaction with the therapist. The fourth step is self-application where the reader integrates the insights gained from the reading process into his/her own experience. The construction of the bibliocounseling format consists of four parts. The first part contains an introduction consisting of rational, basic theory of KIPAS, goals and objectives. The second part contains the implementation of bibliocounseling activities with the stages of implementing the KIPAS model. The third part contains technical instructions and reading material. The fourth part contains reflection and follow-up activities.

Bibliocounseling which has been constructed is an alternative that is effective and efficient in developing students' social skills. Incorporating the value of politeness from the Minangkabau proverb in the bibliocounseling will provide a new understanding to the counselee how to interact and

communicate with other people in accordance with Minangkabau society and customs. Through the reading material, it is expected that new thought patterns will be formed in the counselee which later can affect their behavior patterns. This is as stated by Jack & Ronan (2008) that reading material can stimulate constructive thinking and can be used to analyze attitudes and behavior patterns. Cook et al., (2008) also argue bibliocounseling provides children with a metaphor for life experiences that makes it easier for students who were previously unable to properly express their thoughts and feelings to learn new ways of coping with problems.

## CONCLUSION AND SUGGESTION

### Conclusion

The politeness values obtained from the analysis of the Minangkabau *Petitih* proverb text consist of; (1) respecting, (2) modesty, (3) tolerance, (4) tenderness, (5) compassion, (6) nurturing, and (7) wisdom. This Minangkabau *Petitih* proverb contains a value of politeness that is in line with the Minangkabau pattern of social interaction known as *kato nan ampek* (four words). The four groups of social skills above were then constructed to construct the format and content of the bibliocounseling, specifically, *kato mandaki*, *kato mandata*, *kato manurun*, and *kato malereang*. The first reading material is about *kato mandaki* which discusses the value of respecting and being modesty. The second reading material is about *kato mandata* which discusses the value of tolerance. The third reading material is about *kato manurun* which discusses the value of tender, compassionate, and nurturing. The fourth reading material is about *kato malereang* which discusses the value of wisdom.

### Suggestion

This bibliocounseling construction can be an alternative for school counselors to help develop students' social skills. Through the cultural-based bibliocounseling construction, students are expected to be able to internalize the values in the Minangkabau proverb thus, they are able to realize ideal social skills. Other researchers are able to conduct further research using research and development methods to test the prototypes that have been made in this study.

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