

THE TRADITION OF RECONSTRUCTING THE MEANING OF *PITIH JAPUIK* AS A BASIS FOR INTERVENTION IN MINANGKABAU CULTURE-BASED COUNSELING

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Abstract

This article aims to reconstruct the meaning of "*uang japuik*" within the cultural framework of Minangkabau society and explore its potential as an intervention in culturally based counseling. "*Uang japuik*", which is often misunderstood as a materialistic or transactional practice, actually embodies profound philosophical values such as respect, responsibility, family honor, and social harmony within the matrilineal system of Minangkabau culture. This study employs a qualitative and conceptual approach by examining relevant literature, cultural interpretations, and counseling theories to reinterpret the symbolic meaning of this tradition. The findings reveal that "*uang japuik*" can be transformed into a meaningful therapeutic medium that helps clients understand their cultural identity, strengthen interpersonal relationships, and resolve internal as well as social conflicts. By integrating the values embedded in "*uang japuik*" into counseling practice, counselors can enhance rapport, reduce client resistance, and promote culturally sensitive interventions that align with clients' belief systems. Furthermore, this reconstruction supports the development of indigenous counseling approaches that respect local wisdom while remaining relevant in modern contexts. The study highlights that cultural traditions should not be viewed merely as static customs but as dynamic resources that can be adapted to address contemporary psychological challenges. Therefore, reconstructing the meaning of "*uang japuik*" contributes to the advancement of culturally responsive counseling practices and reinforces the importance of integrating local cultural values into mental health services.

Keywords: cultural counseling, cultural values, local wisdom, Minangkabau, money japuik

1. Introduction

Culture-based counseling is an approach that emphasizes the importance of understanding the client's cultural background in the psychological assistance process. In societies with strong customary systems such as the Minangkabau, cultural values not only influence individual identity, but also the way of thinking, behaving, and interacting in social life (Corey, 2013). Culture is a frame of reference in understanding the meaning of life, including in facing problems and making decisions. Along with the times, globalization and modernization have brought significant changes in the way people, especially the younger generation, view cultural traditions and values. Not infrequently, local values are considered outdated or irrelevant to modern life. This can lead to internal conflicts in individuals, especially when they are faced with the choice between maintaining traditions or following new, more universal values (Prayitno, 2018).

One of the distinctive traditions in Minangkabau culture is the *Pitih Japuik*, which is present in the context of traditional marriage (Nasroen, 1957). This tradition is often mistaken for a form of "transaction" with the male side. In fact, from a cultural perspective, *Pitih Japuik* has a deep symbolic meaning, related to respect, responsibility, and social legitimacy in the matrilineal system. Misunderstanding the meaning of *Pitih Japuik* not only has an impact on social perception, but can also lead to psychological problems, such as value conflicts, family pressure, and confusion of cultural

identity. In the context of counseling, this condition is important to understand because it can affect the counseling process, including the client's openness, the level of resistance, and the effectiveness of the intervention provided.

In the modern era, there is a shift in understanding of this tradition, which can cause value conflicts in both individuals and families. Therefore, efforts are needed to reconstruct the meaning of *Pitih Japuik* so that it can be understood more contextually and relevant to current conditions. This reconstruction not only aims to preserve culture, but also optimizes the function of cultural values as a source of strength in helping individuals face life's problems (Hidayat et al., 2019).

Based on the results of research from Miftahunir & traditional Asep *Squirrelly* is a specific cultural identity that is exclusively owned by the people of Pariaman City in the Minangkabau traditional wedding procession. This practice requires the bride to "pick up" the groom by providing compensation of material value. Although the nominal amount is often influenced by the man's strata or social status, the final determination is still based on the principle of deliberation and mutual agreement between the two parties. Those who do not practice this tradition, especially men, risk receiving negative stigma in the form of ridicule from relatives, considered not understanding customary manners, and being excluded from various traditional ceremonial activities. However, the degree of this sanction is considered not too severe, especially for people who carry it out overseas, so that the impact of exclusion is more limited.

Based on the results of previous research, this study offers novelty by focusing on the reconstruction of the meaning of *Pitih Japuik* as a therapeutic instrument in guidance and counseling services. This focus is essential because in the midst of shifting social values, the meaning of these traditions often experiences cognitive distortions that trigger psychological burdens and conflicts for individuals. By integrating Minangkabau philosophical values as the basis of the intervention, this study aims to align cultural identity with the mental health of the client. Therefore, the author is interested in conducting research with the title "The Tradition of Reconstructing the Meaning of *Pitih Japuik* as a Basis for Intervention in Minangkabau Culture-Based Counseling".

