

Research Article

Islam and Counseling: Model of Practice in Matrilineal System of The Minangkabau Culture

Fadhilla Yusri*¹, Yeni Afrida¹

[1] Guidance and Counseling Department, Institut Agama Islam Negeri Bukittinggi, West Sumatera, Indonesia

Abstract

Islam and counseling are two things that actually support each other in their practice. Islam states that counseling is a way to help each other between humans. Meanwhile, counseling uses Islam as an approach in counseling services. The Minangkabau community is one of the societies with a very strong Islamic maternal lineage. The purpose of this study was to reveal the appropriate counseling approach for use in the Minangkabau community with all its peculiarities. This research is a library research, where the data required in the research are obtained through analysis of various literatures in the library. Based on the results of the study, it was revealed that in the matrilineal community in Minangkabau, counseling was still new and not very familiar. The material society in Minangkabau has a philosophy of life "adat basandi syara", syara "basandi Kitabullah, where the majority of the people adhere to Islam. The combination of Islam and counseling can pave the way for counseling to gain a place in the hearts of the material community in Minangkabau. It can be concluded that the Islamic approach to counseling is an effective solution for the application of counseling services to the Minangkabau community.

Keywords: islam; counseling; matrilineal; minangkabau

Abstrak

Islam dan konseling merupakan dua hal yang sebenarnya saling mendukung dalam praktik penerapannya. Islam menyatakan bahwa konseling merupakan salah satu cara untuk saling membantu antar umat manusia. Sedangkan konseling memanfaatkan Islam sebagai salah satu pendekatan dalam pelayanan konseling. Masyarakat Minangkabau merupakan salah satu masyarakat dengan garis keturunan materilineal yang sangat kental keislamannya. Tujuan penelitian ini adalah untuk mengungkapkan pendekatan konseling yang tepat untuk digunakan pada masyarakat Minangkabau dengan segala kekhasannya. Penelitian ini merupakan penelitian pustaka, dimana data-data yang dibutuhkan dalam penelitian didapatkan melalui analisis terhadap berbagai literatur yang terdapat di perpustakaan. Berdasarkan hasil penelitian terungkap bahwa pada masyarakat matrilineal di Minangkabau konseling masih merupakan hal yang baru dan belum begitu familiar. Masyarakat materilineal di Minangkabau memiliki falsafah hidup "adat basandi syara', syara' basandi kitabullah yang mayoritas masyarakatnya menganut agama Islam. Perpaduan Islam dengan konseling dapat membuka jalan agar konseling bisa mendapatkan tempat dalam hati masyarakat materilineal di Minangkabau. Dapat disimpulkan bahwa pendekatan Islam dalam konseling merupakan solusi efektif penerapan pelayanan konseling pada masyarakat Minangkabau.

Kata kunci: islam; konseling; matrilineal; minangkabau

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Received: 2018-04-17. Published: 2020-06-30 *Corresponding Email: fadhillyusri@gmail.com, yeniafrida664@gmail.com



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Introduction

Guidance and counseling are pure applied science. It was developed in the liberal American region in the late 1890s and early 1900s from humanitarian problems. It was related to the issue of individuals and families in the Industrial Revolution. There are several factors due to the growth of this profession, such as the social welfare reform movement (now known as social justice), the spread of public education, and the change of population distribution (a high influx of immigrants) (Evans, etc., 2012). This movement was spearheaded by figures such as Frank Parsons, Jesse B. Davis, Eli Wever, Jhon Brewer, etc. Frank Parsons founded the agency in the field of achieving work efficiency in 1908.

Vocational guidance was initiated by Frank Parson. It was the starting point of this guidance and counseling. It increasingly developed into the realm of education. After the Second World War, counseling guidance showed more benefits to the community. Counseling guidance is powerful in the military, especially to restore the psychological condition of soldiers who have just returned from the war in order to return to society (Salahudin, 2010). Counseling guidance always develops in times. The scope area of the development of counseling is increasingly broad. Counseling is as helping relationship. In Indonesia, it was discussed after the independence of the Republic of Indonesia. The labor placement office was established in Indonesia by utilizing Vocational Bureauby Frank Parsons in its implementation (Hikmawati, 2011). FKIP conference was held in Malang on August 20-24, 1960. This conference determined that guidance and counseling were included in the FKIP curriculum. This movement is the starting point of guidance and counseling to develop as an integral part of education.

