

## REVITALISATION OF MORAL VALUES IN MINANGKABAU CULTURE: PERSPECTIVE MODEL OF REALITY COUNSELING

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### Abstract

Minangkabau loaded moral values based on "*custom basandi syarak, syarak basandi kitabullah*", such as those encountered in the Minangkabau cultural institutions, ideally become a major modality in building individual character. Moral values such as life was sized and futures, a sense of shame and check, polite, considerate, brave as true, wise, perceptive and patient, diligent and humble is an aspect of Minangkabau moral values can be guided to form a human Minangkabau character. Today moral values began to be eroded by foreign culture, such as cultural life materialistic, hedonistic, and sekularistic, so that individuals grow and grew up with a culture that ran from the Minangkabau identity. In this regard, the revitalization of moral values need to be done to reinforce the values that have been weakened through education, such as through the provision of counseling models of reality. Counseling reality as one of the counseling model has a basic principle that human beings have basic needs and strive to fulfill it. The basic needs include the need to survive, to love and be loved, power and achievement, freedom and pleasure. The need to love and be loved becomes a major requirement. Individual success in meeting basic needs will provide success in his identity, while the failure to meet the basic needs of individuals develop identities lead to failure.

**Keywords:** *moral values, Minangkabau culture, reality counseling*

### A. INTRODUCTION

Minangkabau culture is a culture of Minangkabau tribal society. Have substantially different cultural specifications with other cultures in the unitary state of Indonesia. Minangkabau culture-based custom that was originally derived from the teachings of good character and moral precious to any human being, and the environment. Maxim customary sawah diagiah bapamatang, ladang dibari bamintalak, nan babeso tapuang jo sadah, nan babikeh minyak jo aia (Hakimy K., 2004: 13). That is the culture that contains the rules of public life, either individually or collectively in any social interaction behavior, based on good manners and noble, so that each person has empathy for others.

The development of Minangkabau culture is influenced by the advent of Islam. Initially based universe, then based on the Qur'an and Sunnah, so it appears motto: "*adat basandi Syarak, Syarak basandi Kitabullah*". This further strengthens the existence norm Minangkabau culture of Minangkabau ethnic identity as well, because based Syarak (Islam) which is based on the Al-Qur'an. People's behavior rooted in norm or system of moral values the Minangkabau culture. This means that the behavior is also based on the al-Qur'an. If there are individuals who do not abide by the moral values of the Minangkabau culture, then the person is said to be "people who are not as well mannered not practice the teachings of Islam".

In addition, to ethnic Minangkabau tribe is following the customary system matriarchaat (Matriaki) and upholds the values custom. Minang people feel very embarrassed and angry to say as a person who is not mannered, especially if said as those who are not religious. Whoever the person, if admitted and declared himself the Minangkabau, then there is a mandate to realize the moral values of Minangkabau culture. Djamaris (2002) asserted "if you see the Minang people, mean people see her moral values, with those values, and ethnic identity recognized by other ethnic groups. It also means that every person who declared himself the Minangkabau, then there is a responsibility to realize the moral values of the Minangkabau and ready to fight for the moral values in life.

Minangkabau culture is identity, ideally every Minang people feel proud and honored to be part of the Minangkabau people. However with the passage of time as the Minang pride, seems gradually to fade, moral values gradually weak, faded, and disappeared. Various social phenomena taking place, various cases of aberrant behavior on the part of the Minangkabau people, such as going too far to get pregnant, sex social gathering, young couples wandering at night, come all the way without feeling embarrassed, dirty pair arrest along the coast, the action violence, sexual abuse, pornography, sex before marriage, and other immoral behavior. Many factors that cause weakness of the moral values, including the intensification of the onslaught of foreign culture, the attitude of pragmatism, individualism, hedonism, and materialism, and the swift currents of globalization have revolutionized the joints of the Minangkabau people's lives.

The phenomenon of social and moral decadence at every age level further indicates that the moral values of the culture Miangkabau getting weaker. The most fatal result is when the individual no longer has a sensitivity of conscience based on the moral values of their own culture. This of course requires thought to

strengthen (revitalization) moral values of individuals in various ways according to the specifications of the scientific observer and observer education. Questions of fundamental in this paper is how to implement the revitalization of moral values in the Minangkabau culture model of counseling perspective of reality? So expect counseling as part of the educational process and learning problems character can answer it. This paper contains analysis teoritif concept of components in the scope of the article, which includes the following aspects: 1) the definition of the moral values of the Minangkabau culture, 2) the forms of moral values in the Minangkabau culture, 3) the causes of weak values moral perspective counseling model of reality, and 4) how to revitalize the moral values according to the model of reality counseling.