2. Methods

This research uses a qualitative approach with conceptual research that aims to understand, interpret, and reconstruct the cultural meaning of money *japuik* in the context of culture-based counseling. This approach was chosen because the focus of the research does not lie in numerical measurement, but rather in the exploration of the meanings, values, and cultural symbols that develop in the Minangkabau society (Moleong, 2017). A qualitative approach is used to obtain an in-depth understanding of cultural phenomena. The subject of this research is a man from Pariaman.

2.1 Types and Data Sources

This study uses secondary data, namely data obtained from various written sources that are relevant to the research topic. The data sources include:

- a. Scientific books on Minangkabau culture and anthropology
- b. Counselling literature (multicultural and culture-based counselling)
- c. C. Articles in national and international scientific journals
- d. Thesis, thesis, and dissertation related to *Pitih Japuik*
- e. Traditional documents and writings of Minangkabau cultural figures

Source selection is made selectively based on their credibility, relevance, and contribution to the research focus.

2.2 Data collection techniques

The data collection technique is carried out through a documentation study, with the following steps:

- a. Determine the focus of the study (Pitih Japuik and cultural counseling)
- b. Identify and search relevant literature
- c. Classifying sources based on themes (culture, values, counseling)
- d. Record and summarize important concepts from each source
- e. Systematically compile data for analysis purposes

This technique allows researchers to comprehensively study phenomena without direct involvement in the field (Moleong, 2017).

2.3 Data Analysis Techniques

Data analysis was carried out using interpretive content analysis. The analysis process includes:

- a. Data reduction: selecting and focusing relevant information
- b. Categorization: grouping cultural values (respect, responsibility, social harmony)
- c. Interpretation: interpreting the symbolic meaning of *Pitih Japuik* in a social and psychological context
- d. Conceptual integration: linking cultural values with counseling theory
- e. Synthesis: formulating the concept of culture-based counseling interventions

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2.5 Framework of Analysis

The analytical framework in this study includes three main aspects:

- a. Cultural values in *Pitih Japuik*
- b. Client psychological dynamics in a cultural context
- c. Intervention strategies in culture-based counseling

Through this framework, *Pitih Japuik* is reconstructed as a therapeutic medium that not only has a social function, but also plays a role in helping clients achieve psychological balance and self-understanding (Fiantika et al., 2022).

3. Results and Discussion

3.1. *Pitih Japuik*

From a cultural perspective, "*Pitih Japuik*" reflects the Minangkabau people's value system that emphasizes respect, responsibility, and social balance. In the matrilineal system, women have a central position, so the giving of "*Pitih Japuik*" is not a form of male subordination, but a symbol of acceptance and appreciation for the role of men in the family structure. Thus, this meaning needs to be understood contextually so as not to be misinterpreted as a materialistic practice (Amir, 1997).

The results of the interview show that *Pitih Japuik* contains the meaning of mutual respect between women and men. When men are valued in the form of *Pitih Japuik*, on the other hand, the woman is rewarded with *Pitih Japuik* that is more or named *agiah jalang* Meaning which is contained in the tradition of giving *Pitih Japuik* as a form of appreciation or respect from women to men. With this in mind, men feel highly valued because of their dual duties, namely men as the head of the family who have great responsibility for their families. In addition to being the head of the family, men also play the role of a *mamak* in the environment of their relatives.

The tradition of *Pitih Japuik* in Pariaman is philosophically a form of respect for the groom in the matrilineal system. The tradition of representation in the Pariaman community positions a man in marriage as an immigrant who must be picked up by the female (Martha, 2020). Knowing this, men are seen as immigrants so they are interpreted in the form of a *bajapuik* procession in marriage involving valuable items such as money.

There is also the *Pitih Japuik* that will later be used to finance the wedding. While the *Pitih Japuik* will mean that if the sign has been exchanged in an official event by the families of both parties, then not only between the two young people there has been an attachment and ratification of the community as two people who have been engaged, but also between the two parties the family has also been bound to fill each other's customs and bound not to be able to unilaterally decide the agreement that has been agreed. The money is given back by the man to the bride but not in the form of money. Rather, it is in the form of objects such as rings, necklaces and bracelets, even the nominal value can be greater than the *Pitih Japuik* (Yolanda et al., 2026).