There are a lot of challenges in Guidance and Counseling in Indonesia. The existence of formal guidance and counseling (BP) was legally recognized in 1989. Regulation No.26/Menpan/1989 regarding credit scores for a teacher in the education and culture department does not necessarily strengthen the position of counseling guidance teachers in schools. The implementation of guidance and counseling in schools was unclear until 1993. Parents have a negative perception of teachers of Guidance and Counseling. Parents assume that teachers deal with badly behaved children (Lumongga, 2014). In its implementation in schools, teachers do not have legal clarity yet. There is an unclear implementation of supervision. Then, the regulation of Minister of Education and Culture No. 025/1995 about guidelines for the implementation of functional teacher positions and their credit scores contain substantial matters specifically regarding guidance and counseling. Thus, it is quite clear the position of counseling guidance in schools (McLeod, 2008).

In 1967, the guidance and counseling department was opened at IKIP Padang. It was the first development of counseling guidance in West Sumatra (Prayitno, 2010). The development of counseling guidance in West Sumatra is not different from the development of counseling guidance in Indonesia in general. However, the development of counseling guidance in West Sumatra faces more challenging than other regions in Indonesia. This is due to the culture in West Sumatra. The Minangkabau culture has an impact on the kinship system, attitude, and behavior. The basic philosophy of life is *adat basandi syara', syara' basandi kitabullah*. It is embedded in the life of the Minangkabau society.

The presence of counseling guidance as a profession aims to help each other among fellow human beings. It does not necessarily easily accepted in the Minangkabau people in general. Minangkabau traditional wisdom demonstrate to keep personal problems to others, except only to their core families (Ariani I, 2015). In addition, discussing personal matters with others who are not the main family is a taboo thing to do in Minangkabau. Thus, guidance and counseling have not been able to reach the Minangkabau community as a whole, especially for the old generation.

Method

This research is a type of library research, which is a type of research by conducting literary studies in order to collect data and information needed in research (Wirartha, 2006). Library research aims to collect data and information from various sources or documents in the library (Mardalis, 2010). Library research is carried out on the basis of (a) the problems in research can only be answered by reviewing various literatures, (b) it is needed to understand new things that are developing in society, (c) the data obtained through the study of various literature can be relied on in answering research problems (Zed M, 2008). The data in the study were obtained through various reading sources, including books, journals, research reports, encyclopedias, and other types that discuss the variables in this study. The results of the data in the study were processed qualitatively by analyzing data through data reduction steps, displaying data and drawing conclusions and verifying research data (Creswell, 2010).

Result and Discussion

Minangkabau Society

Minangkabau is one of the ethnic groups in Indonesia. Minangkabau lives in the West Sumatra in Indonesia. Minangkabau has strong ties in custom. Minangkabau's custom is a rule of community life in Minangkabau. It was created by ancestors Datuak Parpatiah Nan Sabatang and Datuak Katumanguangan. This custom governs the life order of the community, both individually and collectively, which are based on good wisdom and morals (Rajo Penghulu, 1994). The Minangkabau tradition regulates the behavior of community members from the smallest to the broadest behavior.

Pioneer of Minangkabau took reality in nature as the foundation of customs for the values and norms in life. Therefore, Minangkabau people are familiar with the philosophy of "*Alam takambang jadi guru*" (learns from nature). Natural law is an inspiration as a guide to formulate basic values for norms that will guide them in thinking and doing (Latief, 2004). There is the main basic value in the Minangkabau people. Humans must learn from experience. This experience is related to nature. Minangkabau will see the structures and the changes as the base in thinking. Minangkabau people will always learn due to the wide view because nature will never stop giving lessons to humans (Zainuddin M, 2010).

Minangkabau adheres to the largest matrilineal kinship system in the world. The life in the core areas was defined by a matrilineal way of life. This means there are certain kinship groups that follow the female descent of a mother. The woman's brother is responsible for her children rather than her husband (Stark, 2013). For the Minangkabau, the lineage is based on the mother. The child will get the tribe based on the mother's tribe. The mother's brother has a dual responsibility to his biological child and to his niece (Ekadiani, N; Pratiwi, N; dkk, 2019). Therefore, there is famous philosophy in the Minangkabau "*kaluak paku kacang balimbiang, tampuruang lenggang lenggokkan, bao manurun ka Saruaso, anak dipangku kamanakan dibimbiang, urang kampuang dipatenggangkan, tenggang raso jo pareso.*" It means that man must take responsibility for his children and his niece. He must consider the villagers. In the matrilineal system in Minangkabau, the inheritance will be passed on to girls, while boys will be the successors to the leadership of their tribe.

