

INTEGRATED COUNSELING STUDY OF ISLAMIC VALUES AND MINANGKABAU CULTURE: A LITERATURE REVIEW



Warlan Sukandar¹, Abdul Rashid bin Abdul Aziz², Rezki Perdani Sawai³

*Correspondence:

Email:
warlansukandar@adzkia.ac.id

Authors Affiliation:

¹Universitas Adzkia, Padang,
Indonesia

^{2,3}Universiti Sains Islam
Malaysia, Nilai, Malaysia

Article History:

Submission: August, 29, 2024
Revised: November, 11, 2024
Accepted: December, 16, 2024
Published: December, 31, 2024

Keywords:

Integrated Counseling, Islamic
Values, Literature Review,
Minangkabau Culture

Kata Kunci:

Konseling Terintegrasi, Nilai-
nilai Islam, Tinjauan Literatur,
Budaya Minangkabau

Abstract

Cultural and religious values are integral to the life of the Minangkabau people. However, many studies have not considered integrated counseling with Minangkabau values and culture. For this reason, this research aims to analyze articles related to integrated counseling studies of Islamic values and Minangkabau culture. This study uses a literature review approach and internet search engines such as Google Scholar, ResearchGate, Google Scholar, and Academia.edu to find articles related to the study theme. This research is the first literature review research to examine integrated counseling with Islamic values and Minangkabau culture. The research results show that studies related to integrated counseling with Islamic values and Minangkabau culture are still minimal. The results of this study have resulted in the discovery of eleven articles related to the theme studied. Nine articles have the theme of counseling and Minangkabau culture, and only two discuss counseling, Islam, and Minangkabau culture. The results of this research can be used as a reference for future researchers. They can also be a reference for the government to pay attention to local wisdom values in solving community problems in West Sumatera.

Budaya dan agama merupakan hal yang telah menyatu dalam kehidupan masyarakat Minangkabau. Untuk itulah, kajian ini bertujuan untuk menganalisis artikel-artikel terkait dengan kajian konseling yang terintegrasi nilai-nilai Islam dan budaya Minangkabau. Kajian ini menggunakan pendekatan kajian literatur review dan memanfaatkan mesin pencari internet seperti Google Scholar, ResearchGate, dan Academia.edu untuk menemukan artikel-artikel yang relevan dengan tema yang dikaji. Kajian ini merupakan studi literatur pertama yang secara khusus mengkaji keterpaduan konseling dengan nilai-nilai Islam dan budaya Minangkabau. Hasil penelitian menunjukkan bahwa kajian-kajian yang terkait dengan konseling terintegrasi nilai-nilai Islam dan budaya Minangkabau masih sangat terbatas. Kajian ini menemukan sebelas artikel yang berkaitan dengan tema yang diteliti. Sembilan artikel berfokus pada tema konseling dan budaya Minangkabau, sedangkan hanya dua artikel yang membahas tentang konseling, Islam, dan budaya Minangkabau secara bersamaan. Hasil kajian ini dapat menjadi referensi bagi peneliti selanjutnya dan juga dapat dijadikan acuan bagi pemerintah untuk lebih memperhatikan nilai-nilai kearifan lokal dalam menyelesaikan permasalahan masyarakat di Sumatera Barat.

Background

Humans are the subject of guidance and counseling. Humans are unique creatures, not the same as one another. Humans can have personalities that change from time to time. The distinctive personality in humans dramatically influences the approach used in dealing with human problems. Therefore, guidance and counseling experts need to study human aspects as a whole with existing dynamics. Applying Western counseling theories to Eastern societies, especially Islamic societies, is not ideal. There are often misunderstandings in Eastern communities when Western counselors apply Western guidance and counseling models holistically. Misunderstandings also occur even though the counselors who apply guidance and counseling are Easterners. Western theories and models of guidance and counseling themselves sometimes give rise to dilemmas for Western counselors.¹

Apart from psychological aspects, religious aspects, and cultural customs influence the formation of human personality. Religion, with its teachings and various cultures, will shape a person's personality, individually and socially, in their environment. For example, through education, parents and teachers, as implementers of education, function as intermediaries in teaching religious values and cultural inheritance. Through parents and teachers, religious teachings and cultural aspects are transferred and inherited from one generation to another within a family and specific community environments.²

Therefore, a person's religion and cultural traditions must be considered when applying guidance and counseling. For example, the counseling approach was born in Austria, and it was also born from observation, experience, and experimentation with humans in that country. Likewise, the guidance and counseling approach was born from experts in America. The results of observations, experiences, and experiments on humans in America were then used as an approach. Of course, this is not appropriate to generalize to humans or clients in other countries. It will create a dilemma for the client and counselor, even if forced. So, it is unsurprising that educational guidance and counseling development is theoretically excellent and neat but minimal in application. This can be seen from the practice of guidance and counseling, which is very minimal and has not been accepted one hundred percent by the community, especially Minangkabau.

Minangkabau culture is a unique culture in Indonesia. The Minangkabau people live in most areas of West Sumatera. They still maintain the cultural values

¹ Yatimah Sarmani and Mohd. Tajudin Ninggal, *Teori Kaunseling Al-Ghazali* (Selangor, Malaysia: PTS Publication & Distributions Sdn.Bhd, 2008).

