

GOOD PRACTICES OF BK TEACHERS IN HELPING STUDENTS (CASE STUDY OF THE PHILOSOPHY OF *DUDUAK SAMO RANDAH TAGAK SAMO TINGGI*)

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Abstract

BK services in schools play a strategic role in helping students overcome personal, social, academic, and career planning problems through empathetic and non-hierarchical interactions. The effectiveness of these services is greatly influenced by the approach used by counselors, including the use of local wisdom values such as the Minangkabau philosophy of "*duduak samo randah, tagak samo tinggi*" which emphasizes equality and appreciation in the counseling process. This approach allows for the creation of a more open atmosphere through non-judgmental communication, the use of open-ended questions, and active and reflective listening skills so that students feel comfortable expressing their problems. However, the practice of BK services in the field still does not fully reflect the principle of equality, so it has the potential to cause a psychological distance between BK teachers and students. Based on these conditions, this study aims to describe in depth the good practices of BK teachers in helping students through the application of the philosophy of "*duduak samo randah, tagak samo tinggi*" in daily counseling interactions. The approach used is qualitative descriptive with the type of case study, with data collection through interviews with students from MAN 1 Bukittinggi and SMK 1 Ampek Angkek as well as the BK teachers involved. The findings show that the identification of student problems is carried out through two paths, namely student initiative and referral from the school, with a generally calm and non-judgmental response even though it is not completely consistent. The aspect of empathy is seen in the ability of BK teachers to understand the emotional state of students, while the involvement of students in the problem-solving process through dialogue and deliberation still varies. In dealing with conflicts, BK teachers act as neutral mediators with a communicative and empathetic approach, and encourage students to see from various perspectives. The value of equality is also reflected in building interpersonal closeness without ignoring professional boundaries, even though the perception of fairness in students is not yet fully evenly distributed. In addition, the provision of participation spaces through classical and group services strengthens student involvement in cooperation and decision-making.

Keywords: Guidance and counseling; Local wisdom; *duduak samo randah, tagak samo tinggi*; Good practices of BK teachers; Empathy

1. Introduction

Education in Indonesia today still faces various problems, not only related to the low academic achievement of students, but also related to the development of students' character, social abilities, and psychological health. According to Prayitno (2017), education should not only be oriented to the cognitive aspect, but also help students develop as a whole as individuals (Prayitno, 2017). In reality, there are still various problems such as low openness of students to teachers, conflicts between friends, deviant behavior, and students' difficulties in managing emotions. This condition shows that schools need a more humane educational approach and are able to understand the needs of students comprehensively. Therefore, Guidance and Counseling (BK) services are an important part of helping students face personal, social, learning, and career problems in a more targeted and meaningful way.

In the implementation of BK services, the success of the assistance process to students is not only determined by the counseling techniques used, but also influenced by the quality of the



relationship between BK teachers and students. A warm, open, and non-judgmental relationship can help students feel safe in conveying the problems they face. According to A. A. Navis (1984) in Zikriyah et al., (2026) argues that the Minangkabau people have a philosophy “*duduak samo randah, tagak samo tinggi*” which contains the values of equality, mutual respect and respect for the dignity of the individual in social relations (Zikriyah et al., 2026). The philosophy emphasizes that every individual has an equal position in social interaction so that communication takes place in a more open and humane manner.

Furthermore, Rahman (2024) explained that *proverb* “*duduak samo randah, tagak samo tinggi*” has a logic of relational equality that is contextual. Meaning “*duduak samo randah, tagak samo tinggi*” shows social relations that are not based on the dominance of one party over the other (Rahman, 2024). In the context of BK services, these values can be reflected in the way BK teachers interact with students, such as using non-judgmental communication, providing opportunities for students to express their opinions, and involving students in the problem-solving process. According to Oktari et al., (2023), an approach that places students as valued individuals can create a more comfortable counseling atmosphere so that students are more open in expressing the problems they are experiencing (Oktari et al., 2023).

However, the reality in the field shows that there are still BK service practices that tend to be formal and hierarchical. Sukardi (2008) stated that the relationship between teachers and students can hinder the effectiveness of counseling services because students feel afraid, embarrassed, or reluctant to open up about the problems they face (Sukardi, 2008). In some conditions, BK services are still seen as a stressful space because teachers are more dominant in providing advice than building an equal dialogue with students. This condition shows the importance of implementing a more humane service approach and close to the culture of students.