Minangkabau custom is developed through words such as *petatah-petitih* (traditional poetry), *petuah* (advice), and *mamangan* (basic principle in society). Those contained basic

principles or formulations of truth. These forms are symbolic expressions about the Minangkabau community with nature and its cultural, social environment. This is a media to know and understand the dominant values of the Minangkabau community (Latief, 2004). The dominant value will be formulated in norms as the basic standard in community members to think. It will further determine the behavior of the community members. The dominant value will also be able to determine the attitudes of community members towards their living environment. It also leads to certain patterns of behavior. There is the procedure for determining the ceremonial forms such as traditional speeches or traditional ceremonies. It is also related to the procedures for attire and symbols of greatness, art, and dance. Thus, the traditional values conveyed through *petatah petitih* as the foundation of behavior in Minangkabau (Navis, 1996).

Minangkabau upholds the value of religion. Islam is the main religion in Minangkabau. Religion has been integrated into the customs and culture of the Minangkabau. The philosophy of Minangkabau is, "*adat basandi syara', syara' basandi kitabukllah.*" This means that the Minangkabau are civilized and religious (Jamil, 2015). Minangkabau is identical to Islam because the Minangkabau are Muslims. The Minangkabau people's belief in God's power has caused them to never give up because they believe that behind the difficulties, there will be easiness. Minangkabau civilizations have a strong relationship with culture and religion. Culture and Islam in Minangkabau are embedded. In the Minangkabau ethnicity, there are two elements, such as customs and religion. They are united. Thus, they are united in the Minang life system.

The philosophy of Minangkabau is to achieve a safe and prosperous society. It will not be achieved if an important element in the Minangkabau community has not begun to move to create a generation that loves custom and religion. Minangkabau is not only famous for its natural beauty and friendliness, but it is also in socio-religious aspects because the custom and sharak were integrated into the Minang realm. Moreover, the basic philosophy is loaded with meaning and education.

Counseling Services

Counseling is a service process. It involves professional skills in service providers. Counseling is basically a helping relationship (Mappiare, 2002). A helping profession is interpreted as the existence of someone who is based on his specific knowledge. He applies an intellectual technique in a special gathering with another person. Thus, the other person may more effectively deal with the dilemmas and conflicts.

Guidance and counseling are activities of human life (Walgito, 2010). The fact shows that humans always face problems in their lives. Humans are not the same as each other in nature and abilities. Some people are able to overcome problems without others, but some people are unable to solve problems without others. Humans need to know themselves. Humans sometimes need others in order to know themselves completely with their capabilities. Thus, this assistance is guidance and counseling.

Guidance and counseling is the process of providing ongoing assistance from an expert. It has been prepared for individuals in order to develop their full potential optimally by using various media and techniques in a normative care atmosphere to achieve independence. Thus, individuals can get the benefit for themselves and the environment (Hallen, 2002). Guidance activities are always oriented to the view that an individual is a unique person. Their characteristics are different from other individuals. The uniqueness of the individual is the starting point in providing assistance in the context of mentoring activities.

Guidance and counseling is an assistance service for participants, both individually and in groups. They will be able to be independent. They will develop optimally in personal life

development, social life, learning ability, and career planning through various types of services, and support activities based on norms apply (Hikmawati, 2012). Guidance and counseling is a proactive and systematic effort in facilitating individuals to achieve optimal levels of development, effective behavior development, environment development, and improvement individuals functions of their environment. Changes in individual behavior are a process of individual development. It is the process of interaction between individuals and the environment through healthy and productive interactions.

Guidance and counseling are defined as a process of providing assistance to individuals carried out on an ongoing basis, so that individuals can understand themselves so that they are able to direct themselves and can act appropriately, in accordance with the demands and conditions of the school environment, family, community, and life in general (Sukardi, 2008). Guidance and counseling help individuals achieve optimal self-development as social beings. Guidance and counseling services are carried out in an atmosphere of expertise and which are based on norms that apply with the aim of the individual can gain self-concept and confidence in improving his behavior now and maybe in the future.