² Sri Mulyani, "Peran Agama Dan Kebudayaan Dalam Membentuk Kepribadian," *AT-THARIQ: Jurnal Studi Islam Dan Budaya* 1, no. 2 (2021): 55 – 70.

passed down from generation to generation. These values and teachings are very full of Islamic religious values. The Minang people's philosophy of life states, "*Adat Basandi Syarak, Syarak Basandi kitabullah*" (ABS-SBK, Sharia-based customs, Quran-based Sharia). The purpose of ABS-SBK is that the values in Minangkabau cultural traditions are based on Islamic religious law, and this law is based on the Al-Quran and Hadith. The philosophy adopted by the Minangkabau people will shape their world of thought and outlook on social life. Minangkabau people are educated with strong religious values and cultural customs. Religious rituals and cultural customs always accompany the life process of the Minangkabau people. They marry with religion and cultural customs and values. They are continually educated in religion and cultural customs from birth to adulthood. Of course, this greatly influences their personality because they have been educated in religious education and cultural customs since childhood. Therefore, if they have a problem that is resolved using a religious and cultural customs approach, this is very appropriate because the client has had knowledge and understanding from childhood regarding their own religious values and cultural customs.

The guidance and counseling approach to Islamic Religion and Minangkabau Culture is fundamental to development, especially in West Sumatera's Minangkabau area. The birth of the Counseling of Intensive Progressive Adaptive Structure (KIPAS) was based on the need to consider culture when providing counseling services.³ Meanwhile, the Minangkabau people have the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (customs based on religion, religion based on Kitabullah). This philosophy underlies the need for a religious and cultural approach to counseling services in the Minangkabau community.⁴ This approach may also suit those with different religious beliefs (non-Muslims). However, of course, further study and proof are needed regarding the suitability of applying guidance and counseling on Islamic Religion and Minangkabau Culture among non-Muslim communities. Therefore, this research aims to describe Islamic counseling integrated with Minangkabau cultural values.

³ Nisa Ariantini, Muhammad Nikman Naser, and Ahmad Hanafi, "Konstruksi Teknik Konseling Berbasis Budaya Model KIPAS Untuk Meningkatkan Kecakapan Sosial Dan Kematangan Karier Siswa," *Nusantara of Research : Jurnal Hasil-Hasil Penelitian Universitas Nusantara PGRI Kediri* 6, no. 1 (August 7, 2019): 26–32, <https://doi.org/10.29407/nor.v6i1.13080>.

⁴ Rahmah Fajria and Azmi Fitriasia, "Tinjauan Literatur Falsafah Adat Minangkabau : Adat Basandi Syarak, Syarak Basandi Kitabullah," *Journal of Education Research* 5, no. 2 (May 5, 2024): 1811–16, <https://doi.org/10.37985/jer.v5i2.994>.

Research Methods

This research uses a literature review to analyze articles regarding Islamic counseling integrated with Minangkabau cultural values.⁵ The literature review serves two primary purposes. First, it is conducted to write a paper introducing new studies on a particular topic, providing essential insights for those actively engaged in that field. Second, the literature review benefits the research project by broadening our understanding of the research topic, aiding in formulating research questions, and guiding the selection of suitable theories and methods for the study.⁶ The research focused on articles related to counseling guidance, Islam, and Minangkabau culture. Searching for articles was carried out using internet search engines from databases, namely Google Scholar, ResearchGate, and Academia.edu search engines. The search engine for related articles uses four keywords: Counseling, Islamic Values, Culture, and Minangkabau. The selected articles are articles published between 2017 and 2023. The selected articles were classified into two themes: counseling related to Minangkabau culture and integrated counseling with Islamic values and Minangkabau culture.

Results and Discussion

This section analyzes articles related to integrated counseling with Islamic values and Minangkabau culture according to the counseling themes related to Minangkabau culture and counseling related to Islamic values and Minangkabau culture. Analysis was also carried out based on the methods used in the study carried out.

Eleven articles on internet search engines related to integrated counseling with Islamic values and Minangkabau culture were found. From the eleven articles, data was taken based on the author's name, title, objectives, methods, and research results. From these eleven articles, data was extracted based on the author's name, title, objectives, methods, and research results. The results of data extraction can be seen in Table 1 below:

Table. 1 Data Extraction Analysis Results

No	Author	Title	Objective	Method	Result
1.	Yusri & Afrida ⁷	Islamic and Counseling:	This research aims to reveal the	This research is	In the matrilineal society in

⁵ Amir Hamzah, *Metode Penelitian Kepustakaan: Kajian Filosofis, Teoritis Dan Aplikatif*, ed. Amina Diviana P (Malang: Literasi Nusantara, 2019).

⁶ Amri - Marzali, "Menulis Kajian Literatur," *ETNOSIA: Jurnal Etnografi Indonesia* 1, no. 2 (April 4, 2017): 27 – 36, <https://doi.org/10.31947/etnosia.v1i2.1613>.