## B. DISCUSSION

### 1. Definition of Moral Values

Humans attempt to fight for something that is considered valuable. Standard relative worth of each person, depending on differences in the perception and experience of something of value. Value is the price for which is considered a great, useful, believed to be good, and strived to have. Andreas Danandjaja in Sapto Ajie (2009: 18) defines values as the sense of someone who lived on what is more important or less important, what is better or less good, and what is more true or less true. In terms of the value or the value (in English) comes from the Latin "*valara*" or the French "*valoir*" which means value. In accordance with the original saying of value, Thomas (2007: 6) try to define the value of the "value are opinions about the desirability or Propriety or goodness of something. The something can be a person, a group of people, an object, a place, an event, an idea, or a kind behavior. This means that the value is an opinion about something that is expected or decency or goodness of something. Something meant to people, groups, objects, places, events, ideas, or type of behavior.

Kluckhohn in Koentjaraningrat (1995: 125) defines value as an explicit or implicit conception, a special characteristic of a person or group of people on matters that affect the desired owner of a variety of ways, tools, and goals are available. Rafael Raga Maran (2007: 40) defines a value as deemed most valuable by humans and society. Thus, a default value is defined as a truth, accuracy measure something, abstract, desirable, and worthy of respect, because it is deemed valuable, good, important and right by the community. Value refers to the fundamental argument that the way to do something tangible course of action either hidden or socially preferable. In contrast with something that is not valuable, will not be individually preferred especially socially. Determining something is worth or do not require consideration of the individual who brought the idea of the true, good, valuable, and meaningful.

Rafael Raga Maran (2007: 40) commented that the value derived from the philosophy of human life and attitude towards God, the universe, and to our fellow human beings. Views and attitudes are formed through education and experience of each community every culture or ethnicity. Different views and attitudes that lead to differences between the values of society. Thus, the value of the reference belief, philosophy, principles, and attitudes both towards the Creator, human beings, and the universe. The value of something that is urgent, essential, life foundation of doing things.

If it is associated with moral values, mean values associated with the human conscience as the container is getting the light of truth, has the power to urge men to do good, and have a greater points to take precedence. Whisper of conscience moral sanction if a slighted or left out. According Syakwan Lubis et al, 2005: 21-22) moral values related to personal responsibility, because it resulted in someone feel guilty or not. This is confirmed by Syakwan that requires human moral values are absolute, must be recognized and realized without inexorable. For human moral values into the value of the highest order and is under the absolute values derived from God.

Moral values is the value of existing conscience in man later developed into the behavior and how to treat others. In the moral values embodied embodied human nature as a whole includes the mind, physical, role and will. This is confirmed by Newcomb in Elmubarak, Zaim (2009: 54) one of the functions of attitudes is to give positive expression to the central values desired by someone. Newcomb tried to describe the value according to the viewpoint of social psychology, that the value of a separate goal that occur around them are exceptional and behavior patterns are organized. So, the moral values serve as a guide of life, the rule of life to achieve happiness and perfection of life. Value become urgent for individuals to face all the encouragement that comes from the passion within themselves and the surrounding environment.

### 2. Forms of Moral Values Minangkabau Culture

Humans are creatures of culture, each behavior guided by the standards and values that come from culture. Likewise Minangkabau culture. According to the Sanskrit "*buddhayah*" is a plural form of the word "*buddhi*" which means mind or sense. Thus, culture is defined as the things that concerned with the mind or sense. As for the word "cultur" which is a foreign language terms have the same meaning as culture (Soerjono Soekanto, 2005: 172). Culture has a complexity aspects, very extensive and thorough, as expressed by EB Tylor in Soerjono Soekanto (2005:172) is a cultural complex which includes knowledge, trust, art, morals, law, customs, and other capabilities and habits acquired by man as a member of society.

Minangkabau according Hakimy K. (2004: 20) are territorial by culture, the region consists of three parts, namely the *darek*, *pasisia* and *rantau*. Upon the arrival of Islam, the traditional Minangkabau Islam is not disputed, but there is a difference. Islam rooted in the al-Qur'an and the Sunnah of the Prophet, while the Minangkabau derived from the teachings that took learning to the terms of the universe, *alam takambang jadi guru* (spreading nature to be a teacher), *satitiak jadikan lawik* (one drop make the ocean), *sakapa jadikan gunuang* (make a fist of the mountain). The arrival of Islam brought grace to the community and the traditional Minangkabau, as with traditional Minangkabau Islam becomes solid with aphorism "*adat basandi Syarak, Syarak basandi kitabullah* (based custom Syarak, Syarak based on the Book of Allah).