Previous research conducted by Afifah et al., (2025) shows that agentic group guidance services are effective in increasing students' self-control through the integration of Minangkabau cultural values, including philosophy “*duduak samo randah, tagak samo tinggi*” (Afifah et al., 2025). The study used an experimental quantitative approach and focused on the influence of services on improving student self-control. The results of the study show that the application of local cultural values in BK services is able to have a positive impact on the development of students.

However, the study focuses more on measuring the effectiveness of services quantitatively and has not described in depth how the real practice of BK teachers in implementing *filosofi* “*duduak samo randah, tagak samo tinggi*” in daily interactions with students. In addition, research on good practices (*best practice*) BK teachers based on the local philosophy of Minangkabau are still relatively limited, especially those who examine the forms of communication, approaches, attitudes of counselors, and relationship patterns built by BK teachers in helping students in a humanist and non-hierarchical manner. The advantage of this research compared to previous research lies in the focus of a more in-depth study on the real practice of BK teachers in the process of daily counseling services through a case study approach. This study not only looks at the results of the service, but also describes how the value of “*sitting samo randah, tagak samo tinggi*” is implemented in the communication, interaction, and assistance strategies carried out by BK teachers to students. Thus, this study is expected to be able to provide a contextual overview of the practice of BK services based on local wisdom that is applicable and relevant to the conditions of students.

Based on this description, this study aims to describe the good practices of BK teachers in helping students through the application of philosophy “*duduak samo randah, tagak samo tinggi*”. This

research is expected to make a theoretical contribution in enriching the study of BK services based on local wisdom, as well as becoming a practical reference for BK teachers in developing more effective, humanistic, and contextual services in accordance with the culture of students.

2. Methods

This study uses a descriptive qualitative approach with a case study type. The selection of a case study design aims to examine the research object as a whole while maintaining the context that surrounds it. In qualitative research, the object of study can be in the form of individuals, events, backgrounds, or documents that are analyzed in depth as an integrated unit according to their natural conditions. In addition, case studies also allow researchers to understand the relationship between elements in a case and their relationship to the surrounding environment (Last, 2022). Thus, this approach is used to comprehensively describe the good practices of Guidance and Counseling (BK) teachers in helping students through the application of philosophy "*duduak samo randah, tagak samo tinggi*".

The research was carried out at MAN 1 Bukittinggi and SMK 1 Ampek Angkek on April 23, 2026. The research subjects consisted of six resource persons, namely two grade XI students majoring in religion and one BK teacher from MAN 1 Bukittinggi, as well as two grade XI students majoring in culinary and one BK teacher from SMK 1 Ampek Angkek. The data collection technique was carried out through in-depth interviews to obtain information in accordance with the focus of the research, especially related to experiences, perceptions, and practices carried out in BK services.

3. Results and Discussion

Based on the results of research in the field, researchers found several findings regarding the necessary research data. In the research conducted by the researcher on the "KAS" and "FF" resource persons who were students from the F1.10 Religious class, the "F" and "ADA" resource persons from the 11th grade Culinary and also a joint interview with the BK teacher resource persons, namely "M" and "DF". This study focuses on the good practices of bk teachers in helping students. This data collection uses the interview method to get the results of the research more in sync with what is expected. Based on the findings and discussions of researchers, namely:

3.1 Good Practices of BK Teachers in Helping Students

Based on the results of the BK teacher's interview, showing sensitivity in recognizing students who have problems through 2 ways according to the resource person "DF" as the BK teacher said "*BK teachers recognize students who have difficulties in two ways, namely students who come to the BK room themselves and students who are recommended by the subject teacher or homeroom teacher for follow-up*". These findings show that the process of identifying student problems is part of an integrated service system in schools, so that handling can be carried out more appropriately and sustainably (Cahya Irani, 2020). This is supported by the experience of the "ADA" resource person who stated that "*BK teachers immediately responded well and calmly. The BK teacher doesn't seem to judge or blame me, but rather listen to what I'm going through first*". In line with the opinion of Prayitno (2020), the response of BK teachers should be calm and non-judgmental so that students can feel safe to convey their experiences (2020), the response of BK teachers should be calm and non-judgmental so that students can feel safe to convey their experiences. (Prayitno., 2020). However, there are still inconsistent responses, such as from the "KAS" source who stated "*sometimes I feel understood by the BK teacher, sometimes I don't*". These findings show that the quality of counseling services is not completely even, especially in terms of empathy

