



## Kato Nan Ampek: A Professional Counseling Communication Model Based on Minangkabau Cultural Values

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### Abstract

Counseling communication is one aspect that influences the success of counseling. Ideally, professional counselors have communication skills capable of building intimacy with the counselee. The purpose of this study was to analyze the Kato Nan Ampek communication model in Minangkabau culture as an effective communication pattern for building counselor and counselee relationships. This study uses library research methods. Data analysis techniques use content analysis. The results showed that communication patterns are critical to the success of counseling. The Kato Nan Ampek communication model can be an alternative in the implementation of counseling services.

**Keywords:** professional counseling, communication, kato nan ampek

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## INTRODUCTION

Counseling service is a professional assistance that aims to realize Daily Effective Life for service recipients (Prayitno, 2017). As assistance, counseling services are provided by experts and skilled workers called counselors. A counselor is someone who has the qualifications of Bachelors in Guidance and Counseling and Professional Counselor Education (Permendiknas No. 27 Tahun 2008 tentang Standar Kualifikasi Akademik Kompetensi Konselor).

Counselors as experts have four basic competencies, namely pedagogic, personality, social, and professional (Prayitno, 2017). Pedagogic competencies include mastery of educational theory and praxis, applying physiological and psychological development as well as counselee behavior, and mastering the essence of counseling services.

Personality competencies include piety and devotion to God Almighty, respect and uphold human values, individuality and human rights, demonstrate integrity and a strong personality, and high-quality performance. Social competence includes collaboration skills and roles in organizations. Meanwhile, professional competence is related to core capabilities in counseling services as a whole.

In the era of the industrial revolution 4.0, there has been a change in the communication pattern of the community, which initially relied on direct meetings, to more applying technology. This challenge requires the increasing role of the communicant in sending messages and the role of message recipients in the digital society (Prasanti, 2017).

This study intends to describe the pattern of communication between counselor and counselee, its effectiveness in counseling services, and how the concept of Kato Nan Ampek's communication model in counseling as an alternative in counseling services.

## LITERATURE REVIEW

The professional criteria for counselors consist of six criteria, namely intellectuality, learned competencies, specific practical objects, communication, altruistic motivation, and professional organization (Prayitno, 2017). Among the six criteria, communication is an important aspect because in this way counseling services are organized.

Transactional analysis model regarding communication between individuals, each person in him is believed to have a side of "parents, adults, and children" (Geldard & Geldard, 2010). Transactional analysis communication model is very popular in counseling service applications. However, this model eliminates a very important part of communication, namely "youth or adolescents."

Minangkabau culture calls communication transactions like this with the term "Kato Nan Ampek" or four words. This is a term that indicates a communication procedure consisting of four patterns, namely kato mandaki (climbing word), kato manurun (descending word), kato mandata (horizontal word), and kato malereang (sloping word).

Communication is very important in counseling services and is a counselor's main asset. Ideally, professional counselors are able to apply a communication transaction model that is friendly to the counselee's culture. Therefore, the Kato Nan Ampek communication model is one of the important communication models to be mastered by counselors in counseling services.

## METHODS

### Research design

This research method uses library research methods. Library research is a research method that collects data and facts from library sources such as books, journals, encyclopedias, printed and electronic media, photos and videos (Harahap, 2014).

### Data collection

Data is taken from Magazines, Statutory regulations and similar research results accessed through libraries or through open journal systems via Internet search. The data collection process is carried out by recording and classifying data according to the sub-problems discussed, which are then organized systematically.

### Analysis data

Data analysis using content analysis method, which is an effort to obtain theories or concepts and research results that are able to answer research problems.

## RESULTS AND DISCUSSION

### Counselor-Counselee Communication

Counseling is a professional activity that involves the counselor with individuals or groups called counsees. The relationship between the counselor and the counselee is like an interpersonal relationship. Counseling cannot be separated from the communication interactions of the parties involved in it. Communication is something that is essential, influential, and often determines human life (Hariko, 2017). The success of counseling is largely determined by the counselor's communication skills and the pattern of communication relationships that are built.

Communication in the information technology era as it is today is not limited to communication that takes place in person, but includes communication that takes place digitally through various media. Professional counselors should be able to take advantage of this change as an opportunity to be more successful in providing counseling services (Anwar & Rusmana, 2017). Social media has influenced communication patterns and structures in society. In addition, the younger generation that is active in using digital communication media have changed their lifestyles. Therefore, counselors need to have the ability to adapt to counsees who are growing in the current era called generation Z (Putra & Patmaningrum, 2018).

