



The Value of traditional Seloko Jambi as a KIPAS Counseling Technique in Developing Social Skills of senior High School Students

Suci Nora Julina Putri

Universitas Negeri Malang, Semarang St., No. 5 Malang, East Java, Indonesia

*Corresponding author, Email: suci.nora.2101119@students.um.ac.id

Abstract

Counselors play an important role in the process of developing students' social skills, so appropriate solutions are needed so that students' problems are immediately resolved. The Jambi Malay traditional seloko is used as an alternative solution because it contains expressions and messages of benevolence that are able to have a positive impact on the lives of each individual. Traditional of seloko Jambi as a KIPAS counseling technique with a group format. KIPAS Counseling is a counseling based on Indonesian culture which provides joy in the implementation process. This research is descriptive qualitative research with a literature study concept that describes the results of previous research that have been collected. Data collection techniques use observation and literature study. The data analysis technique in this research uses content analysis with a qualitative paradigm. The research results found that the values of traditional Seloko Jambi have an important role in developing the social skills of senior High School Students, because they teach positive interaction concepts such as courtesy, religion, self-adjustment, cooperation and mutual respect.

Keywords: The Value of traditional Seloko Jambi; KIPAS Counselling; Social Skills; Senior High School Students

1. Introduction

Each individual will always coexist with other individuals so they need to have social skills in living life. Likewise, high school students need social skills to socialize at school. Social skills are behaviour that increases good interactions with other people in the environment (Simpson, 2010). The skills that every individual must have are being able to interact, be polite, adapt, work together/in groups, and empathize. Behaviours in social skills include empathy, self-management, caring, social interaction and others (Köyceğiz, 2019). Skills that need to be mastered by students are skills in interaction, cooperation, and self-adjustment which include how to communicate well, being a good listener, being able to end a conversation in the right way, having the courage to ask for help, being able to follow instructions/instructions, being able to say thank you. , and apologized. Apart from that, the aim of instilling social skills in students is so that students can form friendships, care, get and receive support from others, and not discriminate (Stephen, 2001).

The field phenomenon stated by (Hendrizal, 2018) in research states that currently there are still many high school students who are indifferent to their surroundings. (Astuti, 2019) in his research found that the low students' social skills, especially on indicator verbal communication. Students should have social skills aimed at overcoming various problems in the life around them. When each individual has social skills, then living with other individuals

will be easier. Living side by side with other individuals will certainly provide various things that every individual must have, one of which is interacting socially in society.

Through the information obtained, it is necessary to have alternative, culture-based solutions for students' social skills at school. The Jambi traditional *seloko* was chosen as a solution for developing students' social skills. *Seloko* is Jambi traditional literature which contains advice for safety and goodness for the lives of the Jambi people which can have a positive effect on the social life of each individual (LAPJ, 2001). The Jambi traditional *seloko* is called an oral tradition, this is because in its implementation it is conveyed orally and cannot be separated from people's lives. So it has cultural values and moral teachings that influence life. Therefore, it needs to be applied to high school students who are also part of society. Apart from that, *seloko* also has a role as a norm, philosophy, foundation and confirmation in conveying something, and has the function of creating intimacy and it contains good values in getting along in society (Gafar, 2012).

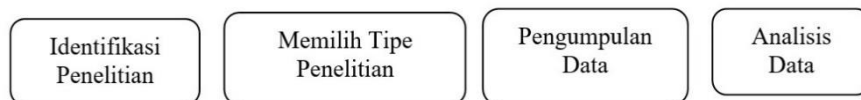
seloko is part of Jambi culture which still exists today even though it is rarely implemented. If you look at its function and role, Jambi traditional *seloko* is needed, especially for students at school, to create good social relations with them. In this research, the Jambi traditional *seloko* as a KIPAS counselling technique aims to develop students' social skills because counselling has a connection with culture. Wahyuni (2017) also wrote that the formulation of KIPAS counselling is counselling that is culturally friendly and pays attention to the needs of students, counsellors and the environment in the school and community. The existence of culture-based counselling provides opportunities for Jambi traditional *seloko* as a technique in its implementation in schools. One of the counsellors' efforts to understand students' culture is through preserving local values in counselling.

KIPAS counseling is culture-based counselling which includes cultural content in providing services. The presence of counselling with this model provides energy and new colours of life in the form of positive things for counselling in Indonesia, namely focusing on solutions, not problems. KIPAS is an acronym for Counseling, Intensive, Progressive, Adaptive, and Structure (Mappiare-AT, 2017). KIPAS counselling is unique in that it brings joy to students because students gain flexibility in determining their attitudes and developing themselves in a more productive direction. (Putri et al., 2021 ; Putri, 2022 ; Lestari et al., 2022) . Ifdil (2017) wrote that the culture of the KIPAS model of counselling has the advantage of being effective in implementing BK services in Indonesia. Mappiare-AT (2017) also states that postmodern-constructionism is a combination of social constructionism and psychological constructivism so that it becomes a framework designed and prepared with the aim of being able to adapt to the context of the school's socio-cultural environment (structure and institutions) and the psychological state of students/ counselee.

