Modeling Technique on Madurese Culture Based on *Bhupa' Bhabu' Ghuru Rato'* Values

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Abstract: Imitation is one of the basic principles of human being as a social being. In the scientific study of counseling, imitation is the basis for the emergence of modeling techniques in behavioral counseling models and cognitive behavioral counseling. Figures in this technique can vary, because individuals will do modeling and imitation based on their environment. Thus, counselees will be more appropriate when implementing modeling techniques that are in accordance with their cultural values, including counselees with Madura culture. *Bhupa'*, *Bhabu'*, *Ghuru*, *Rato'* value is the main philosophy of the Madurese community that explains the significant others for their lives. On the basis of the study, Madura cultural values, *Bhupa'*, *Bhabu'*, *Ghuru*, *Rato'*, are an appropriate value to become the foundation of Madura culture-based modeling techniques.

Keywords: *bhupa'*, *bhabu'*, *ghuru*, *rato'*, modeling, madurese counseling

I. INTRODUCTION

Humans have the basis of life obtained from the process of imitation. The imitation process becomes part of the transfer of knowledge to each generation between humans. Transfer of knowledge is obtained in the form of insight, skills, and cultural values. The process of imitation occurs when individuals imitate and / or copy from the insights, skills, and values that they have to have [1].

The concept of imitation and imitation is an important part of social learning theory presented by Bandura (1977). Social learning theory prioritizes the role of environment and social interaction in the process of learning and the formation of behavior. In the process in detail, individuals in essence as social humans will observe the behavior of others. The results of these observations are continued in the process of assimilation and imitation of behavior.

The whole process according to Bandura (1977) is a form of imitation which involves a real reproduction process of observed motor activity. The result of imitation in the form of new behavior is one of the ways in forming behavior and changing behavior for individuals. In the process of counseling and therapy, a similar process is also used as a counseling technique in the Behavior counseling model and the Cognitive Behavior counseling model.

Different terms with Bandura in his social learning theory, such imitation techniques in the counseling process are commonly referred to as modeling techniques. Modeling technique is one of the techniques in Behavior counseling that aims to strengthen behavior. The process of behavior change in the counseling process is done by habituating new behaviors through model learning. This is based on modeling and imitation techniques that play an important role in psychological and physical development [3], [4]. The implementation of modeling

techniques in the counseling process involves the counselee‟s cognitive role to examine, sort, accept, and develop the behavior shown by the model in him. The implementation process continues on the psychomotor role through new behavioral habituation developed by the counselee within him.

The process of learning new behavior from the model by involving the role of cognition and motoric makes the individual can adjust the behavior which is an alternative solution to the problem. This adjustment process is the difference between imitation processes and modeling techniques in counseling. The counseling process uses modeling techniques to get the counselee‟s new behavior as a form of professional services to help students resolve their problems independently, in accordance with Minister of Education and Culture Regulation No. 111 of 2014 concerning guidance and counseling on basic education and secondary education.

The implementation process of modeling techniques is certainly inseparable from the model that gives rise to behavior. The model in question can be played by anyone with the condition of being able to show expected behavior. Sharf (2012) describes one form of modeling as a live symbolic modeling that involves others as a model.

Exposure related to imitation processes and modeling techniques in the form of live symbolic modeling raises the idea of the importance of the environment in the formation of individual behavior. Individual social environment that contains significant others provides behaviors that can be imitated and used as models for individuals. In the study of socio-cultural values, imitation of individual significant others behavior in their environment will increase social acceptance for individuals in their environment.

Significant others in socio-cultural studies can come from figures or figures that are considered

influential in the life of the cultural community. The characters in question do not always refer to cultural leaders, but vary in each culture according to the values of the teachings of the culture. as in the case of Madura culture which refers their significant others to the *bhupa', bhabu', ghuru rato'* values, which means father, mother, teacher and leader [6].