Guidance and counseling are defined as a process of providing help to individuals on an ongoing basis. Individuals can understand themselves so that they are able to direct themselves to act appropriately in the school environment, family, community, and life in general (Sukardi, 2008). Guidance and counseling help individuals achieve optimal self-development as social beings. Guidance and counseling services are carried out by expertise. It is based on norms. Thus, an individual can gain self-concept and confidence in improving his behavior now and maybe in the future.

Guidance and counseling are service relationships to improve the ability and mental function so that they can better deal with the problems (Lumongga, 2014). Assistance in counseling services is done by providing the conditions, facilities, and skills that enable clients to help themselves in security, love, self-esteem, decision, and self-actualization. The process of providing service also includes the counselor's willingness to listen to the client's good life journey, hopes, unfulfilled desires, failures experienced, trauma, and conflicts.

This service means a systematic, objective, logical, and sustainable programmatic conducted by counselors to facilitate the development to achieve independence. The form is the ability to understanding, accepting, directing, making decisions, and realizing themselves responsibly. Thus, he can achieve happiness and prosperity in his life. Guidance and counseling aim to help empower service to develop their potential optimally. In this case, guidance and counseling help individuals as useful people in their lives who have insights, views, interpretations, choices, adjustments, and appropriate skills regarding themselves and their environment.

Counseling and Islam for Minangkabau

Minangkabau has been embedded and developed in the Minang people as mindset, behavior, actions, and words. It leads to the successful journey of Minangkabau generation. The Minangkabau cultural traditions are embodied in *petatah petiti* (traditional poetry), *mamangan* (traditional poetry), thimble, and gurindam. They are inherited in the full form and have not been presented systematically. They are not easily understood by different layers of society, whereas the true Minang are effective verses in magical power (Latief, 2004). The norms of Minangkabau customary law are quoted in *petatah petiti* in literary language. It is meaningful.

The basic philosophy of Minangkabau custom is togetherness. It is included the interaction, communication, and environment. They also need to achieve the same goal. The economy should be better for all people. The basis of the Minangkabau custom, in general, is

kinship. Minangkabau prioritizes the trust because it is the foundation of life. Minang people are well aware of the ups and downs of their lives. It depends on the people around their relationships. Success is the result of working with others.

Minangkabau have high self-esteem. They do not want to ask for help from others. They are reluctant to help external people or groups. It is very reluctant for the Minangkabau people to talk about the internal problems of others, especially to their in-laws (Latief, 2004). They will talk about the problems in an urgent situation. Minangkabau assumes it is not good if other people interfere with his family's affairs. It is even written in *petatah petitihin* Minangkabau that it is forbidden for the Minang people to "*mancabiak baju di dado, manapuak aia di dulang, tapacak muko surang*" (tearing clothes on the chest, hitting the water on the *dulang*, hitting one's own face) (Dirajo, 1997). Minangkabau people cannot discuss their problems with others because it will only embarrass themselves and their families. From a positive perspective, it can be interpreted that the Minang people will always try to solve their own problems.

This cultural belief and hereditary wisdom will hold back the development of overall guidance and counseling in the Minangkabau. Even guidance and counseling are difficult to reach the Minangka community as a whole as far as remote areas of the Minangkabau area. Abdullah stated that "In Minangkabau, the conflict is not only recognized but institutionalized within the system itself. Conflict is seen dialectically as essential to achieving the integration of society" (Abdullah T, 1966). This community has a philosophy of life "*adat basandi syara', syara' basandi kitabullah*." It is a common commitment. In this case, culture is based on Islam. It refers to the Holy Al-Qur'an. Even in the Al-Qur'an Surah Al-Maidah, verse 2 states, "... and please help your society in (doing) good thing and religiousness". As a Muslim community, Minangkabau should be able to use counseling guidance services as a medium to help fellow Muslims.

Probably the most important new element that appeared in West Sumatra was the religion of Islam. Islam did not begin the conversion of Minangkabau by addressing itself to structural problems. At the early stage of the process, Islam was basically 'anti-structure' if adat could be taken to represent 'structure' (Abdullah T, 1985, p. 148). The strict traditional rules in the Minangkabau make contrary ideas in culture. It is difficult to use it in the rural community. Moreover, if they break up the Islamic Shari'a, counseling should ideally utilize the Islamic approach to pass in the Minangkabau community as a whole.