⁷ Fadhilla Yusri and Yeni Afrida, "Islam and Counseling: Model of Practice in Matrilineal System of The Minangkabau Culture," *GUIDENA: Jurnal Ilmu Pendidikan*,

No	Author	Title	Objective	Method	Result
		Model and Practice in Matrilineal System of The Minangkabau Culture	appropriate counseling approach for Minangkabau society and its uniqueness.	library research.	Minangkabau, counseling is still new and unfamiliar. However, the Islamic approach to counseling is an effective solution for implementing counseling services in the Minangkabau community.
2.	Yulita, Betri, et al. ⁸	Application of Minangkabau Culture-Based Counseling	To describe culture-based counseling by integrating cultural values of Minangkabau with the counselee's problems	Literature Review	The results showed that Minangkabau culture-based counseling can be practical and applied in the counseling process.
3.	Mony et al., ⁹	Application of Minangkabau Culture-Based Counseling	This research aims to understand the application of Minangkabau culture-based counseling.	Systematic Review	Effective counseling is implemented in Minangkabau culture-based counseling.
4.	Ayu, Siska Putri et al., ¹⁰	Cognitive Restructuring Technique Group Counseling Contains Minangkabau Cultural	This research aims to develop and test the validity of a cognitive restructuring technique guide containing Minangkabau	Research and Development	The validation results through expert tests and prospective user tests show that the guide is valid and suitable for use by guidance and counseling teachers.

Psikologi, Bimbingan Dan Konseling 10, no. 1 (December 30, 2019): 41 – 49, <https://doi.org/10.24127/gdn.v10i1.2775>.

⁸ Betri Yulita Betri yulita, Silvianetri Silvianetri Silvianetri, and Elviana Elviana Elviana, "Penerapan Konseling Berbasis Budaya Minangkabau," *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam* 3, no. 1 (June 30, 2021): 155 – 70, <https://doi.org/10.24952/bki.v3i1.4197>.

⁹ Wadra Mony, Nur Hidayah, and Fitri Wahyuni, "Penerapan Konseling Berbasis Budaya Minangkabau Di Provinsi Sumatera Barat," *Jurnal Ilmiah Bimbingan Konseling Undiksha* 13, no. 3 (October 24, 2022): 155 – 70, <https://doi.org/10.23887/jibk.v13i3.42307>.

¹⁰ Siska Putri Ayu, Carolina L. Radjah, and Nur Hidayah, "Konseling Kelompok Teknik Cognitive Restructuring Bermuatan Nilai Budaya Minangkabau," *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 5, no. 5 (May 30, 2020): 580, <https://doi.org/10.17977/jptpp.v5i5.13442>.

No	Author	Title	Objective	Method	Result
		Values	adages to reduce students' verbal bullying.		
5.	Zubaidah ¹¹	Study of the Value of the Minangkabau Proverb <i>Sasek Dijuang Suruik Kapangka Jalan</i> and Its Contribution to Cultural Counseling	This research explores the values of the proverb " <i>sasek di ujuang jalan, suruik ka pangka jalan,</i> " and its contribution to cultural counseling.	Qualitative research methods	The research findings are as follows: (1) the proverb <i>sasek di ujuang Jalan Suruik ka Pangka Jalan</i> highlights the importance of exploring the root cause of a problem, (2) every problem has a solution, and (3) incorporating a culture of elaboration in counseling can enhance the effectiveness of the counseling process.
6.	Khairiah & Silvanetri ¹²	Application of "Kato Nan Ampek" in the Counseling Process by Counselors in West Sumatera	The research aims to analyze how counselors in West Sumatera use "Kato nan ampek" in their counseling processes.	Systematic Review Studies	The research found that applying "Kato nan ampek" can facilitate a smooth counseling process and foster a good relationship between the counselor and the client.
7.	Risdawati Siregar ¹³	Socio-Culture in Multicultural Counseling	This research aims to describe the foundations of guidance and counseling as factors that must be considered by a	Library Research	The research found that a counselor must understand the socio-cultural characteristics of a diverse society. Counseling cannot be generalized to clients;

¹¹ Zubaidah, (2019)

¹² Vio Litia Khairiah and S Silvanetri, "Penerapan Kato Nan Ampek Dalam Proses Konseling Oleh Seorang Konselor Di Sumatera Barat," *Al-Isyraq* 5, no. 1 (2022): 1 – 8.

¹³ Risdawati Siregar, "SOSIAL BUDAYA DALAM KONSELING MULTIKULTURAL," *Hikmah* 11, no. 2 (January 2, 2017): 251 – 70, <https://doi.org/10.24952/hik.v11i2.746>.

No	Author	Title	Objective	Method	Result
			counselor in guidance and counseling services.		counselors must know their values, customs, and habits to counsel them effectively.
8.	Amalia ¹⁴	Application of Humanistic Existential Counseling Based on Minangkabau Cultural Values in Gender Equality to Improve Self-Esteem in Young Women	This research aims to describe the application of humanistic-existential counseling based on Minangkabau cultural values in increasing the Self-Esteem of young women.	Library Research	In counseling practice, counselors need to integrate local culture to increase the percentage of effectiveness and success in the counseling process. A local cultural insight approach makes it easier for clients to understand and intervene.
9.	Yuhaldi ¹⁵	Philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah" and Its Implications in Guidance and Counseling	This research aims to determine to what extent guidance and counseling can help restore the meaning of philosophy.	Library Research	The research findings indicate that guidance and counseling can help enlighten the community about the significance of Minangkabau's traditional philosophy.
10.	Yusra et al., ¹⁶	Literature Review of the Integrity of Minangkabau Cultural Values in Guidance and Counseling	This research aims to describe culture-based counseling by integrating Minangkabau culture as a problem using methods that can be applied in systematic reviews	Systematic Review Studies	The study results indicate that guidance and counseling adapted to Minangkabau culture can help teachers apply these practices to their clients during the teaching process.