Based on the explanation above, a study is needed specifically to discuss the value of Jambi traditional *seloko* which has been carried out in various studies. Apart from that, this research aims to conduct a study of the Jambi traditional *seloko* . It is hoped that the results of this study can be used as a reference for counsellors in implementing Jambi traditional *seloko* as a technique for instilling social skills in high school students.

2. Metode

This research uses descriptive qualitative research with the concept of literature study. The data used as literature study material comes from the results of previous research collected from books, thesis/dissertation research, journals and research articles. Data collection techniques use literature study and observation. The data used is data from relevant sources and then arranged using conjunctions in one sentence (Suliyanto, 2017). The data analysis technique uses content analysis *by* conducting studies and interpretations of the data sources that have been collected. Data sources were analyzed through qualitative stages as follows:



Gambar 1. Alur Penelitian Kualitatif dalam Bimbingan dan Konseling (Gumilang 2016)

The research identification stage is carried out by reviewing and making observations regarding the research variables that will be studied qualitatively. The identification process is carried out independently by researchers and supported by parties appointed and supporting the identification results. Next, the identification results are used to determine the focus of the research to be carried out. This research focuses on the skills of social students and contributions mark Jambi traditional *seloko* as a technique of FAN counselling (Mappiare-AT, 2017). After the research focus has been determined, the next stage is the data collection stage. Data was collected through literature and observation results based on predetermined observation characteristics. The characteristics of the data in this research are number and word data from the literature scientific. Meanwhile, at the final stage, namely the data analysis stage, at the data analysis stage, the researcher used qualitative content analysis techniques. The results of the analysis are in the form of qualitative data and are used to support research objectives

3. Results and Discussion

3.1. Results

This research reveals that the implementation of Jambi traditional *seloko* is very effective in developing the social skills of high school students. Research conducted by: Munir (2013) shows that the Jambi traditional *seloko* is effective in providing insight into the ethical life of a good leader. Rahmat Wijayanto (2015) studied the revitalization of Jambi traditional *seloko* which showed that Jambi traditional *seloko* had fulfilled the relevant principles. Armansyah (2017) shows that the Jambi traditional *seloko* has contributed to strengthening decision-making, deliberation/consensus and others. Rahima, (2018) show that in *seloko* custom jambi there are marked education-related characters _ with various matter Wrong the only one is students' social skills. Suhardianto (2018) studied the structure, pragmatic function and social function of the Jambi traditional *seloko* which has validity. Halim (2020) Jambi traditional *seloko* fosters peace in society, such as an understanding of Jambi traditional *seloko* through various activities, one of which is holding social activities.

Through the research results that have been found, it can be concluded that the Jambi traditional *seloko* needs to be preserved and applied by students in their daily lives. Students will acquire personality and cultural values that are reflected in the traditional expressions of Jambi's traditional *seloko*, including religious values that are used as guidelines for the Jambi Malay community, such as "*adat bersendi syarak, syarak bersendi kitabullah*" which means that the regulations applied are based on the rules of the Islamic religion, Islam. guided by the book of Allah, namely the Koran. There are several social values, namely interaction, adaptation, empathy, sympathy, cooperation and others. Apart from values, Jambi traditional *seloko* also has a social function in that Jambi traditional *seloko* provides entertainment, and advice and teaches students how to socialize with their peers. Of course, if it is applied to students at school through KIPAS Counseling with the Jambi traditional *seloko* as the technique.

The values of the Jambi traditional *seloko* are expected to develop social skills for students, which are then implemented in a group format within the framework of the KIPAS model counselling stages (Mappiare-AT.A, 2017), as follows:

1. Good news

The counsellor's position at this stage is to provide good news information when carrying out the counselling process.

2. Data integration (Internalization)

At this stage, the counsellor determines the discussion theme by discussing skills with students. Apart from that, the counsellor also invites students to create goals they want to achieve before forming groups.

3. Activity planning

The counselor helps students make plans that refer to strategies in the form of cultural values, and then empowerment. In planning this activity the strategy is to modify it for social sensitization.

4. Actualization of plans

The counsellor asks students questions regarding their readiness to carry out activities. In this implementation stage, group members discuss the topic of Jambi traditional *seloko values that have been determined by the counsellor, namely related to social skills*. Then explore and explore things related to the social values that exist in the Jambi traditional *seloko*. The activity ends by giving students as group members an opportunity to reflect, presenting the results obtained from this discussion.

5. Celebrations/certificates: Give thanks

The counsellor gives appreciation in the form of words of gratitude such as Alhamdulillah, with great joy.

3.2. Discussion

Social skills have a big influence on students' social lives, especially in interacting with other people and developing themselves. Because students as social creatures certainly need other individuals to live their lives. Durlak (2010) said that improving social skills covers various areas, one of which is awareness of social life. Goleman (2004) explains that individuals who have social skills will of course have an influence on success both in communicating and also in personal development, such as being able to interact, cooperate, respect each other, adapt, and so on. If someone can carry out an action in social life then that person is said to be successful in their social skills. So social skills for students at school need to be instilled through counselling services, namely KIPAS counselling.