The development of communication patterns that exist in today's digital society at certain times creates conflicts with local customs and culture. Indonesian society in various regions previously had a unique communication culture and was passed down from generation to generation since hundreds of years ago (Usman, 2013). This communication culture is the result of the people's creativity in an area which is formed from a philosophy of life that is experienced and influenced by the geographical form of residence. People who are geographically located in the mountains have a softer language pattern compared to people living in coastal areas.

Entering the current era of openness, where there are many mixtures of people from different cultural backgrounds due to work, education, or marriage, it has the potential to cause conflicts between cultures. The low ability to adapt to new environments can hinder the effectiveness of daily life.

One of the important skills a counselor has is the ability to counsel across cultures. Counseling from a cultural perspective is an approach to minimize conflict due to social assimilation that occurs to form a pluralistic and multicultural society (Suharto, Mulyana, & Nurwati, 2018).

Counseling is a profession that provides psychological assistance to individuals or groups called counsees in order to develop self-potential so that they are able to be independent and adapt to an ever-changing environment (Willis, 2004). The counselor's communication pattern plays an important role in determining the success of counseling.

Counselors in carrying out services carry out several forms of communication, namely (1) verbal communication, (2) non-verbal communication, (3) body communication, (4) touch communication, and (5) communication taking action (Hariko, 2017). Verbal communication is voice and auditory communication. The effectiveness of this communication is influenced by vocals, intonation, and empathy. In addition, cultural factors can also affect its effectiveness, such as the language and vocabulary used. The counselor first needs to understand the counselee's cultural background so that cultural bias can be minimized.

Non-verbal communication is a gesture between the counselor and the counselee. The counselor in accepting the counselee should show a body that is full of acceptance, flexibility and openness. Meanwhile, the arrival of the counselee may take a variety of gestures due to the influence of the problems he is facing. The principle that the

counselor must develop is the principle of Counseling Never Wrong (Marjohan, Asri, Gusraredi, Ifdil, & Afriani, 2012).

Touch communication is a special form of communication and in certain situations. Touch is not always positively received by the counselee because of different cultural backgrounds and beliefs. Therefore, counselors are required to be able to understand the problem situation carefully and professionally. Special situations that usually require physical touch, one of which is when the counselee feels very sad or does catharsis (Hansen, Stevic, & Warner, 1977).

Meanwhile, communication for taking action is communication between counselors and counsees related to decisions or agreements reached after the counseling session ends. The communication carried out by the counselor is actually to open up the counselee so that he can understand himself, his problems, and alternative solutions that can be problem solving. The counselor in this case becomes a mirror for the counselee (Yusuf, 2009).

The counselor as a mirror describes the counselor-counselee communication pattern as a connected unit. Through the counselor, the counselee should be able to reflect himself so that he can understand himself and take decisions independently. The role of the counselor is to facilitate and develop a positive, realistic, and progressive mindset so that independence and self-control develop as the ultimate goal of counseling (Helen, Marjohan, & Alizamar, 2019).

Language in counseling communication should be able to be coherent, accurate, and meaningful (Mujiyati, 2017). Language is a reflection of thoughts. The language spoken by the counselor greatly determines the counseling relationship, whether an atmosphere of intimacy, openness, and comfort is built. Language differences can be a separate problem in counseling so that cultural bias needs to be considered in counseling (Gumilang, 2016).

Effective communication between counselors can be formed if the source and recipient of the message are in the same system, meaning that there are no obstacles. In addition, the characteristics of good communication should reflect an invitation to do well, have an interesting method, and develop mental or thinking abilities (Afroni & Triana, 2018).

### **Kato Nan Ampek's Communication Model in Counseling**

Effective communication in counseling is a prerequisite for successful counseling services. Communication is closely related to ethics and courtesy. Communication carried out with full ethics and courtesy usually create a feeling of comfort, respect, openness, and joy (Suriansyah, 2014). Counseling as an aid service emphasizes communication ethics in service delivery. Therefore, counselors need to know the values that live in a cultured society. Counseling communication that is sensitive to culture and religion is a necessity because counselors and counsees cannot be separated from these two aspects (Nurlatifah, 2016; Budi, 2005).

