



Konseling Edukasi

Journal of Guidance and Counseling

https://journal.iainkudus.ac.id/index.php/Konseling_Edukasi

E-ISSN : 2580-9008

Vol. 7 No. 1 Tahun 2023 | 1 – 15

DOI: 10.21043/konseling.v7i1.18216

Application of "Kato Nan Ampek" as an Alternative to Effective Counseling Communication

Wenda Asmita

UIN Mahmud Yunus Batusangkar, Indonesia
mita@gmail.com

Silvianetri

UIN Mahmud Yunus Batusangkar, Indonesia
silvianetri@iainbatusangkar.ac.id

Luqman Hafiz

Karabük Üniversitesi, Türkiye
mohafamili10@gmail.com

Abstract

Application of "Kato Nan Ampek" as an Alternative to Effective Counseling Communication. *The counselor deals with the client with a variety of issues related to thoughts, feelings, culture, disposition, customs and language. The counselor must understand and adapt to the client's situation. This research discusses how the application of Kato Nan Ampek can be used as an alternative to effective counseling communication. The research method used is literature study, which is the analysis and synthesis of various articles and books. Research shows that counselors must first have the ability and personality to adapt to the client's situation. Counselor must consider, appreciate and respect the elements of the client's culture starting with the counselor's skill in sorting out the right words and expressions for the counselor. Likewise, counseling communication with Kato Nan Ampek will be a communication full of ethics and aesthetics.*

Keywords: *Communication, counseling, effective.*

A. Introduction

Communication problems can arise in various contexts (Yang et al., 2016). One of the main reasons for patient dissatisfaction is the lack of time spent on counseling, which is also considered an obstacle (Yang et al., 2016). This highlights the importance of allocating sufficient time for counseling sessions to ensure counselee satisfaction and effective communication.

In the context of marriage counseling, effective communication is very important to maintain marital satisfaction (Parhizgar et al., 2017). Lack of effective communication is a common complaint among married couples seeking counseling (Parhizgar et al., 2017). Premarital counseling programs that focus on communication skills have been shown to have a positive impact on marital satisfaction (Parhizgar et al., 2017). By addressing communication issues and equipping couples with the necessary skills, premarital counseling can contribute to healthier and more fulfilling relationships.

It should be noted that the COVID-19 pandemic necessitated a shift to remote counseling, including genetic counseling (Turchetti et al., 2021). While remote counseling can offer convenience and accessibility, it can also present challenges in terms of communication. For example, the inability to use visual aids during telephone counseling sessions has been identified as a potential barrier to effective communication (Turchetti et al., 2021). Professionals may experience discomfort due to a lack of the usual communication strategy, although consultants may not necessarily perceive this as a problem (Turchetti et al., 2021). This highlights the importance of adapting communication methods to specific contexts and utilizing alternative strategies to ensure effective counselling.

Minangkabau culture has a basic philosophy to show this relationship called "*adat basandi syarak, syarak basandi Kitabullah*". That means that custom is based on religion and religion is based on the Qur'an (Islamic holy book). This philosophy

shows that there is no contradiction between culture and religion and should be included in social rules (Handrianto, 2017).

Furthermore, it is explained that the Counselor will not only meet clients with similar problems and opinions, but they will also meet clients with different thoughts, feelings, cultures, characters, habits, language, and others (Afrizal & Silvianetri, 2021). Furthermore, etymologically, the word communication comes from the Latin "*communicare*" which means "to convey". According to the origin of the word, the meaning of communication is the process of conveying meaning from one entity or group to another through the use of signs, symbols, and semiotic rules that are understood together (Rakna Fahreza, 2020). Previously, according to (Yanti, 2019) communication was one of the human needs and the foundation of social existence, which determined the structure of society in the environment. While Counseling is the heart of guidance and counseling services (Saputra, 2019). Counseling as a supporting service emphasizes the ethics of communication in service delivery. Therefore, the counselor must know the values that live in the culture of the community. Cultural and religiously sensitive counseling communication is necessary because counselors and people who ask for advice are inseparable from each other (Nurlatifah, 2016).