Minangkabau as a culture of Indonesia very concerned about moral values for the sake of physical and spiritual perfection. This reality with the task of maintaining the child prince and nephew of moral decay. Proverb says: *Kaluak paku kacang balimbing, tampuruang lenggang-lenggangan, baik manurun ka saruaso, tanamlah sirieh jo ureknyo. Anak dipangku kamanakan dibimbiang, urang kampuang dipatenggangan, tenggang nagari jan binaso, tenggang sarato jo adatnya* (K. Hakimy: 2004: 81). That is the task of the prince (leader) is to maintain the children and niece and village to achieve the perfection of life in physical and spiritual, mental, spiritual, physical and spiritual, and boost the economy, as well as resolve any disputes that occur in customs and day-to-day interactions.

The formation of character in Minangkabau culture is actually greatly helped by the system sosio-cultural matrilineal Minangkabau society, because the mother was instrumental in the formation of character and personality of a child. This is confirmed by Elmubarok Zaim (2009: 95) by a mother's education is not based on the provisions of the formalized, but grew from a true moral awareness among mothers with children, mothers inculcate moral values in children based natural emotional bond. Islam also emphasizes the role of a mother in their child's education, mother is a school for their children (*ummu madrasatun*), in the hands of mother survived and underachievement children both in this world and in the hereafter. With capital sosicultural matrilineal Minangkabau culture becomes very large capital for character education with a set of moral values in their children.

Moral values contained in the indigenous culture of Minangkabau. Since ancient moral values are derived from custom, have been applied in social life. Minangkabau according Hakimy K. (2004: 13) is the rule in Minangkabau social life created by his ancestors, namely Datuk Datuk Parpatieh Nan Sabatang and Katumanggungan. There Minangkabau consists of two parts, namely custom *adat nan babuhua mati* (customary eye tied dead), and *adat nan babuhua sentak* (customary eye tied not dead): a) *adat nan babuhua mati* (customary eye tied dead), the rules of customary that can not be changed even though the word consensus. As mentioned the saying goes: *tak lakang dek paneh, tak lapuak dek hujan, dianjak tak layua, dibubuih tak mati, dibasuah bahabie aia, dikikih bahabih basi* (do not peel off because of the heat, not decayed because of rain, trampled wilt not, be revoked is not dead, washed until the water runs out, pearled berhabis iron); b) *adat nan babuhua sentak* (customary eye tied not dead) are the rules that are made by consensus by the Minangkabau leaders in each village. Nature may be changed as long as the agreement. As the saying goes: *lain padang lain ilalang, lain lubuak lain ikanyo, lain nagari lain adatnyo* (other desert locust, the other another lake fishes, other customary villages). According to K. Hakimy (2004: 16) containing the teachings of traditional Minangkabau "five-point", namely: 1) the rules governing human relationships premises God; 2) the rules governing the relationship between human beings; 3) the rules governing foster unity; 4) rules on holding fast to the principle of consultation and consensus; and 5) the goals to be achieved by using the teachings of the four kinds as a handle and guidelines.

Based on the teachings of "five-point" there are moral values collected in the maxim-Minangkabau proverb. Among the proverb proverb-containing moral values described below:

1) **Ethic kindness**

Ethic kindness character seen through four factors: raso, pareso, malu, jo sopan (sense feeling, checkly, shame and polite). Raso (sense feeling) according to the psychological is sensory appreciation of human senses, in-depth consideration to do and say anything, of the review deserve it or not, good or not, appropriate or not, gave birth to wisdom and wisdom. Pareso, and if it is the result of appreciation in the form of ratio analysis, so decided something through careful consideration, and not careless. Malu is the nature of moral responsibility or burden when making a mistake. Shame is an inner garment, which controls the shy individuals to behave badly, poem Minangkabau: *rarak kalikih dek binalu, tumbuh sarumpun di tapi tabek, kok abih raso jo malu, bak kayu lungga pangebek* (Collapses papaya because of parasites, growing allied by the pool, and really lost a sense of shame, such as wood longgal bond). Sopan are a person who loses the ability to use feelings and shame is like a loose wood ties. Last polite is the attitude and behavior in social interactions that reflect elegance, and kindness and respect for others more.

2) **Wisdom**

Value is described in the proverbial wisdom *bak maelo jalo di aia, raso katagang dikaduakan, raso ka kandua ditagangka, tagang badantiang indak putuih, kandua manjelo indak kusuik* (such as pulling the nets role in the water, if it feels strained relaxed, not tense clanking broken, loose tousled not decompose).