¹⁴ Amalia, (2016)

¹⁵ Yuhaldi, (2022)

¹⁶ Yusra et al., (2023)

No	Author	Title	Objective	Method	Result
			through review articles.		
11.	Ilyas et., ¹⁷	Development of a Minang Cultural Wisdom Counseling Model to Prevent LGBT Behavior in West Sumateran Adolescents	This research aims to find a counseling model of Minang cultural wisdom to prevent LGBT behavior in West Sumateran teenagers.	Research and Development	The research found that the Minang cultural wisdom counseling model was effective in preventing LGBT behavior in West Sumateran teenagers.

The article above results from a search for three keywords: Counseling, Islam, and Minangkabau culture, both in educational counseling, community counseling (da'wah), and conceptual counseling psychology. Then, the articles above were classified into two themes: 1) the theme of counseling and Minangkabau culture, and 2) the theme of counseling, Islam, and Minangkabau cultural values. The classification can be seen in table 2 below:

Table. 2 Classification Based on Themes

No	Article	Counseling, Minangkabau Culture	Islamic Counseling, Minangkabau Culture
1.	Fadhilla Yusri & Yeni Afrida (2020)		x
2.	Betri Yulita & Silvianetri (2021)	x	
3.	Ayu Siska Putri (2020) ¹⁸	x	
4.	Zubaidah (2019)	x	
5.	Khairiah & Silvianetri ¹⁹	x	
6.	Risdawati Siregar (2017)	x	
7.	Amalia ²⁰	x	
8.	Yuhaldi (2022)		x

¹⁷ Ilyas et al., (2019)

¹⁸ Ayu et al., (2020)

¹⁹ Khairiah & Silvianetri, (2022)

²⁰ Amalia, (2016)

9.	Wadra Mony, Nur Hidayah, Fitri Wahyuni (2022)	x	
10.	Yursa et al., ²¹	x	
11.	lyas et al., (2019)	x	
Total		9	2

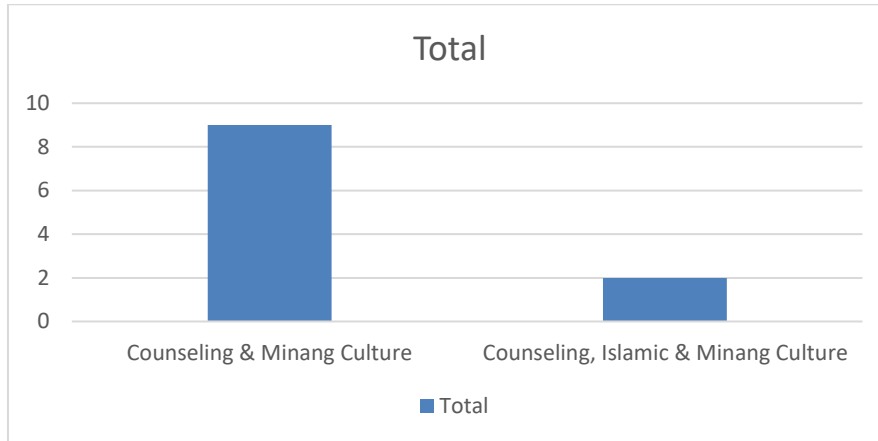


Figure. 1 Classification Based on Research Themes

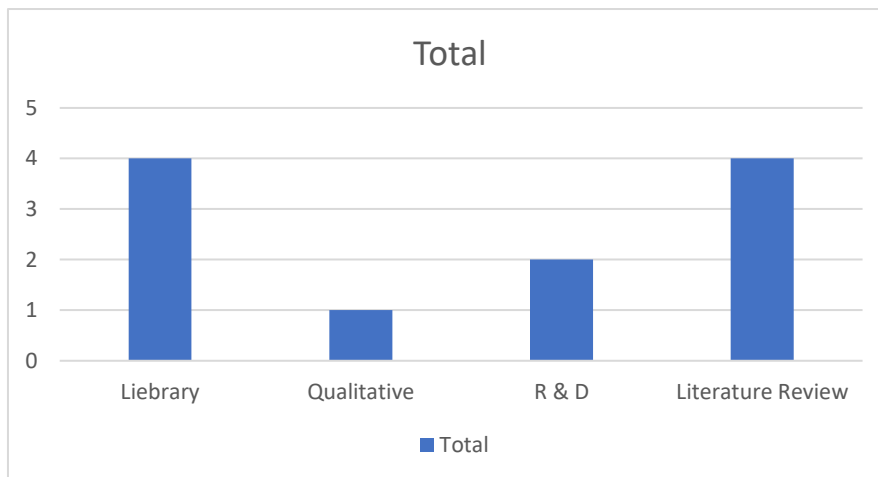


Figure. 2 Classification Based on Research Methods

Based on the analysis of the article above, it can be explained as follows: Yusri and Afrida (2020) concluded that counseling is still something new and unfamiliar in the matrilineal society in Minangkabau. However, the Islamic approach to counseling is an effective solution for implementing counseling services in the Minangkabau community because the Minangkabau community has strong religious beliefs and customs. They have been educated about Minang's religious values and customs since childhood. This makes counseling applications more effective using a Minangkabau religious and traditional approach.