KIPAS Counseling is an innovation in culture-based counselling developed by Prof. Dr. Andi Mappiare AT., M.Pd. The presence of this counselling provides new energy and colour of life in the form of positive things for counselling in Indonesia, namely focusing on solutions, not problems. Because KIPAS counselling is oriented towards " *happy electism* " in its implementation in schools (Mappiare-AT, 2017). In addition, KIPAS counselling shows a humanistic orientation in creating client comfort. Because it prioritizes the counselee's affection and feelings and prioritizes good news in the counselling process (Hastiani, 2020).

seloko is proof that the results of cultural heritage still need to be implemented. *Seloko* is an expression/saying and oral tradition of the Jambi Malay people which contains values that can be developed through formal education. *Seloko Adat* as part of Jambi traditional literature is included in the old Malay literature in the history of Sumatran Malay literature. *Traditional literature* has been known since the founding of the Malay kingdom of Jambi, because it was always used in social interactions within the kingdom's government. Traditional *seloko* has developed in society along with the development of the Malay kingdom in Jambi (Syam, 2001 in Rahima, 2014). The Jambi *seloko* traditional proverb which contains moral advice and social norms is used in the Jambi Malay language (Putriyanti, 2019). The Jambi *seloko* traditional speech is part of the Jambi Malay oral tradition which is passed down in the form of speech. The aim of using *seloko* is to provide advice and teaching by providing subtle expressions or words full of meaning.

seloko contains proverbs, parables and words that contain teachings in the form of prohibitions, warnings, and advice through symbolic language (Rahima, 2018). Examples of Jambi traditional *seloko* are in Table 1 below:

Table 1. Jambi Traditional *Seloko*

Seloko	Translation	Meaning
Kamudek at the same time gala/santang, keiling serengkuh oar	Simultaneous steering with poles, and downstream oars together (boating)	always be united and maintain good togetherness
Like rice, curry	A packet like rice, a packet like curry	Always unite in unity
Samo's pain was treated, and Samo's dizziness was treated	Pain is treated together, dizziness is treated together	Together in responsibility

Seloko	Translation	Meaning
Where a branch is broken, there are hacked	Where a twig is broken, water is poured in	Able to adapt to the environment and society
Kato agrees to negotiate with Seilun	Agree on words and negotiate	One opinion and one goal
Use rice science, the more it contains, the lower it will be	Use paddy knowledge, the more you are, the more you bend	In social life, you should be humble
Don't lie around, girl	Becupak & bertanggung (tools for measuring rice other than scales). Dewek (alone)	Don't be selfish (selfish) you must understand social life (doing things together)
As the ducks bathe	Go together like ducks bathing in the river (this The proverb is based on the parable in which ducks swim together as if they were going to join hands and be together).	Together it will be better and more beautiful to look at (life requires cooperation)

The concept of *seloko* in the Jambi Malay context is the same as the proverb in Indonesian. The Jambi traditional *seloko* contains a series of rules of behaviour in life and norms that must be obeyed and respected by the community (Armansyah, 2017). *Seloko* are also proverbs related to traditional ceremonies which are often found in villages with various variations according to the conditions of the area where they are carried out (Rahima, 2017). However, the purpose and meaning of *seloko* remain the same, namely as advice for students. The implementation of the Jambi traditional *seloko* is based on the stages of KIPAS counselling.

4. Conclusion

Seloko has many benefits and functions contained in its values so it is very important to apply in life. *Seloko Jambi* is also a smooth/polite word that has a broad meaning. *Seloko* Jambi provides direction for individuals to always instil good social skills. Jambi Malay traditional *seloko* does not have a standard structure like *pantun*. *Seloko* also does not always have a *ra ma* with a or abab, this is what makes *seloko* unique and worthy of further research. The formal structure consists of various elements such as rhythm, rhyme, lines, and stanzas. The formal structure of *seloko* consists of rhythm, rhyme, lines and stanzas which together form the Jambi traditional *seloko*.

Social skills based on Jambi traditional *seloko* values in this research include politeness, religion, interaction, adjustment, cooperation and mutual respect. The application of Jambi *seloko* in KIPAS counselling brings joy to students because it has a big influence on students' social skills. The stages of KIPAS Counseling are 1) Good News, 2) Data Integration, 3) Action Planning, 4) Plan Actualization, and 5) Celebration/Certificate.

Through the research that has been carried out, the researchers found several potential values from the Jambi traditional *seloko* in the context of developing the social skills of high school students, so it plays a very important role for students to have good manners, religious values, interaction, adjustment, cooperation and mutual respect in life. interact. This means that *Seloko* Jambi provides advice regarding human attitudes and behaviour, both about God, the environment, fellow humans/society, and oneself..

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