The link between the philosophy of counseling and the cultural values of the client is what will encourage the achievement of faster counseling goals (Afrizal & Silvianetri, 2021). In line with this (Corey, 2013) said that the emphasis on spirituality and cultural elements is very important in counseling practices in the future, therefore every counselor must have three characteristics, namely cultural awareness and beliefs, cultural knowledge and skills.

Previously, according to Yusuf (in Nurlatifah, 2016) in the context of guidance and counseling services, counselors were expected to have a holistic awareness to serve counselors from diverse social, cultural and religious backgrounds. As before (Patton, 2009) emphasizes that meaning and attitude are important points for exploring human and socio-cultural contexts, including developing an understanding of empathy based on the experience of the subject

and an understanding between personal perception and attitude. The Minangkabau people have lived with their culture and traditions for a very long time. The vast expansive realm has become an immortal teacher for every generation. As stated in their customary idiom, Alam takambang became a teacher, in mano the earth was stepped on in sinan langik dijunjuang. As (Handrianto, 2017) gives the interpretation that this vast landscape can be used as a learning resource and everything that happens in the environment can be learned. The younger generation of Minangkabau is expected to be able to draw positive values from nature. They must develop experience and knowledge by constantly studying natural phenomena and social dynamics that arise, in minangkabau, kato nan ampek (four words) is known as a style of communication, and this is a local wisdom.

The results of the study (Wahid, 2014) that kato nan ampek: kato manurun (words down) how to communicate with someone whose position is below us or younger than us. Kato manurun is sometimes misinterpreted by some people. Kato manurun doesn't mean throwing away aie ka lurah (it doesn't mean we can talk arbitrarily). When we talk to younger people, we still have to be good at appreciating and not arbitrarily. Not feeling the most know or most correct, kato mandaki (words up) it means how we express our thoughts by communicating with someone whose position is higher than us, such as our parents, teachers, community leaders, including our leaders. It is strictly forbidden if we just call his name or give the title or nickname by 'Si'. kato mandata (words horizontal) is a way of speaking to our friends. To friends we say words may not be like to older people, but the words must still be in a state of mutual respect. Even with friends we must still respect each other in talking. in the Minang proverb says, "Diagak mangko diagiah, dijua mangko dibali," which means that in speaking you should think first, and give answers that do not offend the other person. and kato malereng (slanted words) were used according to the social status of the sender and recipient of messages in communication in formal and informal contexts in three non-formal educational institutions. The use of the four communication styles is adapted to the purpose of communication, the social relationship of both parties, and the nature of the formality or informality of the relationship context (Handrianto, 2020). his communication model is very thick with ethics and aesthetics. This is a clear advantage that affects the comfort of the adviser. In general, humans need a touch of ethics and aesthetics in their lives. Consulting is a service full of art in its implementation. The art of counseling can be improved

through effective and categorical communication models (Yuspita, 2021). Meanwhile, Kato Nan Ampek's Communication model in Counseling Effective communication in counseling is a prerequisite for the success of counseling services. Communication is closely related to ethics and manners. Communication that is carried out with full ethics and manners usually causes feelings of comfort, respect, openness and joy (Suriansyah, 2014).

In fact, the implementation of counseling services in schools is predicted to still have many problems, including those related to the quality of counselor performance regarding the application of basic counseling communication skills in the setting of individual counseling services (Widodo, 2012). It can be understood that counselors in the field are still encountered who experience problems, namely not being skilled in implementing counseling communication. In this regard, the author provides a recent analysis that there is an application of culture-based counseling communication. the purpose of this research is to examine the Application of Kato Nan Ampek as an Effective Counseling Communication Alternative. In this case, the author analyzes in "Application of Kato Nan Ampek as an Alternative to Effective Counseling Communication".

B. Methods

This research method uses literature-based research / literature research by studying and exploring various theories and practices, through books, scientific journals, theses, e-books, the internet, and various data and facts that exist in society, especially school literature (Azmi, 2018; Anggraini & Asmita, 2022; Asmita & Fitriani, 2022; Anggraini & Asmita, 2022; Asmita & Masril, 2022). Based on the above opinions it can be understood that the study of literature is the analysis and synthesis of various articles, books and various data-facts found.