²¹ Yusra et al., (2023)

Betri Yulita and Silvianetri (2021) concluded that counseling is very effective in Minangkabau culture-based counseling. Ayu (2020) also conveyed the same thing in her research regarding group counseling with cognitive restructuring techniques that contain Minangkabau's cultural values. Siska said that the validation results through expert tests and prospective user tests showed that the guide was valid and suitable for use by guidance and counseling teachers. This means that culture-based counseling is very effective in applying guidance and counseling.

The effectiveness of guidance and counseling based on Minangkabau culture was also found in research conducted by Vito Litia Khairiah and S. Silvianetri (2022). The results of his research found that applying *kato nan ampek* can build a smooth counseling process and foster a good relationship between the counselor and the client. This means that counselors and clients have Minangkabau religious and cultural values within themselves to establish good relationships in counseling sessions. In her research results, Risdawati Siregar (2017) found that a counselor must understand the socio-cultural characteristics of a pluralistic society. The application of counseling cannot be generalized to clients. The counselor must know the client's values, customs, and habits during counseling. This opinion is supported by research results from Eka Mustika Sunanjar (2018), who said that in counseling practice, counselors need to integrate local culture to increase the percentage of effectiveness and success in the counseling process. A local cultural insight approach makes it easier for clients to understand and intervene. Guidance and counseling are efficient for the Minangkabau people, where religious and cultural values are embedded. Hence, guidance and counseling drivers need to consider this aspect in guidance and counseling. Mony's (2022) research results show that Minangkabau culture-based extension can help implement the extension process in West Sumatera province.

Guidance and counseling based on Minang culture are effectively applied in society and educational settings. Affan Yusra, Riana Eliza, Zaharah Al Munawaroh, Restu Amanda, Angelica, and Ozza Riswana Akila (2023) in their research found that guidance and counseling conditioned by Minangkabau culture can support the teaching process for teachers to apply to clients. The Minangkabau cultural wisdom counseling model is also very effective in preventing LGBT behavior in teenagers.

The articles regarding counseling concerning Islamic religious values and the Minangkabau culture above are minimal. The classification results are divided into two themes: counseling, Islam, and Minangkabau culture. On average, nine research articles regarding counseling related to Minangkabau culture were found. In comparison, only two articles on counseling related to Islamic religion and Minang culture were found. This illustrates that few researchers have focused on

researching the integration of counseling with Islamic values and Minangkabau customs. These two values are very firmly embedded in the personality of the Minangkabau people. Of course, this will be very effective if guidance and counseling are applied to the Minangkabau community using this values approach.

The results of the analysis of the articles found based on the research methods carried out can be described as follows: research using library research methods totaling four articles; qualitative research methods totaling 1 article; 2 articles using research and development methods; and four articles using systematic review research methods. Research on counseling studies, Islamic values, and Minangkabau customs mainly uses library methods and systematic reviews. This illustrates that many studies regarding counseling, Islam, and Minangkabau culture are still being carried out at the concept and theory stage. Meanwhile, there has not been much research that directly touches the community. Not many researchers have conducted research and development, which has given birth to a model or module, namely a counseling model that integrates Islamic values and Minangkabau customs. In fact, in the current conditions, society is faced with various problems, both in school and community settings, and an effective counseling approach model is needed to overcome these problems.

Integrated counseling regarding Islam and Minangkabau cultural values must be considered, considering that the Minangkabau people are influential in their Islamic and cultural values. There are several reasons that the author considers as to why integrated counseling of Islam and cultural values needs to be developed in Minangkabau;

First, two elements that are strongly attached to Minangkabau society, namely religion and culture, cannot be ignored when solving problems in Minangkabau. The history of the Padri War (1803-1837) has made it clear that religion and culture are important elements in the life of the Minangkabau people. This event can then be completed when religion and culture unite to regulate the lives of the Minangkabau people.²²

Second, strengthen cultural identity. Minangkabau, which is rich in traditional values, has the potential to become a strong foundation for counseling practice. By integrating cultural values into the counseling process, counselors can better understand clients' backgrounds and help them find solutions that comply with the norms prevailing in their society. This also contributes to the preservation of local culture amidst the current modernization.²³

²² Irhash A. Shamad and Danil M. Chaniago, *Islam Dan Praksis Kultural Masyarakat Minangkabau*, ed. Nyimas Amrina Rosyada (Palembang: Noer Fikri Offset, 2022).

²³ Yusra et al., "Literatur Review Integritas Nilai-Nilai Budaya Minangkabau Dalam Bimbingan Dan Konseling."

Third, enhance the effectiveness of counseling. Minangkabau culture-based counseling has proven effective in dealing with problems individuals face, especially teenagers. For example, a humanistic counseling approach incorporating Minangkabau customs can improve the self-esteem and mental well-being of young women in the area.²⁴ Counselors can provide more appropriate and relevant interventions by understanding the client's cultural context and harmonizing religious and cultural values. Integrating Islamic values in counseling helps create harmony between religious teachings and local culture. History shows that Islam has been mixed with Minangkabau culture for a long time, producing a mutually supportive value system. This approach strengthens individuals' belief in religion and their sense of identity as part of Minangkabau society.²⁵

Fifth, establish effective communication. Good communication between counselor and client is essential in counseling. Counselors can communicate effectively by understanding traditional norms and the local language so clients feel more comfortable sharing their problems.²⁶ This also helps reduce misunderstandings that may arise due to cultural differences. Sixth, provide community-based solutions. This integrated counseling focuses not only on the individual but also on the community. By involving elements of the Minangkabau community in the counseling process, such as the role of *ninik mamak* (traditional leaders), the solutions provided become more comprehensive and accepted by the community.²⁷ This strengthens social networks and support for individuals who need help.