and consistency of professional attitudes of BK teachers. This shows that BK services do not stand alone, but rather are connected within the school ecosystem. This means that there is an awareness that student problems are not just individual issues, but collective responsibility in the educational environment. In addition, the calm and non-judgmental response of BK teachers, as felt by students, reflects efforts to build a safe psychological space. In this context, the attitude of listening is the main key, not just providing solutions. This indicates that some counseling practices are already moving in a more humanist direction, where students are positioned as valued individuals, rather than objects to be "fixed"

In terms of the empathy of BK teachers in understanding students' feelings, the "ADA" resource person as a student stated *"I feel understood. The problem is that when I told the story, the teacher seemed to understand what I felt, especially my fear and confusion. Teacher bk also repeated"*. Meanwhile, in the view of the resource person "M" as a BK teacher in understanding the feelings of the students stated *"Later, the student will be called, the possibility that the student is afraid because he is called by the BK, he must be closed and does not want to convey what he feels because the stigma of BK is only for problematic/negative students. So the BK teacher can invite him casually until he can open. If it is comfortable, then it gets to the core of what problems make the student become like that. If the student has told the story, then the BK teacher will start giving his suggestions to solve the problem in the future"*. This shows that BK teachers have applied the aspect of empathy as stated by Carl Rogers (1961) in the book Halida, et al. (2025) emphasizing the importance of being "fully present" in counseling interactions, where the counselor lives the client's feelings and thoughts as if they were his own, without losing objectivity (Halida et al., 2025). The description shows that the empathy of BK teachers does not stop at just listening, but has entered the stage of understanding students' emotional experiences in real terms. The ADA statement shows that students feel truly heard, not just given a turn. When the BK teacher is able to repeat what the students have said, it indicates that there is a process of active listening and emotional validation, so that the fear and confusion experienced by students is not underestimated. At this point, empathy serves as the initial door to a sense of security. So, teachers are not only limited to "BK teachers are empathetic", but that empathy is carried out as a conscious, strategic, and gradual process to build trust, reduce anxiety, and open up space for students to be truly honest with themselves. Without it, counseling is just a formality of sitting, asking questions, and then going home without any changes.

In terms of student involvement in problem solving, the resource person "DF" as a BK teacher said that *"Students are invited to solve problems through dialogue and deliberation so that joint solutions can be achieved."* This is supported by the statement of the "FF" source as that *"Once, when I had difficulty managing my time, my mother told me to make a daily schedule when it was all marked"*. However, from the statement of the "KAS" source, it stated that *"There are BK teachers in solving student problems, for example in finding appropriate information, such as about majors and universities. The BK teacher asked if you liked this major, but it was not too long and not too involved"*. These findings show that student involvement in the problem-solving process is not fully optimal and still varies. In collaborative counseling, student involvement in discussions and decision-making is seen as able to increase a sense of responsibility and independence in dealing with problems (Hidayat, 2018). Statements from BK teachers and the "FF" experience show that there are efforts to encourage students to think and act on their own, for example through the preparation of a daily schedule. This indicates that students are given space to actively participate, which indirectly trains responsibility and independence in managing their problems. However, the other side of the data actually shows inconsistencies in practice. The "KAS" experience shows that student involvement is sometimes only superficial, limited to initial questions

without further in-depth. This leads to a semi-participatory pattern, in which students are invited to engage, but have not yet been fully facilitated to explore options, consider alternatives, and make informed decisions. This description contains the meaning that counseling practices have moved in the right direction, namely collaborative, but the implementation has not been consistent between cases or between counselors. Student involvement still depends on the communication style and seriousness of the BK teacher in facilitating the process. As a result, the expected impact, such as increased independence and responsibility, has not been fully felt by all students