- These properties describe individuals who are wise, careful, and good at reading situations and conditions. Another proverb bajalan salangkah maadok suruik (running step towards low tide).
- 3) **Vigilance**  
Another proverb malabihi ancak-ancak, mangurangi sio-sio, babuek baik pado-padoi, babuek buruak sakali jaan (exceeding that good, reducing wasted, much-banyakan do good, bad do not). This means in said well behaved hat should be, because people are cautious people who consider everything carefully. Vigilance or care synonymous with prudence both complementary and reinforcing. People are cautious in acting usually has vigilance, and vice versa. Both form a person's self image. Precautions also disclosed: maminteh sabalun anyuik, malantai sabalun luluh, ingek sabalun kanai, kulimek sabalun abih (bypass before drifting, take the floor before collapsing, remember before the hit, saving before they run out). Sio-sio utang tumbuh, bakato siang caliak-caliak, bakato malam danga-dangaan (debt grew cautious, said during the day look-see, said the night listening). Overall proverb above indicated he fully philosophy importance of vigilance. Cautious attitude to build self-image, build social integrity, keeping away from any negative actions, and the ability to calculate the risk of action.
- 4) **Adaptation**  
Minangkabau very high mobility than other ethnicities, because the Minangkabau easy to be adabtation with the environment. The phrase that reflects adaptation in Minangkabau: dimano bumi dipijak di sinan langik diujung (where there earth tread on and the there sky hold high). Dimano rantiang dipatah disitu aia disauak (where the broken twig, at that the water be takenn). Masuak kandang kambing manbebek, masuak kandang jawi malanguah, lawik sati rantau batuah (entry bleat goat barn, byre lowing entry, ocean shoreline magic and magical). This expression describes the adaptability of the various socio-cultural aspects of outside cultures, so as to avoid a clash of cultures, able to adjust to the rules, if not adapted be at risk for life, every culture has its own rules and norms.
- 5) **The value of good manners**  
The importance of good character, dek ribuik rabahlah padi, dicupak datuak katamanggungan, kok iduik indak babudi, duduak tagak kamari canggung. (because the rice fell unto the wind, weighed datuak katamanggungan, if not virtuous life, sitting awkwardly standing all). Nan kuriek iyolah kundi, nan merah iyolah sago, nan baiak iyolah budi, nan indah iyolah baso, kuek rumah dek basandi, rusak sandi rumah binaso, kuek bangso karano budi, rusak budi bangso binaso (which batik is Kundi, the red is the saga, good is mind, the preamble is beautiful, strong house because the foundation, the foundation is damaged houses were destroyed, stronger nation because of cultivation, cultivation broken nation perish).

### 3. Factors Causing Lack of Moral Values based on Reality Counseling Model

#### a. Reality Counseling Model

Studies on the revitalization of moral values perspective counseling model of reality, the reality is preceded by discussing counseling. Counseling model of reality is a counseling approach that was pioneered by William Glasser. Counseling reality is based on the assumption that humans can control the lives of struggling to meet their needs. All human behavior is intended to meet basic needs. According to Glasser in Sharf (2012) there are five basic psychological needs in human beings: 1) the need to maintain viability as well as survival; 2) love and feelings are recognized/love and belonging; 3) powerful, robust, and achievement/power or achievement; 4) have the freedom or independence/freedom or independence; and 5) the fun and excitement/fun. Each individual struggle for the fulfillment of the five basic needs, although the size and volume vary. From all of these requirements according to Glasser and feeling the need to love the most recognized is the main requirement, and the most difficult to achieve.

Individual success in meeting their basic needs will bring success identity (identity success) on the individual. While the failure to meet the basic needs will establish the identity of failure (failure Identity) (Gantina 2011: 67). Individuals who achieve a successful identity, able to live a life with all the physical and psychological functioning in accordance with the 3R concept, namely the state of the individual who can accept the conditions encountered, and is achieved by showing the total behavior (the behavior of the total), start doing something (doing), think (thinking), feeling (feeling), and showed a physiological response in a responsible manner (responsibility), corresponding reality (reality) and right (right). (Gantina 2011: 241). Right is the value, size or norm or benchmark behavior. Individuals have the ability to compare the behavior with prevailing norms. Then can evaluate themselves in behavior is appropriate or not to norms or procedures generally accepted. Responsibility (responsible) means an individual has the ability to meet basic needs in a positive way, do not torment yourself, and do not harm others. Reality (according to reality) that the individual has the ability to meet basic needs in accordance with the existing circumstances and conditions, and for what it is, so as to be able to consider all the logical consequences of a behavior.

