

# Development of Narrative Counseling Model Based on Madurese *Parebasan*

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**Abstract**—The development of counseling based on local wisdom uses the integration of cultural content in the counseling approach. The integration of Madura proverbs in narrative counseling makes students more able to create new stories under the values in their environment. This research aims to develop a product prototype in the form of a narrative counseling guide for Madura *Parebasan* activities. The method used is a development model consisting of a preliminary study stage and a guide product development stage. The research subjects were Madura high school students as a data filler for the knowledge and use of Madura *parebasan*. Data analysis uses descriptive statistics and graphical form. The preliminary study results showed that almost all of the subjects knew and had used *parebasan* Madura. Product development results are the form of a narrative counseling guide with the theme of Madura culture. The number of Madurese students who understand enough about *parebasan* will increase the maximum of counseling services and make it easier to apply the content of Madura *parebasan* in narrative counseling. The prototype guide has the cover to the bibliography content.

**Keywords**—*narrative counseling, madurese parebasan, culture-based counseling*

## I. INTRODUCTION

Experts have used postmodern counseling in the field of science, especially psychology. The difference in the concept of postmodern counseling with modern counseling makes many scientists develop postmodern counseling. Postmodern counseling places the counselee as an expert in their own life and an expert in the conversation carried out [1]. Therefore, the

development of postmodern counseling can be attractive counseling because the focus is not on the healing process but focuses on finding solutions together later.

Postmodern counseling has several characteristics, including (1) social views and knowledge and identity; (2) postmodern counseling is a system that discusses ways of thinking, cultural context, and communication systems; (3) postmodern places language as the central concept in conversation to provide meaning; (4) respecting the diversity of perspectives/ perspectives; (5) there is respect for local wisdom; (6) the counselee is placed as an expert in his life [2]. The characteristics of postmodern counseling focus on language in conversation and are related to the local wisdom of the counselee's culture.

One of the postmodern counseling that focuses on the counselee's language and culture is the narrative counseling approach. Abels & Abels [3] state that the narrative also appears and describes a set of meanings fused in one's life experience. With the narrative approach, people assemble everyday experiences, images, and incidents coherently and understandably [4]. Supported by Bair & Bair [5], that narrative is a retelling of an experience or situation, the story of which can have any background. An important aspect of narrative counseling is the cultural presence of a person. Payne [6] states that cultural stories greatly influence a person's actions, and this determines their way of life and affects whether they will seek help from their problems to lead to understanding in life. This

cultural and social story is essential in the narrative counseling process because meaning emerges when people create stories or parts of everyday life by making meanings that are socially, culturally, and historically discussed [4]. It is also by Murphy-Shigematsu [7] that culture determines what will encourage healing and allow a person to recover [8]. Counselors, in this case, can help tell culturally appropriate stories to help clients understand their lives. Furthermore, Payne [6] reveals that culture greatly influences one's actions, determines one's way of life, and influences how one finds solutions

The very diverse student's conditions are the fundamental reason to internalize cultural values as distinctive characters and values according to their cultural background. The content of cultural values under narrative counseling is Madurese culture. Madura is the only ethnic group found in Indonesia located on the island of Madura. The custom in Madurese culture in everyday life is to mention one of the Madura proverbs sentences that contain life lessons after that follow the explanation of the meaning of the "kidung" according to the conditions of the problems experienced. *Parebasan* is the people's characters or behaviors likened to an item or an animal [9]. The explanation from Sadik [10] that *Parebasan* is one of the tools in Madurese communication, Madurese sayings are added to provide lessons and examples to people's lives.

The multicultural competence of counselors is an essential part of providing counseling services [11]. The integration of the content of the Madura *Parebasan* will add to the diversity of the existing multicultural counseling. Counseling based on local wisdom has the expectation to ultimately see the problems of students when they need to be internalized with cultural values as distinctive characters and values according to Hidayah's cultural background [12][13]. In addition, integrating local wisdom values can trigger students' thinking activities [14]. Furthermore, the integration of *parebasan* in narrative counseling makes students more capable of creating new stories under the values in their environment.