The integration of Islamic values and Minangkabau culture in solving problems has been a method for the Minangkabau people for a long time. This mechanism is often found in deliberations or discussions to prevent or resolve societal problems. Deliberations or discussions involve traditional leaders and religious elements such as religious scholars. This principle has become the basis for the Minangkabau people in solving various societal problems. Through deliberation, *ninik mamak* (traditional leaders) and religious leaders collaborate to formulate solutions that align with these two values. For example, in resolving land

²⁴ Betri yulita, Silvianetri, and Elviana, "Penerapan Konseling Berbasis Budaya Minangkabau."

²⁵ Nata Septi Mulyani et al., "Literature Review: Keberadaan Budaya Yang Saling Berkaitan Pada Konseling," *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 10099–105, <https://doi.org/https://doi.org/10.31004/jptam.v6i2.4017>.

²⁶ Yulita et, Silvianetri, dan Elviana, "Penerapan Konseling Berbasis Budaya Minangkabau."

²⁷ Ermiyanto and Fadriati, "Integrasi Nilai Akhlak Mulia Dalam Budaya Minangkabau Pada Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti," *TA'LIM: Jurnal Studi Pendidikan Islam* 6, no. 1 (2023): 102–15, <https://doi.org/https://doi.org/10.52166/talim.v6i1.3660>.

disputes, deliberations are carried out by considering customary law and Islamic principles regarding justice and property rights.²⁸

The deliberation or discussion process in Minangkabau always involves all components of society, including women and the younger generation. In this context, the decision-making process is based on the majority vote and respects minority opinions. This aligns with Islamic teachings that encourage deliberation (shura) to achieve consensus.²⁹ This concept is contained in the Minangkabau philosophy, which reads, "Bulek Aie dek Pambuluah, Bulek Kato dek Mufakat." The Minangkabau democratic philosophy aligns with Islamic principles in making decisions in the Qur'an, Ali Imran verse 3.³⁰

One example of a case in Minangkabau that integrates Islamic values and Minangkabau culture in addressing problems is cases such as domestic violence and cases of community illness. In cases of violence in the household, female leaders in Minangkabau, known as "Bundo Kanduang," act as mediators in resolving family conflicts with an approach based on Islamic values regarding the protection of women and children.³¹ Likewise, the case resolving societal ills, such as drug abuse, prostitution, drinking alcohol, theft, gambling, and begging behavior, are overcome by using the Minangkabau religious and cultural approach.

The "Batagak Gala Penghulu" tradition and the integration of Minangkabau religious and cultural values are also found. "Batagak Gala Penghulu" is the process of inaugurating a traditional leader in Minangkabau. Choosing leaders in Minangkabau is a series of preventive services in counseling, where these leaders will play a role in solving problems that occur in society. In this tradition, the election of the headman is carried out through deliberation involving all members of society, ensuring that the elected leader meets leadership criteria by Islamic teachings, such as honesty and trustworthiness.³²

Likewise, when public policy is considered, for example, at a deliberation event in Solok City, West Sumatera Province, important recommendations are

²⁸ Indra Gultom, "Adat Minangkabau Dapat Menyelesaikan Penyakit Masyarakat," Antara Bengkulu, 2024.

²⁹ Muhammad Raffin Althafullayya and Ali Akbar, "Analisis Integrasi Islam Dan Budaya Minangkabau Dalam Tradisi Batagak Penghulu Berdasarkan Perspektif Al-Qur'an," *Jurnal Pendidikan Islam* 1, no. 2 (December 10, 2023): 12, <https://doi.org/10.47134/pjpi.v1i2.155>.

³⁰ Tim, *Al-Qur'an Dan Terjemahanannya Edisi Penyempurnaan*, Ke-1 (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

³¹ Asril, "Syeikh Sulaiman Al Rasuli: Integrasi Adat Dan Agama Di Minangkabau," *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam* 11, no. 1 (2021): 41 – 59, <https://doi.org/https://doi.org/10.15548/khazanah.v11i1.525>.

³² Althafullayya and Akbar, "Analisis Integrasi Islam Dan Budaya Minangkabau Dalam Tradisi Batagak Penghulu Berdasarkan Perspektif Al-Qur'an."

hoped to be produced to address social problems such as community diseases and land disputes.³³ This recommendation reflects collaboration between Customary Law and Sharia Law, creating clear rules for resolving problems. That is what is called in the Minangkabau traditional philosophy "Traditional Basandi Syarak, Syarak Basandi Kitabullah. Syarak Mangato, Adat Mamakai," which means custom refers to religion, and religion refers to the Koran. Religion makes a decision, while custom carries out that decision. That is how custom and religion work together in Minangkabau to solve societal problems.