One of the most popular communication cultures within the Minangkabau community is Kato Nan Ampek or the four words. This is a pattern of communication that Minang adults have been taught from generation to generation to children and nephews as a provision for association in society.

The Kato Nan Ampek is a form of cultural communication pattern consisting of four communication patterns, namely:

#### **1. Kato Mandaki**

Kato Mandaki or the word climb is a way of speaking to someone who is older, such as father, mother, brother, teacher, and so on. This method of communication promotes courtesy, ethics and respect. Ineffective communication patterns between children and

parents can lead to conflict, so family communication interventions are very important, one of which is the Brief Strategic Family Therapy (BSFT) model (Martiningtyas & Paramastri, 2015).

Communication patterns to elders are generally seen as a description of a person's character (Fareo, 2015). Therefore, often a negative character is attached to someone who is not polite in speaking to older people. This kind of communication pattern can hinder the effectiveness of social relationships in society because everyone needs appreciation according to their position (Skobelev & Brovic, 2017).

## 2. Kato Manurun

Kato Manurun or decreasing words is the way of speaking to someone who is smaller in terms of age, such as children, students, younger siblings, and so on. The way of communication in this case is to promote affection and tenderness. Research shows that parent-child communication can form positive behavior if it is done in person and continuously (Ramadhani, 2013).

The ability to apply touching communication patterns to children or students is very important to foster an atmosphere of intimacy and openness. Educators and parents who are unable to apply polite communication patterns to children can create an atmosphere of stiffness and closure. As a result, the learning process can be hampered and does not reach the expected target.

## 3. Kato Mandata

Kato Mandata or horizontal word is a way of speaking to peers. The pattern of communication in this case is to promote a sense of friendship, mutual support, full of joy, flexibility, and so on. As friends, you should always maintain an attitude of solidarity, take care of each other, and not betray your friends in line. Peer communication plays a very important role in shaping self-identity (Soedarsono & Wulan, 2017). Therefore, peers can have a positive or negative influence in shaping themselves.

## 4. Kato Malereang

Kato Malereang or the word slope is a pattern of communication with someone who is respected, including to traditional leaders, religious leaders, leaders, and so on regardless of age difference. The four communication patterns that are popular in Minangkabau society have deep, complex, meaningful, ethical and aesthetic meanings. Transactional analysis theory explains the three ego states of humans, namely parent, adult, and child. This concept believes that humans have a self-dimension that at one time portrays themselves as parents whose characteristics like to advise, command, and tend to force. Meanwhile, when playing the adult dimension, a person has the characteristics of being wise, supportive, empathetic, and giving hope (Sasferi & Fikri, 2017). When someone plays the ego as a child, the characteristics of communication are humorous, joking, flexible, and so on.

The counselor as a professional applies this concept in counseling by analyzing the emerging ego of the counselee and dealing with it appropriately. The way the counselor serves the counselee depends very much on the ability of the counselor which is influenced by experience. Meanwhile, the effective communication patterns have a more complex concept. The complexity can be seen from the communication patterns that refer to the various situations faced, the communication subject, and the ethics and aesthetics that are very thick in it.

The application of the Kato Nan Ampek communication model in counseling should color the five stages of counseling, namely the delivery stage, the exploratory stage, the

interpretation stage, the concluding stage, and the closing stage. The counselor in accepting the counselee should be able to apply the communication model appropriately by referring to the personal characteristics of the counselee such as age, social role, psychological conditions, and cultural background.

This communication model is very thick with ethics and aesthetics. This is a distinct advantage that has implications for the comfort of the counselee. Universally, humans need a touch of ethics and aesthetics in their lives. Counseling is a service that is full of art in its implementation. The art of counseling can be enhanced with an effective, categorical model of communication.

## CONCLUSION

Kato Nan Ampek's communication model is a complex communication model full of ethics and aesthetics. Counseling as an aid profession emphasizes effective communication in service delivery. This communication model can be a solution in increasing the effectiveness of counseling, because universally humans need respect, respect, love, and art.

Counselor communication patterns include verbal communication, non-verbal communication, body communication, touch communication, and communication taking action. All communication patterns should be colored with this communication model so that each counselee feels valued, comfortable, and open.

## ACKNOWLEDGMENT

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