## II. METHOD

The method used in this development model is [15]. The Akker development model consists of three stages, namely (1) Preliminary studies, in the form of collecting development needs, literature studies related to narrative counseling and Madura *parebasan* and finding the field conditions; and (2) product development in the form of conceptual narrative counseling and Madura *parebasan* which are arranged in a manual book product. The two stages of development design follow the research objectives,

namely the development of product prototype development.

The population of this development model research is teachers and students from high school from Pamekasan, one of the districts in Madura. The research sample selection uses focus groups selection [16], [17]. The selected sample was students with a Madurese cultural background. The subjects involved were 120 high school students at SMAN 1 Pamekasan. The instrument used for data collection in this development model is a questionnaire. The questionnaire results explore the data related to the understanding and use of Madura *parebasan* for students. There are several stages of data analysis, namely 1) Scoring uses descriptive statistics, 2) grouping student data using, understanding, using Madura *parebasan*, and 3) presenting data in graphical form [18].

## III. RESULT

### A. Preliminary Results

The preliminary study results found that students with Madura cultural backgrounds had the experience to recognize and use Madura *parebasan*, both in terms of *parebasan* sentences that were known or used as well as in use in a condition or event. The questionnaire results related to students' knowledge of Madura *Parebasan* show in the Table 1. Students know the "Jhe' sampe' elompa' dhunnya/ kabhar burung are 27,5%. Students know the "norote mata kasta, norote ate mate" are 26,7%. The *parebasan*"Pete' deri tellor sapatarangan tak kera pada buluna" is known by 36,7% of the students. The *Parebasan* "Ro'noro' bhebeng" is known by the most students at 92,5% of the respondent.

TABLE I. STUDENT'S KNOWLEDGE OF *PARBASAN*

<i>Parebasan Sentences</i>	<b>Student's Knowledge</b>
<i>Jhe' sampe' elompa' dhunnya/ kabhar burung</i>	27,5%
<i>Ro'noro' bhebeng</i>	92,5%
<i>norote mata kasta, norote ate mate</i>	26,7%
<i>Pete' deri tellor sapatarangan tak kera pada buluna</i>	36,7%

Furthermore, the data of students who use Madura *parebasan* in daily life is used in a few moments (Figure 1). Madurese Students use the *Parebasan* when playing as many as 21 students. Other students using *parebasan* when learning Madurese when in class alone as many as 36 students. Students use *parebasan* in daily communication with friends or parents as many as 38 students. Students use *parebasan* in other activities 17 students.

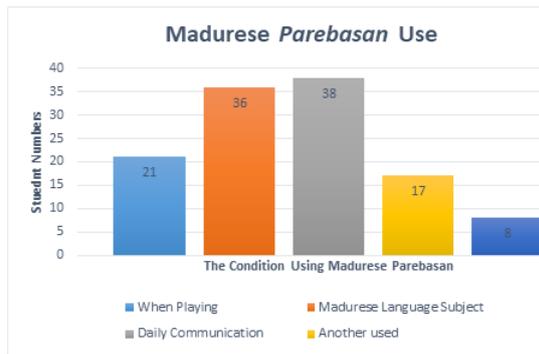


Figure 1. Madurese Parebasan Use

Next is a literature study on narrative counseling and Madurese *parebasan*. The narrative counseling stage is developed by internalizing the content of *parebasan* Madura. The developed model became a model used by the counselor in providing services according to the culture of the students. Students will find an easier way to manage their values, morals, and customs other aspects by using Madurese *Parebasan*.

**B. Development Product Results**

This development product is in the form of a counseling manual book with the theme of Madura *Parebasan*. This manual has product specifications that consider both beauty and usability. The design of the guidebook is B5 in size, the cover of the guidebook uses Art paper, and the contents of the guidebook use HVS paper. The manual consists of a body, foreword, table of contents, and four chapters which are the core of the manual.

Chapter 1 contains the background, objectives, goals, uses, and how to use the manual. The first chapter presents how to guide users about the book's rationale, goals, and the steps to use the book. Furthermore, chapter 2 contains a theoretical study of the concept of narrative counseling and the presentation of Madura *parebasan*. This chapter describes the basic concepts related to narrative counseling, healthy people and maladaptive people, and narrative counseling procedures. The Madura *parebasan* material explains the character of the Madurese, the use of Madura *parebasan*, and the *parebasan* sentences used in narrative counseling.