In theory, the *Bajapuik* tradition contains the meaning of mutual respect between the female family and the male family. *Pitih Japuik* is actually a symbol of respect and self-respect, not a buying and selling transaction, if the woman does not have enough money, there are several solutions based on *raso jo paraso* (feelings and examination) and mutual agreement, the first is negotiation and deliberation, especially with *mamak* and traditional shops (Navis, 1984). Then lower the nominal of *Pitih Japuik*, it is not the nominal death price can be adjusted to the ability of the woman, as long as both parties agree, and the conversion of money into goods, if there is no cash there is *Pitih Japuik* can be replaced with jewelry or valuables. (Abdul Salim 2026)

Theoretically, the tradition of *Pitih Japuik* in Pariaman is a social construction rooted in the structure of matrilineal society, where the provision of material by women is a symbol of respect (*Stuttgart*) against the dignity of men who are about to enter a new family. In the perspective of Cultural Counseling, this tradition is no longer seen as a mere material transaction, but as Indigenous Wisdom validated by Islamic law through the concept of 'Urf Saheeh-which is a custom that is in harmony with the sharia. Counseling interventions are carried out using the Cognitive Restructuring technique, in which the counselor helps the client reconstruct meaning *Pitih Japuik* which was originally considered an economic burden became a positive self-identity and a form of collective social support. Identity Development theory, this practice is a strong intervention basis to reduce psychological conflicts and strengthen the mental resilience of individuals within the framework of Minangkabau culture (Rizka & Ramdan, 2022).

3.2 In a psychological context, the values contained in *Pitih Japuik* are closely related to the basic needs of individuals, such as the need for reward, social acceptance, and self-identity. When these traditions are misunderstood, individuals-especially the younger generation-can experience value conflicts, social pressures, and even confusion of cultural identity. Therefore, the reconstruction of

meaning is important to restore the positive function of tradition in supporting mental health (Fauzy, 2024).

The results of the interview also show that For the groom's (*squirrelly*), procurement *Pitih Japuik* in large amounts is interpreted as a form of appreciation for self-competence, including the level of education, career, and traditional titles held, Significant nominal receipts create confidence and strengthen social identity, because it is considered a validation of self-worth in front of the wife's extended family and community.

Situational Anxiety, Phase of Deliberation between *Mamak* From both sides, it often triggers emotional tension due to the nominal bargaining process that is full of uncertainty. There is cognitive distress related to the financial ability of women's families, considering the large demands of costs which are often seen as a considerable economic burden (Fauzy, 2024).

Psychosocial Pressure, There is a shift in perception where traditions that should be sacred turn into materialistic transactions for the sake of prestige alone, which ultimately burdens the mental condition of women. And nominal mismatches with social expectations can trigger shame (*Shame on you*). On the other hand, excessive nominal demands force families to take extreme measures, such as going into debt or liquidating family assets. This has the potential to trigger prolonged stress and financial instability for the new couple (Delmiati, 2020).

Emotional dynamics in the form of anxiety and psychosocial pressure due to the ambiguity of the meaning of tradition are the main targets of intervention in *Cognitive Behavioral Therapy* (CBT) (Beck, 2020). Within this framework, counselors carry out cognitive restructuring of *Automatic thoughts* the maladaptive one-which often arises as a result of the pressure of social expectations-becomes a more functional thinking scheme. This cognitive transformation is based on the internalization of local wisdom (*Local Wisdom*) which emphasizes the values of dignity and social harmony. By integrating these value systems into CBT techniques, these interventions not only aim to reduce emotional distress, but also facilitate clients in achieving cultural resilience in order to reconstruct positive self-identity in the midst of the demands of tradition (Beck, 2020).

4. Conclusions

Based on the results of analysis and discussion, this study concludes that the *Pitih Japuik* in Pariaman is a complex social construction, where its meaning goes beyond mere material transactions. Philosophically, this tradition is a manifestation of a matrilineal system that serves as a symbol of reverence (*Stuttgart*) to the dignity of men and a form of sacred social acceptance between two large families. The findings of the study show that there is a reciprocal relationship in the value of the award, where the giving *Pitih Japuik* by the women, responded by giving *Fucking bitch* by men, who affirm the principle of social balance and the dual responsibility of men as heads of families at the same time *Squirt*.

Psychologically, this tradition has an ambivalent impact. On the one hand, the acquisition of *Pitih Japuik* can significantly strengthen self-identity and self-confidence *squirrelly*. But on the other hand, the distortion of the meaning of tradition into a venue for materialistic prestige triggers situational anxiety and psychosocial pressure, both for economically burdened women and for new couples who face the risk of financial instability. Therefore, this study offers a solution through a culture-based Cognitive Behavioral Therapy (CBT) approach.

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