Along with the times, counseling services do not only use conventional approaches that are created and developed in the West. There have even been many books on Islamic counseling written by competent experts. This counselor should be able to be used more by the counselors to provide counseling services for the Minangkabau community. Collaboration between counseling with an Islamic approach would be more easily accepted by the Minangkabau, who is identical with Islam. The Islamic approach is an attraction for the Minangkabau community to make good use of counseling services. Counseling for the Minangkabau community should be based on Islam in order to get a place in Minangkabau.

Islamic guidance and counseling are the processes of providing directed help. It is continuously systematic help to each individual so that he can develop his religious potential or nature optimally by internalizing the values in the Al-Qur'an and the hadith of the Prophet to himself. Thus, he can live in harmony based on Al-Qur'an and hadith (Hallen, 2002). The goal of Islamic counseling guidance is better humans who have good relations with Allah, humans, and the universe. Counseling objectives, skills, and strategies need to be redefined through systematic research and theorization based on Islamic perspectives (Jafari, 1993). Therefore, a professional Islamic counselor should have two legs. They need to have knowledge of counseling and guidance while they have deep religious knowledge.

Combining guidance and counseling with an Islamic religious approach is a creative step for counselors. Thus, guidance and counseling services can reach the entire Minangkabau community as a religious community of Islam.

The Minangkabau identity is based on tradition, religion, and science. Minangkabau people have a minimum of three identities, such as a stable emotion from culture, a strong spiritual from religion, and a high intellectual from knowledge and education (Sayuti, M, 2005). The relationship between culture and Islam among the Minangkabau has started since the Minangkabau people accepted Islam as their religion. Since the kingdom of Pagaruyung was established in the sixteenth century and a system of three kings such as Raja Alam, Raja Adat, and Raja Ibadat. Since Islam was accepted as a religion in Minangkabau, the customary habits of the Minangkabau people were adjusted to Islam. Therefore, the philosophy is still used today "*adat basandi syara', syara' basandi kitabullah*". This philosophy manages the life of the Minangkabau.

Counseling services is one of the pure sciences, and it can be applied to help individuals in their lives. In general, counseling services are not only well-received by all groups, but also by the Minangkabau community. Individuals do not tell others about their problems other than their relatives. It is the main reason for counseling services as unacceptable in public. This is what ultimately made the counseling scientists think of collaborating counseling with Islam because Islam is the dominant religion in Indonesia, especially in Minangkabau. It may be that what is referred to as spiritual is related to the matter in unexpected ways. Studies of spiritual experiences indicate relations between them and observable behaviors that reflect the mental status and lifestyle (Bergin, AE, 1991).

In Minangkabau, studying the behavior of the people is not enough without linking it to religion and culture. These issues shape the behavior of society (Zamra S; Rusdinal dan Firman, 2019). Therefore, counseling with Islamic is more acceptable to the Minangkabau community than counseling with a conventional approach from the West. Islam has become embedded. It is inherent in the life of the Minangkabau people. Neat collaboration between counseling and Islam will develop an amazing approach. Counselors in Islamic counseling are individuals who are born so internalized norms contained in the Al-Qur'an and hadith as well as individuals who experience deviations in the development of their religious nature. At the same time, the expected counselor qualifications are counselors who have the desire to bring their counselors to Islamic ways.

This relationship is expected by the Minangkabau people to help them to achieve optimal development and effective life. The application of Islamic counseling is relevant to the Minangkabau community. Islamic counseling guidance aims to increase and foster human awareness about its existence as creatures and *Khalifah* on earth. Thus, every activity and behavior does not come out of its purpose in life. They need to serve God (Hallen, 2005). Therefore to be accepted in the Minangkabau community *syara' mangato, adaik mamakai* (based on the Minangkabau context), then counseling guidance does not present anything unrelated to Islam.

Conclusion

Islam has become a hallmark of the Minangkabau people. If a person who is not Muslim claims to be Minangkabau cultured, then he is not a Minangkabau person. For Minangkabau, Islam is a refinement of the local custom. Therefore, culture in Minangkabau is carried out in Islamic ways. If guidance and counseling services want to get a place in the Minangkabau, it will use counseling services in an Islamic way as the foundation of the Minangkabau community. Islam is a spirit in the Minangkabau culture, then counseling with an Islamic approach will be more accepted by the Minangkabau people than conventional counseling with a Western approach.

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