The following chapter, chapter 3, contains the steps of narrative counseling with Madura *parebasan*. The steps of narrative counseling consist of 8 steps. Each stage has explicit contents and the Madura *parebasan* content in these stages. Finally, chapter 4 contains an evaluation assessment in carrying out narrative counseling carried out by *Parebasan* Madura. This evaluation guided the counselor to self-assess the narrative counseling conducted by *Parebasan* Madura. At the end of this chapter of the guide is a list of references.

**IV. DISCUSSION**

The preliminary study results describe four *parebasan* that will be used in narrative counseling. The results of the data show that students who know the *parebasan* "Jhe' sampe' elompa' dhunnya/kabhar burung," "*parebasan* norote eye caste, norote ate mate," "Pete Deri tellor sapatarangan not ape on buluna" and "Ro'noro' bhebeng." This data shows the use of the word Ro'noro' bhebeng, which means following what is currently booming/viral as the most knowable for the students. This data is based on using the *parebasan* in various situations, such as implanting, lighting up, or simply defining conditions that have the same meaning.

Furthermore, the data shows the widespread use of Madura *parebasan* when (1) communicating with other people; communication with friends, family, or older people. Communication used in this case, such as giving or receiving advice, sharing sins when, and used in the context of family or the elder. (2) use the Madurese language when learning the Madurese language because the students have to use the Madurese language, and the use of the Madurese language may emerge. (3) playing with friends, *parebasan*, in this case, is used to remind friends of the rules in the game. (4) in other activities, such as when responding to specific events or events. The Madura *Prabehasa* is used to give lessons, advice, satire, or even praise an event, news, or person [9].

The Madurese language also has proverbs as guidelines for the Madurese way of life [19], [20]. Therefore, the counseling content using *Parebasan* Madura will increase the full counseling service. This full service is because students in Madura already understand enough about the use of *parebasan*, so it will be easier to implement. Although previously, the philosophy of bhupa' bhabu' guru rato has been used in modeling techniques [21].

This research result shows the development results of a narrative counseling guide product containing Madura culture. As explained in the results section, the product guide consists of a cover to a bibliography. The guide samples are designed according to the content and purpose of the guide. The body is designed with a red pattern because red is the choice of courage. This fits with the character of the Madurese, which is said by *mon kerras pakerres* (hard because of the keris) that Madurese have tenacity, such as courage and responsibility with the capital of truth as their kris [22]. The accent added to the cover page is a picture of "Sekar Jagad" batik, which is the icon of Pamekasan Regency.

Chapter 1 explain the rationale (introduction), goals, user goals, and procedures for using the manual. In general, the introduction in the guidebook contains

reasons and evidence for the selection of narrative counseling and the selection of Madura *parebasan* as its contents. The guidebook's purpose is to guide BK teachers to carry out narrative counseling services to students with Madurese cultural backgrounds. Guidance and Counseling teachers could become professional assistance to students by using the narrative-based Madurese *Parebasan* model. They can use the model to solve problems under students' moral values and environmental aspects. This goal is formed based on the idea that culture and social life are essential in the narrative counseling process because narrating will emerge a meaning linked socio-culturally [4]. Then, the target users for this guidebook are high school counseling teachers in Madura because they focus on the specifics and the Madurese cultural background. Finally, in chapter 1, a procedure contains how to use a narrative counseling guide book containing Madura *Parebasan*.

The following section is chapter 2, which contains concepts and theories about narrative counseling and the idea of Madura culture in the form of Madura *parebasan*. The counseling theory that is the reference in this guide uses several character narrative counseling. The model described the definition of the model, healthy humans, maladaptive humans, the relationship between counselor and counselee, and narrative counseling procedures. Part 2, in chapter 2, discusses the concept of Madura culture using several books that Madura culturalists have written. *Parebasan* Madura's source is the Rifai book [22], which documented the Madura human figure in the *ca'oca'an* (speech) of the Madurese. The product shows the internalization of several Madura *parebasans* in the narrative counseling stage.