In handling conflicts, the resource person "DF" as a BK teacher stated that *"BK teachers handle conflicts by being neutral mediators and providing opportunities for each party to express their opinions, then BK teachers use a non-judgmental approach, but through relaxed and empathetic communication so that students can receive advice well"*. This is supported by the resource person "ADA" as a student that *"BK teachers teach us to be able to put ourselves in other people's shoes, so we don't just look at it from our own point of view. We are also taught to care more and not directly judge our friends"*. This finding is in line with Slamet Ade Raharjo's opinion that in counseling, empathy is an important factor that encourages students' self-openness, because when counselors are able to show an attitude of acceptance and non-judgment, students tend to feel safer to convey their problems (Raharjo et al., 2020). The role of BK teachers in conflict is not as a "school judge" who determines who is right and who is wrong, but as a facilitator who keeps the dialogue space safe and balanced. The neutral attitude shown shows that the resolution of the conflict is not directed at the victory of one side, but at a mutual understanding. When every student is given the opportunity to speak without being interrupted or judged, what happens is not just the presentation of problems, but the process of social learning about how to value the perspectives of others. This practice shows that effective conflict resolution in BK occurs when relationships are built on a foundation of security, acceptance, and equality, so that students not only solve problems, but also learn to be a slightly sane-like human being in interacting.

3.2 Application of the Philosophy of *Duduak Samo Randah, Tagak Samo Tinggi*

Value *"duduak samo randah, tagak samo tinggi"* reflected in the equal relationship between BK teachers and students, the resource person "M" as a BK teacher said *"In situations that are not too serious, BK teachers can build closeness with students by positioning themselves as warm figures, such as friends or siblings, so that students feel comfortable telling stories. However, when facing serious problems, BK teachers still need to maintain professional boundaries by positioning themselves as respected BK teachers in solving problems. This is important so that students do not view the relationship excessively to reduce honesty or seriousness in the counseling process. BK teachers need to be able to adjust their roles and approaches according to the situation, both as discussion partners and as professional counselors in helping to solve student problems"*. This is supported by the statement of the resource person "F" as a student that *"BK teachers do not discriminate between students. When there is a problem, the BK teacher solves it together, sitting parallel to each other on the sofa. BK teachers are not positioned lower or sit below. So it feels more comfortable and open when discussing"*. However, there are also students who feel that there is still a tendency to be favorite, such as the statement of the "KAS" resource person who stated *"Once, ma'am, we felt that there was a difference of attention in the class. Students who are active are more often noticed, while those of us who tend to be silent sometimes get less attention."* In this case, Lutfi Fauzan's opinion emphasized that counselors are required to be able to build emotional closeness while maintaining professional boundaries. This balance is important so that the relationship remains warm but does not lose direction, so that the counseling process remains effective and structured both in multicultural counseling (Fauzan et al., 2020).

Furthermore, these findings show that the application of equality values is not only symbolic, such as an equal sitting position, but must also be reflected in fair attitude and equal attention to all students. Inconsistencies in the treatment of students have the potential to lead to a perception of discrimination, which can ultimately hinder students' openness and trust in the counseling process. Value "*duduak samo randah, tagak samo tinggi*" in this context illustrates that the relationship between BK teachers and students should ideally be built without rigid power distances, so that students feel safe to be open. Closeness that is built like a friend or brother is not just a strategy to make students comfortable, but a way to reduce the awkwardness and fear that has been attached to BK services. However, on the other hand, there are boundaries that should not be crossed. When the problem becomes serious, the BK teacher must still return to a professional position so that the counseling process remains directed and does not turn into an ordinary conversation without direction. So, the meaning is not "free without limits", but flexible in roles with clear controls. The success of counseling is not determined by how warm the relationship is built, but by the balance between closeness and fairness. Warm without justice will give birth to favoritism, while fair without proximity will keep students closed. And as always, maintaining that balance is not easy. But yes, that's the price that must be paid if you want counseling to be truly trusted, not just run because of institutional obligations.