The purpose of reality in general counseling is to help the counselee achieve success identity (identity success). Individuals who know his identity will be easy to know the steps to be performed in the future with all

its consequences. Counselee together with counselors faced back in real life, so as to understand and face the reality.

**b. Causes Weak Moral Values according Reality Counseling**

At first internalization of moral values in Minangkabau society is so strong, but according to the travel time of moral values is getting weak and faded in Minang society. According counseling reality the cause of weak moral values on someone self motivated by several things:

- 1) Inhibition of someone in their psychological needs, especially the need to love and be loved. Various efforts made to meet the needs of people, even though the business is not normative, wrong, and immoral, especially if you do not understand the customs basandi Syarak, Syarak basandi Book of Allah. Immorality as free sex among teenagers and parents, not just the issue of customs, but has serious psychological problems. To meet the need to love and be loved, the individual breaking 3 R (right, reality, and responsibility). In the end it will fail to achieve individual success identity. Both success in the world let alone success in the hereafter.
- 2) The denial of reality  
Weak practice moral values due to the denial of reality. When someone can not meet their basic needs directly. Individuals are trying to do something that makes them feel comfortable, he built his own reality, so it can not see things objectively, and can not do anything on the basis of truth. Materialistic attitude to life, hedonistic, and secularistic, a reality that was established by the individual, and the reality is contrary to the Minang culture.
- 3) Inability to evaluate their own  
Immoral behavior occurs, because the behavior of the individual selected. The inability of the individual to assess appropriate behavior, right and responsibility to meet their basic needs, then any deviation from the agreed kaedah moral society. It can be caused by a failure of education in the family, school, and community. In an exemplary family never get to behave well, are not experienced judge his own behavior. Also in the school curriculum is too dense so that the burden of making the school is no longer a fun place to educate yourself. Plus the lack of effort and determination of local government in addressing the shift values and the reduced function of the furnace *tigo sajarangan* leadership, and lack of concern for the environment on the individual.
- 4) Dissatisfaction in relationships with others  
The weakening of the moral values caused by dissatisfaction in the relationship or involvement with others, particularly those closest. According to Hansen in Gantina (2011: 238) individuals need to develop emotional involvement with other people, other people feel the need to pay attention, and think that he has a sense, it is important to achieve a successful identity. If it is not going to bring in problem behavior, one does not behave normatively correct.

**4. How to Revitalize Moral Values Minangkabau According Reality Counseling Model**

Much can be done to revitalize Miangkabau moral values as a form of strengthening local knowledge for the development of character education students, one of them according to reality counseling. Reality of counseling consists of several counseling sessions that lead to behavior change. Throughout counseling built a friendly relationship with the counselee. Glasser develop a more specific counseling models, namely:

- a. Creating a welcoming environment  
Creating a friendly environment show concern to others, willing to talk, to appear warm, friendly, optimistic, and honest. This attitude help to express themselves. Thus counselee is able to meet the basic needs of love and belonging. This can be done by sitting with a counselor open position, maintaining eye contact, courtesy, enthusiasm and authenticity.
- b. Browsing the total behavior of the individual  
Build an individual's ability to see the behavior in total, both ways of thinking, feeling, emotionless, and physiological reactions. Is the total behavior of the line, or there is a separate, including individual perspective on reality.
- c. Evaluating behavior  
Helping individuals to evaluate current behavior, whether the behavior is quite correct, and can help meet their needs, whether it is based on faith or not, so do not bring regret later on.
- d. Make a plan to do good  
When people realize that their behavior does not help resolve the problem, and not also help himself, followed by helping individuals to make good planning and normative acts, as well as specific responsibility and concrete.

- e. Using the strategy to be positive  
Focusing on what can be done is an opportunity to reinforce positive actions planning and constructive. Suppressor of the questions on positive behavior. It will discuss the potential power of the individual. What do you see as negative can be reframed with positively.

### C. CONCLUSION

Based on the above discussion several conclusions can be drawn: 1) Minangkabau culture has customs laden with moral values contained in the customs and traditions die berbuhul berbuhul jerky summarized from-proverb and proverbial expressions; 2) Moral values consists of manners, vigilance, wisdom, and adaptability, as well as the value of good manners; 3) the cause of the weakening of the moral values of the Minangkabau culture sue reality is impaired person counseling in meeting the psychological needs, denial of reality, an inability to evaluate one self, and dissatisfaction in relationships with others; 4) counseling reality offers a way to revitalize the moral values of the Minangkabau culture to develop individual character through the creation of a friendly environment, exploration the total behavior of the individual, evaluating behavior, make a plan to do good, and the use of strategies to be positive.

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