Furthermore, the data analysis used is content analysis. To maintain the accuracy of the assessment and prevent information errors in data analysis,

checks are carried out between libraries and re-reading the library (Putri, 2019). This article tries to examine the Application of Kato nan Ampek as a More Effective Counseling Communication Alternative.

C. Discussion

1. *Kato Nan Ampek*

Communication is one of human needs as well as the basis for the existence of a society that can determine a social structure in an environment (Yanti, 2019). Interpersonal communication is a continuous and changing process that occurs when you interact with other people, forming a dyad, which is defined as two people communicating with each other (Gamble & Gamble, 2013: 81). Interpersonal communication is a very important thing for us to master, because when interacting with other people communication is a bridge between us and the other person. Moss in Silvianetri (2019) reveals that 75% of all human time is used to communicate. Furthermore, it was also conveyed that communication can improve social intelligence and brain development.

There are communication procedures that are universal, and tone also has certain characteristics. In certain cultures have special rules in communicating. Likewise in West Sumatra, which is thick with customs both in actions, speech and in everyday life. According to Minawati in Yeni & Netri (2021) in the Minangkabau community, there are ethics of verbal and nonverbal communication that regulate communication in accordance with Minangkabau cultural norms and values. one that stands out in the ethics of speaking in Minangkabau is the ethics of speaking, known as Kato nan Ampek. The meaning of "Kato nan Ampek" is manners and ethics of speech which are distinguished by four (ampek) types of communication partners. AA Navis describes kato nan ampek, namely (a) Kato Mandaki, namely words and manners that are used when we communicate with people who are older and more respected because of their position. (b) Kato Mandata, namely

words and manners that are used when we communicate with peers. (c) Kato Malereng, namely words and manners that are used when we communicate with people who are related to us. (d) Kato Manurun, namely words and manners that are used when we communicate with younger people.

The politeness in Minangkabau language has been studied, which is related to the politeness in Minangkabau language in commanding speech acts in the Mining District of Pesisir Selatan Regency. The problem in this study is how to use speech strategies in ordering speech acts, speech situations, and the effect of using these strategies in ordering speech acts on language politeness. The result states that there has been a decrease in politeness in speech (Sukma, Agustina, & Ngusman, 2012).

In addition there is also research related to the use of language for young people, the results of the research reveal that the younger generation of Minangkabau no longer understand using language that is said to be beautiful. Beautiful language is intended, language that contains kieh 'figuratively'. In addition, they do not know the implied meaning of what is said. They prefer to express the meaning of speech directly or explicitly, not impliedly. The figure of speech is not well understood by the younger generation of Minangkabau today. This is because they do not directly observe objects, plants, and animals that are used as figures of speech (Taher & Darmasyah, 2023), besides that many students in Minangkabau have minimal knowledge regarding "kato nan ampek" in communicating, including MAN 3 students. Batusangkar.

According to Navis (Wahid, 2014) kato nan ampek consists of four ways of speaking, namely kato mandata, kato mandaki, kato manurun, and kato malereng. Each of them in summary, it can be explained that kato mandata is the language of people of the same age or association. Kato mandaki is the language of a person who is lower in position to a person who is higher in position. Kato manurun is the language of a person who is higher in position to a person who is lower in position. Kato malereng is a language

between people who support each other who use a lot of words that do not mean dictionary (satire). Kato malereng is based on a proverb that reads, "Man resists the allusion, buffalo resists the hammer".

"Kato Nan Ampek" is an expression in the Minangkabau language which means "How are you?" in Indonesian. Minangkabau is one of the tribes in Indonesia which has a unique culture, language and traditions. This expression is used as a way of greeting or asking how someone is or how they are.

2. Effective Counseling Communication

Counseling Communication comes from two different words namely Communication and Counseling. The notion of communication is an absolute necessity for human life. Communication gives something to another person through a specific contact or through the use of a tool. A lot of communication happens and does happen, but sometimes the purpose of what is communicated is not achieved. Good communication between the sender of the message and the recipient of the message is possible if there is a match between the two (Kamaruzzaman, 2016). Meanwhile, counseling is a process of assistance carried out through interviews, which is carried out by an expert called a counselor to individuals who are experiencing a problem called counseling if in a formal environment and called a client if outside the formal environment (Yunita, 2021).