Attention to counseling integrated with Islamic values and Minangkabau culture is necessary to overcome society's various social problems. In this context, counseling functions not only as a psychological service but also as a means to internalize cultural norms that have existed for a long time. Counseling can provide a more holistic and contextual approach by combining Islamic principles that emphasize moral values, ethics, and spirituality with local Minangkabau wisdom. It is important to ensure that individuals receive emotional support and understand their cultural identity and how it can help them face life's challenges.³⁴

Integrating Islamic values and Minangkabau culture in counseling can also strengthen social relations. Through this approach, counselors can utilize the traditions and norms that apply in the community to create an environment that supports the healing and recovery process. For example, religious and cultural activities such as friendship, cooperation, or traditional rituals can be part of counseling to build a sense of togetherness and solidarity between individuals. Thus, attention to integrated counseling will help individuals overcome their problems and strengthen positive social values in Minangkabau society.

Conclusion

Integrating Islamic values and Minangkabau culture into guidance and counseling practices is practical, particularly in school and community settings. In West Sumatera, Islamic values and Minangkabau traditions have been ingrained in society since childhood, forming a cultural and spiritual foundation that shapes the worldview of its people. These shared values make it easier for counselors and clients to establish rapport and mutual understanding, facilitating the resolution of various problems during counseling sessions. By incorporating these cultural and religious elements, counseling practices can become more relevant and impactful as they align with the identity and lived experiences of the community.

³³ Gultom, "Adat Minangkabau Dapat Menyelesaikan Penyakit Masyarakat."

³⁴ Irman Irman et al., "Membangun Kesadaran Spritual Melalui Konseling Berbasis Surau Dalam Pengembangan Pariwisata," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 4, no. 1 (May 15, 2020): 51, <https://doi.org/10.29240/jbk.v4i1.1421>.

Despite its potential, integrating Islamic values and Minangkabau culture in guidance and counseling has not been widely explored. Most studies on this topic remain at the conceptual or discourse stage, relying on literature reviews rather than empirical research. While these studies provide valuable insights, they often lack practical applications that can directly address the challenges individuals and communities face. As a result, there is a pressing need for research that bridges the gap between theory and practice, particularly in today's context, where schools and communities are increasingly vulnerable to various humanitarian challenges. Issues such as social conflicts, moral degradation, and mental health problems require counseling approaches that are both culturally sensitive and spiritually grounded.

Future researchers are encouraged to delve deeper into integrating Islamic values and Minangkabau culture in guidance and counseling. This exploration should encompass both conceptual and practical dimensions. Researchers can refine existing theories and frameworks on the conceptual level, ensuring they are grounded in West Sumatera's cultural and religious context. On the practical level, studies should focus on developing and testing counseling models, methods, and tools that can be applied in real-world settings. For instance, integrating traditional Minangkabau proverbs (pepatah petitih) and Islamic teachings into counseling techniques could enhance their effectiveness in addressing clients' concerns.

Such research has the potential to significantly contribute to the field of guidance and counseling, offering culturally and religiously relevant solutions to contemporary issues. By doing so, counselors can better support clients in navigating life's challenges, fostering resilience and harmony within the community. Ultimately, this approach not only enriches the practice of counseling but also strengthens the cultural and spiritual fabric of West Sumatera's society, ensuring its relevance in addressing modern-day problems.

References

- Althafullayya, Muhammad Raffin, and Ali Akbar. "Analisis Integrasi Islam Dan Budaya Minangkabau Dalam Tradisi Batagak Penghulu Berdasarkan Perspektif Al-Qur'an." *Jurnal Pendidikan Islam* 1, no. 2 (December 10, 2023): 12. <https://doi.org/10.47134/pjpi.v1i2.155>.
- Amalia, Rizki. "Penerapan Kosneling Eksistensial Humanistik Berbasis Nilai Budaya Minangkabau Dalam Kesetaraan Gender Untuk Meningkatkan Self Esteem Pada Remaja Putri." *Bimbingan Dan Konseling Ar-Rahman* 2, no. 2 (2016): 9–16.
- Ariantini, Nisa, Muhammad Nikman Naser, and Ahmad Hanafi. "Konstruksi Teknik Konseling Berbasis Budaya Model KIPAS Untuk Meningkatkan Kecakapan Sosial Dan Kematangan Karier Siswa." *Nusantara of Research: Jurnal Hasil-Hasil Penelitian Universitas Nusantara PGRI Kediri* 6, no. 1 (August 7, 2019):