Madura as a culture has a peculiarity in language, traditional traditions, and principles of life. One of Madura's cultural values is *bhupa', bhabhu', ghuru, rato'*. This value literally means father, mother, teacher, and queen. The meaning of Madurese society in the form of *bhupa', bhabhu', ghuru, rato'* is respect, obedience and priority for every parent, teacher and leader for every Madurese community [7]. This value is the basis of Madurese society in life by prioritizing parents, teachers and leaders.

The condition of these cultural values also applies to students with a background in Madurese culture. In the process of living in school, the students also get professional counseling services from counselors. In turn, the idea of adapting modeling techniques to Cognitive Behavior counseling in accordance with Madura cultural values is an important idea to do.

The selection of modeling techniques in the Behavioral Counseling model is based on the data of counseling implementation in East Java by counselors becoming more familiar in the use of Cognitive Behavior counseling models [8]. Cognitive behavioral counseling model. The Cognitive Behavioral counseling framework is a form of counseling that combines principles and procedures for Cognitive counseling and Behavioral counseling in an effort to help counselees achieve the expected changes that are expected [9]–[11]. Based on all the studies and ideas that have been presented, the modeling techniques based on Madura culture in the values of *bhupa', bhabu', teacher, rato'* are important things to develop. The results of the adaptation and development of this modeling technique will help counselors in providing professional counseling services in accordance with the conditions of students with a Madurese cultural background.

II. METHODS

The method used uses descriptive method using content analysis techniques. Content analysis was carried out on data from interviews with researchers on Madura Cultural Observer, namely A. Sulaiman Sadik and literature review data. The main instrument in this study is the researcher himself. Researchers are also supported by secondary instruments from informants, literature, cellphones (to record sounds) and research notes. Data analysis is done after all data has been collected.

III. RESULTS

The results of the content analysis provide a draft of the form of *bhupa', bhabu', ghuru, rato'* value-based modeling techniques. The model form of modeling techniques is presented in Table 1.

Table 1
Modeling Technique of Madurese Culture

No	Steps of the Techniques	Specific Steps of the Modeling Techniques
1	Exposures	The counselee describes the form of behavior he wants to have
		The counselee chooses one of the figures from *Bhupa ', Bhabhu', Ghuru, Rato'* who has the behavior
		Observe the complete behavior of *Bhupa ', Bhabhu', Ghuru, Rato'*
		The counselor invited the counselee to detail the complex behavior of *Bhupa', Bhabhu', Ghuru, Rato'* to be more detailed
2	Acquisition	The counselor helped the counselee formulate *Bhupa', Bhabhu', Ghuru, Rato'* behaviors to be chosen
		Counselors and counselees formulated the form, duration, power of the chosen *Bhupa', Bhabhu', Ghuru, Rato'* Behavior
		The counselor directs the counselee to write in detail the results of the formulation of the behavior
3	Acceptance	The counselee internalizes the value of behavior in him
		The counselor strengthens the counselee to accept the new behavior he chooses
		The counselor strengthens the counselee using the cultivation of the values of *bhupa', bhabhu', ghuru, rato'.*
		Counselors and counselees formulated *bhupa', bhabhu', ghuru, rato'* behaviors that were chosen according to the conditions of the counselee.
4	Behavior Rehearsal	Counselors and counselees formulate behavioral training preparation
		Counselors help counselees develop training schedules
		Counselors seek to monitor counselee training (if possible)
		The counselor reflects on the counselee's training
		The counselor asks the counselee to practice independently and report on his progress
		Counselors provide follow-up to improve counselee behavior.

IV. DISCUSSION

Bhupa', bhabhu', ghuru', rato' is a cultural value that becomes the philosophy and identity of Madurese society [12]. Meaningfully, the study of ‚*bhabhu' ghuru* ‚*rato'* in the view of Sadik (2007) is as follows. *Bhupa'-Bhabhu'. Bhuppa'-bhâbhu'* in the past as a "*pembabtis*" to obedience and obedience to parents without reserve, overhauled into a family education center, like a breeding place for seedlings. With a position as a center of breeding or early education in the family, *bhuppa'-bhabhu'* today is required to change the attitude of the" authority ‚in the household whose orders must always be followed without reserve to be an early guardian for his sons and his family and avoid feelings of children as a child of a household ‚maid" or ‚baby sister" because they are only close to them every day rather than with their *bhuppa'-bhabhu'*.