These basic communication skills of counseling are a determining factor in whether or not a counselor succeeds in creating counseling relationships. These basic communication skills of counseling can also be a very powerful stimuli in generating an attitude of openness to the counselor, so that it is absolutely necessary to be mastered and understood by professional counselors. Counselors who master the basic skills of counseling communication positively are suspected to be easier in creating and

developing professional and purposeful counseling relationships (Widodo, 2012 ; Silvianetri, 2019).

Counselors who apply their counseling communication skills based on the minangkabau idiom, namely *Kato Nan Ampek*, the counseling process will tend to run more effectively, relax and prevent disputes between counselors and counselors of course. This is in line with what was conveyed by (Khairiah & Silvianetri, 2022) that counseling that applies kato nan ampek will allow the counselor to look for the right word reference given to his client, so that between the counselor and the counselor there has been a relationship of mutual respectful communication, which will certainly affect the process and counseling process carried out. Based on the opinions above, the author realizes that the counseling communication model by applying this *ampek kato* can be a solution in increasing the effectiveness of counseling, because universally humans certainly need respect, comfort, love, and art.

Being able to effectively communicate is a counsellor's intrinsic role. The counsellor's job during a session is to provide support to clients, and it commences during the client's initial assessment. In most cases, the client's emotional state will become a barrier for him or her to effectively communicate with the counsellor – at this point, it is the time to observe the client's body language in order to recognise what is occurring 'between the lines'. It is not an assumption game, but rather an analysis based on behavioural tendencies.

It is reasonable to affirm that the counsellor's main focus in the communication process is to focus on the client's expression, and if needed, encourage that expression. But what are the requirements for good listening? In essence, there are no requirements – in practice, there are several guidelines which tend to improve the client's confidence in expressing his/her issues, improve the counsellor's ability to capture the messages which are being given, and encourage positive feedback from the client.

3. Kato Nan Ampek as an Alternative to Effective Counseling Communication

The individual is a product of his own culture. It is undeniable that thoughts, attitudes and traits are the result of acquired culture. This suggests the counselor must be able to understand the client's diverse cultures (Afrizal & Silvianetri, 2021). Meanwhile, according to Minawati (Yeni & Silvianetri, 2021) there is an ethics of verbal and non-verbal communication in Minangkabau society, which regulates communication in accordance with Minangkabau cultural norms and values. As has been carried out previous research that, Kato nan Ampek in the counseling process is very influential on the smooth running of counseling, the reason is because of the application in the counseling process a counselor will be easy to sort out words in speaking to his clients (Khairiah & Silvianetri, 2022). Previously, it was stated by (Irman et al., 2020) that the use of Kato nan Ampek was carried out at the time of exploration before the start of the counseling process, because the use of *Kato nan Ampek* in the West Sumatra area could increase effectively and efficiently a communication.

The same thing was conveyed by Yusri et al. (2021) in his research entitled "Student's Application of Kato Manurun Communication Ethics with Minangkabau Culture" which found that many students cannot use the vocabulary according to who he is talking to. In this study, the researcher explained more about one of Kato nan Ampek, namely Kato Manurun (Words Down). Where are the many students who cannot use Kato Manurun (Words Down) the interlocutor, this causing a lack of ethics in communicate by students, with this it is very important to use Kato Manurun (Words Down) in the provision of counseling services by a counselor to clients as well as a counselor can provide examples directly in the counseling process.

D. Conclusion

Counselors need to understand kato nan ampek in order to achieve effective communication. 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 providing services. This communication model can be a solution in increasing the effectiveness of counseling, because universally human beings need respect, a sense of comfort, love, and art. Counselor communication patterns include verbal, nonverbal communication, communication, bodily communication, tactile communication, and action communication retrieval. All communication patterns should be colored with this communication model so that each counselor feels valued, comfortable, and open. One of the things is by doing it first, sorting out the right call words both from the counselor to the counselor and vice versa.