- 26 – 32. <https://doi.org/10.29407/nor.v6i1.13080>.
- Asril. "Syeikh Sulaiman Al Rasuli: Integrasi Adat Dan Agama Di Minangkabau." *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam* 11, no. 1 (2021): 41 – 59. <https://doi.org/https://doi.org/10.15548/khazanah.v11i1.525>.
- Ayu, Siska Putri, Carolina L. Radjah, and Nur Hidayah. "Konseling Kelompok Teknik Cognitive Restructuring Bermuatan Nilai Budaya Minangkabau." *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 5, no. 5 (May 30, 2020): 580. <https://doi.org/10.17977/jptpp.v5i5.13442>.
- Betri yulita, Betri Yulita, Silvianetri Silvianetri Silvianetri, and Elviana Elviana. "Penerapan Konseling Berbasis Budaya Minangkabau." *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam* 3, no. 1 (June 30, 2021): 155 – 70. <https://doi.org/10.24952/bki.v3i1.4197>.
- Ermiyanto, and Fadriati. "Integrasi Nilai Akhlak Mulia Dalam Budaya Minangkabau Pada Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti." *TA'LIM: Jurnal Studi Pendidikan Islam* 6, no. 1 (2023): 102 – 15. <https://doi.org/https://doi.org/10.52166/talim.v6i1.3660>.
- Fajria, Rahmah, and Azmi Fitriasia. "Tinjauan Literatur Falsafah Adat Minangkabau : Adat Basandi Syarak, Syarak Basandi Kitabullah." *Journal of Education Research* 5, no. 2 (May 5, 2024): 1811 – 16. <https://doi.org/10.37985/jer.v5i2.994>.
- Gultom, Indra. "Adat Minangkabau Dapat Menyelesaikan Penyakit Masyarakat." Antara Bengkulu, 2024.
- Hamzah, Amir. *Metode Penelitian Kepustakaan: Kajian Filosofis, Teoritis Dan Aplikatif*. Edited by Amina Diviana P. Malang: Literasi Nusantara, 2019.
- Ilyas, Asmidir, Afdal, and Alizamar. "Pengembangan Model Konseling Kearifan Budaya Minang Untuk Mencegah Perilaku LGBT Pada Remaja Sumatera Barat." *Virtual Culture: Identity & Communication in Cybersociety* 1, no. Konseling LGBT (2019): 9.
- Irman, Irman, Murisal Murisal, Fadhillah Syafwar, Silvianetri Silvianetri, Zubaidah Zubaidah, and Putri Yeni. "Membangun Kesadaran Spritual Melalui Konseling Berbasis Surau Dalam Pengembangan Pariwisata." *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 4, no. 1 (May 15, 2020): 51. <https://doi.org/10.29240/jbk.v4i1.1421>.
- Khairiah, Vio Litia, and S Silvianetri. "Penerapan Kato Nan Ampek Dalam Proses Konseling Oleh Seorang Konselor Di Sumatera Barat." *Al-Isyraq* 5, no. 1 (2022): 1 – 8.
- Marzali, Amri -. "Menulis Kajian Literatur." *ETNOSIA: Jurnal Etnografi Indonesia* 1, no. 2 (April 4, 2017): 27 – 36. <https://doi.org/10.31947/etnosia.v1i2.1613>.
- Mony, Wadra, Nur Hidayah, and Fitri Wahyuni. "Penerapan Konseling Berbasis Budaya Minangkabau Di Provinsi Sumatera Barat." *Jurnal Ilmiah Bimbingan*

- Konseling Undiksha* 13, no. 3 (October 24, 2022): 155–70.
<https://doi.org/10.23887/jibk.v13i3.42307>.
- Mulyani, Nata Septi, Indah Mahmuda, Noval Ramadhan Prima, Bella Sintia, and Tonny Romulus Aritonag. "Literature Review: Keberadaan Budaya Yang Saling Berkaitan Pada Konseling." *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 10099–105. <https://doi.org/https://doi.org/10.31004/jptam.v6i2.4017>.
- Mulyani, Sri. "Peran Agama Dan Kebudayaan Dalam Membentuk Kepribadian." *AT-THARIQ: Jurnal Studi Islam Dan Budaya* 1, no. 2 (2021): 55–70.
- Sarmani, Yatimah, and Mohd. Tajudin Ninggal. *Teori Kaunseling Al-Ghazali*. Selangor, Malaysia: PTS Publication & Distributions Sdn.Bhd, 2008.
- Shamad, Irhash A., and Danil M. Chaniago. *Islam Dan Praksis Kultural Masyarakat Minangkabau*. Edited by Nyimas Amrina Rosyada. Palembang: Noer Fikri Offset, 2022.
- Siregar, Risdawati. "SOSIAL BUDAYA DALAM KONSELING MULTIKULTURAL." *Hikmah* 11, no. 2 (January 2, 2017): 251–70.
<https://doi.org/10.24952/hik.v11i2.746>.
- Tim. *Al-Qur'an Dan Terjemahanannya Edisi Penyempurnaan*. Ke-1. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019.
- Yuhaldi, Yuhaldi. "Falsafah Adat Basandi Syarak, Syarak Basandi Kitabullah Dan Implikasinya Dalam Bimbingan Dan Konseling." *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (2022): 2013–2118.
- Yusra, Affan, Riana Eliza, Zahara Al Munawaroh, Restu Amanda, Angelica Angelica, and Ozza Rizwana Akila. "Literatur Review Integritas Nilai-Nilai Budaya Minangkabau Dalam Bimbingan Dan Konseling." *Innovative: Journal Of Social Science Research* 3, no. 2 (2023): 9928–41.
- Yusri, Fadhilla, and Yeni Afrida. "Islam and Counseling: Model of Practice in Matrilineal System of The Minangkabau Culture." *GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan Dan Konseling* 10, no. 1 (December 30, 2019): 41–49. <https://doi.org/10.24127/gdn.v10i1.2775>.
- Zubaidah. "Telaah Nilai Pepatah Minangkabau Sasek Ui Ujuang Jalan Suruik Ka Pangka Jalan Dan Kontribusinya Dalam Konseling Budaya." *Alfuad Journal* 3, no. 1 (2019): 41–51. <https://doi.org/http://dx.doi.org/10.31958/jsk.v3i1.1636>.