In terms of the principles of justice and non-discrimination, the resource person "DF" as a BK teacher stated that "*BK teachers treat all students fairly by treating each student as a white sheet regardless of family background or past.*" In line with Nurihsan & Yusuf (2020), In a professional framework, counselors are required to provide services without bias and uphold the principle of equity in counseling interactions, so that each client gets the same opportunity to develop according to their potential (Yusuf & Nurihsan, 2020). However, the reality on the ground shows that students' perceptions of justice are still diverse. As conveyed by the resource person "KAS" as a student who stated that "*About 50% yes and 50% no. Sometimes it seems that there is a tendency to prioritize students who are closer to their mothers. Even though he already knows the problems or goals of the student, he is still prioritized. Meanwhile, other students sometimes seem to think that it is just considered that it is just like that. because they do not have the same closeness.*". These findings indicate that although the principle of justice has been sought, its implementation has not been fully felt equally by all students. This condition is also not fully in line with the values of local Minangkabau wisdom, namely *Sit on the edge of your seat*, which emphasizes the principles of equality, justice, and the absence of discriminatory treatment in social interactions (Triyumaa et al., 2024). Theoretically, these conditions can be explained through the concept of *perceived fairness* in educational services, as explained by Santrock (2020), that justice is not only determined by the intention or policy of the counselor, but also by how students interpret and feel the treatment they receive (Santrock, 2020). The elaboration shows that the practice of deliberation in BK services is not just a technical strategy for discussion, but a social learning mechanism that directly shapes the character of students. When BK teachers open up a space for participation through classical guidance or group counseling, what happens is not only the exchange of opinions, but the process of internalizing values such as responsibility, empathy, and the ability to manage differences. The active involvement of students in decision-making shows a shift in roles, from being passive as "receiving advice" to being subjects who help determine solutions. This practice shows that participatory BK services not only solve short-term problems, but at the same time become a real social life practice space. And yes, ironically, it is precisely through "casual

discussions" like this, that character education is often more effective than long lectures that usually go into the left ear, coming out at the speed of light from the right ear.

In terms of Deliberation and Participation in Counseling, the resource person "DF" as a BK teacher said "*BK teachers provide an opportunity such as through classical guidance services or group counseling guidance by opening a discussion room to all students*". In line with that, Ulfa & Husnah (2020) stated that The group counseling approach also encourages students to be actively involved in the decision-making process, resulting in an attitude of responsibility, empathy, and the ability to work together in resolving differences (Ulfa & Husniah, 2020). This is supported by the resource person "ADA" as a student that "*At that time we were asked to work together in groups. From there I learned to help each other and not be selfish. Although there were differences of opinion at first, it was finally resolved well*". These findings show that the value of deliberation is the main strength in BK practice, especially in building participatory and collaborative interactions. This is also in line with the opinion Rahayu & Lianawati (2020) shows that the deliberation process has functioned as a social learning medium that strengthens empathy, cooperation, and self-control in group interactions (Rahayu & Lianawati, 2020). The elaboration shows that the practice of deliberation in BK services is not just a technical strategy for discussion, but a social learning mechanism that directly shapes the character of students. When BK teachers open up a space for participation through classical guidance or group counseling, what happens is not only the exchange of opinions, but the process of internalizing values such as responsibility, empathy, and the ability to manage differences. The active involvement of students in decision-making shows a shift in roles, from being passive as "receiving advice" to being subjects who help determine solutions. This is important, because solutions generated through engagement tend to be more accepted and executed by students than solutions that are instructive in nature.

4. Conclusions

In its implementation, BK teachers show sensitivity in identifying student problems through two channels, namely the student's own initiative and referrals from the school, although the consistency of the response still varies. Responses that tend to be calm and non-judgmental contribute to the emergence of a sense of security in students to express problems, which is strengthened by the ability of BK teachers to understand students' emotional states empathically.

Implementation of the philosophy "*duduak samo randah, tagak samo tinggi*" is reflected in efforts to build an equal relationship between BK teachers and students, which is realized through interpersonal closeness without ignoring professional boundaries. This approach provides a comfortable space for students to open up, although there is still a perception that there is not fully equal treatment. The principles of justice and non-discrimination have been sought, but their implementation has not been consistently felt by all students. In addition, the provision of deliberation space through classical and group services strengthens students' active participation in discussions, cooperation, and joint decision-making.

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