Communication using Kato nan Ampek in the counseling process very good to be applied by a counselor in West Sumatra. Because with this understanding a counselor can carry out the process counseling with relax and also calm. In addition, counselors will also get more easy to sort out the vocabulary used during the counseling process. With this understanding, a counselor will get good feedback from client during the counseling process because the client feels valued and also the client feel comfortable because the counselor uses the appropriate language spoken to people who was in front of him. That's a counselor in West Sumatra specifically to be able to master communication using Kato nan Ampek in the counseling process because it can build a good therapeutic relationship well so that it can build a comfortable and peaceful atmosphere in the process counseling. The application of Kato nan Ampek in the counseling process by existing counselors in West Sumatra aims to build a good therapeutic relationship between the counselor and the client, whereby

using Kato nan Ampek the counselor will find it easier to place the vocabulary to be used to the client they are dealing with. In addition, with the use of Kato nan ampek by counselors in West Sumatra can also streamline the counseling process between counselor and client.

REFERENCES

- Afrizal & Silvianetri. (2021). Sumbangsih Budaya Terhadap Pola Tutur Kata Konselor dalam Pelaksanaan Layanan Bimbingan Dan Konseling. *Jurnal Al-Taujih : Bingkai Bimbingan Dan Konseling Islami*, 7(1), 45–50.
- Anggraini, D., & Asmita, W. (2022). *Konsep Dan Contoh Aplikasi Konseling Religius Dengan Pendekatan Tazkiyah Al-Nafs*. 190–197.
- Asmita, W., & Fitriani, W. (2022). *Analisis Konsep Dasar Asesmen Bimbingan dan Konseling dalam Konteks Pendidikan*. 8, 129–134.
- Asmita, W., & Masril, M. (2022). *Sexual Harassment Treated With Feminist Therapy (Pelecehan Seksual Ditanggulangi dengan Terapi Feminis) Masril Abstrak. November 2018*, 1–5.
- Azmi, K. R. (2018). Keterampilan Berpikir (Mind Skills) Pada Proses Konseling: Kajian Dalam Perkembangan Kognitif Neurosains. *KONSELING EDUKASI "Journal of Guidance and Counseling,"* 2(1). <https://doi.org/10.21043/konseling.v2i1.4461>
- Corey, G. (2013). *Teori dan Praktek Konseling dan Psikoterapi*. Refika Aditama.
- Gamble, T. K., & Gamble, M. W. (2013). *Interpersonal Communication: Building Connections Together*. SAGE Publications
- Handrianto, C. (2017). *The Roles of Matrilineal System Towards Integrating Religious and Cultural Values in Minangkabau Community*. 5(3). <https://doi.org/10.26811/peuradeun.v5i3.170>
- Handrianto, C. (2020). *Strategi Pembelajaran Kooperatif Tipe Jigsaw dalam Penerapan Nilai-Nilai Kato Nan Ampek Pada Program Paket C. May*. <https://doi.org/10.36706/jppm.v7i1.10878>
- Irman, I., Murisal, M., Syafwar, F., Silvianetri, S., Zubaidah, Z., & Yeni, P. (2020). Membangun Kesadaran Spritual melalui Konseling Berbasis Surau dalam Pengembangan Pariwisata. *Islamic Counseling: Jurnal Bimbingan Konseling Islam*, 4(1), 51. <https://doi.org/10.29240/jbk.v4i1.1421>
- Kamaruzzaman, K. (2016). Analisis Keterampilan Komunikasi Interpersonal Siswa. *Jurnal Konseling Gusjigang*, 2(2), 202–210. <https://doi.org/10.24176/jkg.v2i2.744>
- Khairiah, V. L., & Silvianetri, S. (2022). Penerapan Kato Nan Ampek Dalam Proses Di Sumatera Barat The Application Of Kato Nan Ampek In The Counseling Process By A Counselor. *Al-Israq : Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam*, 5(1), 1–8.
- Nurlatifah, A. I. (2016). *Komunikasi Konseling Peka Budaya dan Agama*. 7(1), 231–258.
- Parhizgar, O., Esmaelzadeh-Saeieh, S., Akbari Kamrani, M., Rahimzadeh, M., &