With the aforementioned changes, *bhuppa'-bhabhu'* is required to equip itself with knowledge in

children's education. This revolution transformed the *bhuppa'-bhabhu'* into friends, mentors, and guides. For the child himself, obedience and obedience to the parents" true will must be done. In this case Madurese children remain Islamic Madurese children. As a Muslim generation, Islamic teachings must be explored in addition to the social and exact science that they are involved in. For Muslim children, never forget religious teachings about children's obligations to their parents.

The classic commentary says that *ghuru* are figures who must be followed and imitated. Jabaran comes from the Hindu era which was taken over by Islam in Madura. In classical times, Sang cantrik (the student) sat cross-legged obediently in listening to *wejangan* (lessons) Pandita (*ghuru*). In such circumstances the Madurese in a long time were truly obedient and obedient to the *ghuru*, even the community. All things that come from the *ghuru* must be respected, even though spit *ghuru* is believed to be able to give good luck when stepped on. In the education revolution, the Madurese did not forget the teacher at all, because the teacher was a figure of disseminator of knowledge and a figure that had added value compared to his students.

This added value is not only poured for the students, but also must describe how the knowledge must be used for the advancement of humanity. The meaning of the teacher is not limited to being a disseminator of knowledge but it is also necessary to raise awareness for students that knowledge that is suitable for human children is morality *Rato'*. In the past, before Indonesia's independence, Rato was very instrumental in the life of the Madurese people.

The devotion of the Madurese towards rato is as thick as their dedication to the *bhuppa', bhabhu'* and *ghuru*. The change of the liberal nature to democracy has changed almost all social fields in our country including in Madura. Without being commanded again the young generation of Madura began to understand the laws, regulations, and rules of the nation and state. All their behavior is endeavored in accordance with the law, regulations and rules. This is in accordance with the recommendations that come from the government (*rato'*) that as citizens must be able to demonstrate as law-abiding citizens in the meaning of following the regulations set by the government and effective towards the nation, state and religion.

These four figures are significant others for the whole Madurese society. The figure or figure in the form *bhupa', bhabhu', ghuru, rato'* is a figure that needs to be respected, obeyed, and observed by the Madurese people. Furthermore, the role of the four figures as significant others greatly influence every aspect of Madurese life, including in behaving.

The importance of the four figures or figures of the *bhupa', bhabhu', ghuru, rato'* for the Madurese community, indirectly becomes a role model for every behavior of the Madurese community. Role models have an influence on the motivation, goals, expectations, and behavior of the adherents. Thus, the Madurese people will try to have motivation, goals,

expectations, and behaviors that are in accordance with those of the *bhupa', bhabhu', ghuru, rato'* as their role models.

In the end, when the Madurese are able to behave in a way that is *bhupa', bhabhu', ghuru, rato'* they, they will also have the noble values of Madura culture. This is because the form *bhupa', bhabhu', ghuru, rato'* used as a role model because they are figures or figures who have noble values of Madura culture that are worthy of being imitated and possessed. When individuals have behaved appropriately, followed *bhupa', bhabhu', ghuru, rato'*, and possessed and implemented the noble values of Madura culture, social acceptance was also gained by these individuals. Social acceptance obtained by individuals will provide benefits for solving individual problems that are in line with the demands of the individual Madurese socio-cultural environment.

V. CONCLUSION

The results of this study provide conclusions in the form of compatibility between modeling techniques and Madura cultural values. The suitability condition can be seen from the significant others involvement in modeling techniques in Madura culture. Significant others in Madura culture appear in the cultural values of *bhupa', bhabhu', ghuru, rato'*.

Thus, the Madura cultural modeling technique uses live modeling by choosing models based on the figures of *bhupa', bhabhu', ghuru, rato'*. The advice given on the results of this study is that it can do a specific test study in the form of theoretical validation (expert assessment) and practical validation (effectiveness test) of Madura culture-based modeling techniques that have been developed.

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