Next, part 3 of this development guide discusses the stages of narrative counseling in detail and the internalization of Madura *parebasan* in it. The narrative counseling stage consists of 6 steps adopted from Payne's [6] theory, starting with telling the problem, naming the situation, externalizing the problem, taking individual results, taking a position on the counselee's issue, and considering values. According to narrative counseling, humans are shaped and built by the social environment, negative experiences to produce adverse effects in human life [23]. The counselee's self-perception and ability to change using the culture for their life [6], [24]. Therefore, the counseling process using the internalization of Madura *parebasan* in every stage of narrative counseling as the foundation of counselee's thinking.

Stage 1 in narrative counseling is the process of telling a problem. This process uses certain elements not found in life in a person's story, so it is necessary to tell a story about what happened [25]. The narrative

comes from the relationship between past and present experiences that are not the same so that there is an imbalance or incompatibility [26]. Therefore, retelling will allow the counselee to identify more clearly the problems experienced.

Stage 2 is to give a name to the problem. At this stage, the counselee is invited to provide a specific name for what has been told, maybe one word or a short phrase [6]. When determining the name of advice, direct the counselee to decide and focus on what happened. The counselor also invites the counselee to stand following the attitude displayed by the Madurese, *tak ro' noro' bhabang* (not going with onions), which means that a person should have a stand with the problem at hand.

Next, namely, the process of externalizing the problem, which is stage 3. In externalizing this problem, the counselor invites the counselee to place the context of the problem not within himself [3]. At this stage, the counselor emphasizes the counselee's attitude that it is better if he is *Jhe 'sampe' elompa' dhunnya/kabhar burung* (not confined by wealth/problems / unclear information). This value including the innate of Madurese in responding to events and having a stand.

The next stage is the deconstruction of individual results or personal experiences. The process in stage 4 consists of several stages to seek the counselee's knowledge, reinforce the unique experience, and identify the basis for previously unexplained change until finding the possible results of the new action taken [27]. At this stage, the counselor assists the counselee in reshaping the experience containing the problems at hand. We assume that arise because of an incident the counselee opens the possibility of living life [28].

Move on to a series of 5 stages in narrative counseling. The counselee takes the top position. At this stage, the counselee decides and decides on a new direction in life. Explore detailed actions that can take out of the problem [6]. Directing the counselee to choose *norote mata kasta, norote ate mate* (following the sad eyes, following the dead heart). *Parebasan* Madura means that the counselee should predict something new in his life so as not to put himself in trouble.

In constructing narrative considerations, consider alternative views, and explore students' knowledge construction [29]. So that in narrative counseling, in the final stage, it becomes a consideration for the counselee's assessment and decision making. At this last stage, values and beliefs are considered in the counselee's environment and consider actions, decisions, and problem-solving selected to become

counselees [30]. After this value judgment process, the counselor reinforces the counseling that: *Pete' deri tellor sapatarangan tak kera pada buluna* (chicks that hatch from eggs in the same cage will not have the same feathers). The purpose of the *parebasan* is that every human being is unique and has a different background. The value considerations and decisions taken will be different from others. The counselor facilitates the counselee to emphasize the strengths of the counselee [31]–[33].

Section 4 contains the counseling performance rating scale. The purpose of this assessment is to measure the procedures for implementing narrative counseling by Guidance and Counseling teachers. This instrument assesses the accuracy, coherence, and implementation of narrative counseling for Madura *Parebasan* activities. The counselor's narrative counseling self-evaluation was processed by categorizing each aspect of sound, sufficient, or less. The assessment is good if the guidance and counseling teacher has implemented it correctly and smoothly. It follows what appears but is not precise and smooth, while it is not raised in the counseling process.

#### V. CONCLUSION

This development research resulted in a prototype of a narrative counseling guide containing *parebasan* Madura. Products developed based on the results of preliminary studies. Preliminary studies related to Madura *parebasan* show that students in Madura are pretty familiar with *parebasan*. The implementation of Madura *parebasan* in narrative counseling will be more straightforward. The guide prototype is compiled in the form of a cover with a design that shows the contents of the book, an introduction, chapter 1, which contains the rationale for the needs, objectives, and how to use the guide product. The second chapter includes the presentation of the concept of narrative counseling and the character of Madura culture, including *parebasan* Madura, and chapter three describes related the six stages of narrative counseling that are internalized by the content of *parebasan* Madura, the last chapter of the bibliography shows an assessment of counseling performance. The product arrangement of this guide becomes a prototype that can then be continued for the validation test phase to be used by users.

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