- Tehranizadeh, M. (2017). Effect of Premarital Counseling on Marital Satisfaction. *Shiraz E-Medical Journal*, 18(5). <https://doi.org/10.5812/semj.44693>
- Patton. (2009). *Metode Evaluasi Kualitatif*. Pustaka Pelajar.
- Putri, A. E. (2019). Evaluasi Program Bimbingan Dan Konseling: Sebuah Studi Pustaka. *JBKI (Jurnal Bimbingan Konseling Indonesia)*, 4(2), 39. <https://doi.org/10.26737/jbki.v4i2.890>
- Rakna Fahreza, W. (2020). Komunikasi adalah Proses Penyampaian Makna pada Orang Lain, Ini Tujuan dan Fungsinya | merdeka.com. *Merdeka.Com*.
- Saputra, W. N. E. (2019). Evaluasi Model Discrepancy: Salah Satu Model Evaluasi Program Konseling. *INSIGHT: Jurnal Bimbingan Konseling*. <https://doi.org/10.21009/insight.081.03>
- Silvianetri, S. (2019). Interpersonal Skill Dalam Kajian Neurosains. *Alfuad: Jurnal Sosial Keagamaan*, 3(1), 74. <https://doi.org/10.31958/jsk.v3i1.1635>
- Sukma, F. R., Agustina, & Ngusman. (2012). Kesantunan Berbahasa Minangkabau dalam Tindak Tutur Menyuruh di Kenagarian Tambang Kecamatan IV Jurai Kabupaten Pesisir Selatan. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 1(1). <https://doi.org/https://doi.org/10.24036/449-019883>
- Suriansyah, A. (2014). Hubungan Budaya Sekolah, Komunikasi, Dan Komitmen Kerja Terhadap Kinerja Guru Sekolah Dasar Negeri. *Cakrawala Pendidikan*, 358-367.
- Taher, R., & Darmasyah. (2023). Membangun Pendidikan Berbasis Karakter Melalui Kato Nan Ampek Dalam Keterampilan Pembelajaran Abad 21. *Jurnal Cerdas Proklamator*, 11(1).
- Turchetti, D., Battistuzzi, L., Bertonazzi, B., & Godino, L. (2021). Sudden shift to remote genetic counseling during the COVID-19 pandemic: Experiences of genetics professionals in Italy. *Journal of Genetic Counseling*, 30(4), 1024-1037. <https://doi.org/10.1002/jgc4.1441>
- Wahid, S. (2014). *Komunikasi pada lembaga pendidikan nonformal*. 20, 107-116.
- Widodo, B. (2012). Aplikasi Keterampilan Komunikasi Konselor Dalam Proses Konseling di SMP Negeri Kota Madiun. *Widya Warta*, 1(1), 52-65.
- Yang, S., Kim, D., Choi, H. J., & Chang, M. J. (2016). A comparison of patients' and pharmacists' satisfaction with medication counseling provided by community pharmacies: a cross-sectional survey. *BMC Health Services Research*, 16(1), 131. <https://doi.org/10.1186/s12913-016-1374-x>
- Yanti, S. (2019). Penerapan Komunikasi Efektif Dalam Proses Pembelajaran Dan Bimbingan Konseling Pada Siswa SMA. *Jurnal Pengabdian Masyarakat*.
- Yeni, P., & Silvianetri. (2021). *Internalisasi Penggunaan Kato Nan Ampek Dalam Komunikasi Interpersonal Siswa Di MAN 3 Batusangkar*. 6(2), 139-143.

Yunita, Y. (2021). Pentingnya Teknik Empati Dalam Proses Konseling Individual. *JURNAL PENELITIAN PENDIDIKAN, PSIKOLOGI DAN KESEHATAN (J-P3K)*. <https://doi.org/10.51849/j-p3k.v2i3.128>

Yuspita, E. (2021). *Kato Nan Ampek: A Professional Counseling Communication Model Based on Minangkabau Cultural Values*. 1(1), 8-14.