Development of a Hybrid Training Package of Narrative Counseling Based on Parebhasan Culture to Improve Counselor Skills in Madura

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Abstract: Multicultural counseling is an essential approach for counseling services in Indonesia, with thousands of cultures and local wisdom. Multicultural Counselling is one of the keys to understanding the student's views, characteristics, and values based on their cultural background. One of the multicultural counseling developments is integrating Madhura's Parebhasan into the narrative counseling model. This research aims to develop a hybrid training design to improve counselor skills using narrative counseling based on Madhura's Parebhasan. This research used ADDIE's model to develop the training program. Data collection from 20 counselors in Madura used the reflection and training test and performance observation form. Data analysis uses descriptive, graphical, correlation, and regression analysis. The research results show that mastery of the material and practices in training affect the counselor's performance. Five Madhura's Parebhasans are integrated and suitable for escalating the effect of the narrative counseling procedure. The hybrid training package of Narrative Counseling based on Parebhasan has been developed and validated in practice. This research suggests testing the effectiveness and evaluating the implementation for the specific needs and problems of the students.

Keywords: counselor training, cultural counselling, hybrid training, madhurese parebhasan, narrative counseling

INTRODUCTION

Counselor multicultural competence is essential to providing counseling services in diverse societies (Gutierrez, 2018). This competence is suitable in Indonesia, which has thousands of ethnic and cultural diversities. Integrating multicultural issues in counseling services might help understand and promote diversity in Indonesia. Counseling based on local culture might provide perspective and wisdom to see and solve students' problems in diverse settings. The multicultural competence of the counselor is essential to developing a cultural understanding of the diverse values of their cultural-specific students (Ramadhansyah et al., 2022). Internalizing students' cultural values embodied a local culture-based counseling model (Hidayah & Ramli, 2017).

One culture that has distinctive, unique, and meaningful characteristics is the Madurese culture. Madurese are the people of the Madura ethnic group, widespread throughout Indonesia. Their well-known characteristics are courage and tenacity (Hidayah et al., 2018). Madurese people have a strong identity for their cultural values, norms, and wisdom. This strength made the Madurese people spread throughout Indonesia as nomads. This condition also significantly impacted the development and popularity of Madurese culture (Sadik, 2017a). In addition to their strong character, the Madurese people deeply embodied their cultural beliefs and self-philosophies. These values and philosophies become a cultural aspect of developing the counseling process (Hanafi et al., 2020).

One of the Madurese cultures is their everyday habits. Madurese culture in everyday life had proverbs in their daily communication, which contained life lessons, followed by an explanation of the meaning of the ballad (*Kidung*) following the conditions of the problems experienced (Hidayah et al., 2018; Sadik, 2017b). These sayings are used not only in one problem situation but even in deliberations or other situations, and Madura proverbs provide meaningful lessons or satire. Proverbs are one type of Ca'oca'an (sayings) uttered by Madurese. From Madurese ancestors' noble teaching, almost everything that fills nature is used as a *Ca'oca'an* to shape the character of Madurese (Sadik, 2017a). Ca'oca'an Madura includes Saloka, Parebhasan, and Parsemmon, which are sometimes also poured in the form of *Papareghan*, *Pantun*, and *Syiir* (Rifai, 2007; Rofiqoh et al., 2021). The type of *Ca'oca'an* chosen to be content in narrative counseling is Parebhasan Madhura. Parebhasan is the analogy of the name of an object or animal to describe the character or behavior of a person (Rofiqoh et al., 2021). Parebhasan is one of the tools in Madurese communication. Moreover, Madurese's sayings

provide lessons and examples of philosophy for people's lives (Hidayah et al., 2018; Putra et al., 2018; Sadik, 2017a). These Parebhasan sentences indicate the existence and respect of the person's culture, an essential aspect of content and values in narrative counseling (Rofiqoh et al., 2021). Cultural stories greatly influence people's actions to understand their way of life and problems and affect whether they seek help (All-Habsy & Wahyuni, 2019; Mappiare-AT et al., 2019). These stories of culture and social life are essential in the narrative counseling process because meaning arises when people create stories or parts of stories in their everyday lives. This meaning-making provides a broader and more valuable perspective, taking in social, cultural, and historical contexts (Ulfseth et al., 2015). Culture determines the therapeutics that promote healing and allow a person to recover (Hidayah et al., 2022). The use of Parebhasan sentences in Madura culture and the narrative counseling process might emphasize the process of narrating life experiences. This integration might be compatible with building a multicultural counseling model (Byrne, 2018; Rofiqoh et al., 2021).

Various elements of local wisdom have shown their suitability for integration into different counseling models. This integration can take the form of therapeutic media (Ariantini & Suriata, 2019; Lacksana, 2017), the role of the counselor (Fitriyah et al., 2022; Rahmi et al., 2017; Yusron et al., 2018), counseling procedures (Afriadi et al., 2020; Finayanti et al., 2019; Hidayah et al., 2020), the nature and meaning of human life (Abdillah et al., 2020; Ginting et al., 2019; Hanafi et al., 2018). However, the results of the development of various multicultural counseling studies still receive less attention in the dissemination process. The lack of dissemination processes limited the multicultural counseling models' usage and practical implementations. In other words, there is a need for a dissemination strategy to implement multicultural counseling products in a comprehensive, structured, and measurable manner. Developing a training package can be an alternative to implementing research products (Bennett-levy & Finlay-Jones, 2018; Fauzan et al., 2023; Hidayah et al., 2022).

More specifically, dissemination leads to the need for narrative counseling training filled with Madhura parables for counselors in Madura. Of course, this training activity must cover four districts on Madura's island: Bangkalan, Sampang, Pamekasan, and Sumenep. The existence of these four different regions is one of the obstacles in the cementation process. Therefore, a narrative counseling training package containing Madhura parables was designed in a hybrid setting. This design is an alternative so all counselors in the Madura region can participate in the training. Thus, this study aims to develop narrative counseling training with Parebhasan Madhura content in a hybrid setting for counselors in Madura. Based on this research purpose, the hypothesis is that "The hybrid counseling training package significantly contributes to the Madurese culture-based narrative counseling performance of the counselor."

METHODS

This research used a research and development (R&D) or research and development design (Branch, 2009). The research and development method involves a series of research processes to develop specific products and test their effectiveness. In this study, product development refers to steps adapted from the ADDIE model for research and development design. The ADDIE research and development model comprises five stages: Analysis, Design, Development, Implementation, and Evaluation (Owens & Kadakia, 2020). In this research, the procedure will result in a hybrid training package, which will be implemented and validated in the practice setting. The subjects in this development model were 20 counselors in Madura. Subjects were selected using cluster random sampling. The cluster was defined from four districts in Madura Island: Bangkalan District, Sampang District, Pamekasan District, and Sumenep District. Each district involved five representatives of counseling teachers. All subjects are involved in the implementation and Evaluation stages, especially as the product's end-users. The subjects' descriptions of demographic details are in Table 1.

The instruments used in this research were concept mastery tests of narrative counseling materials based on Madurese Parebhasan and narrative counseling observation formats. The objective of the concept mastery test was to measure training results in online and offline sessions. As the training test, the concept mastery test will define the subject's knowledge and abstraction of the narrative counseling model based on Madurese Parebhasan. The following instrument is the Narrative counseling performance observation form. This instrument had the performance indicator of the Narrative counseling model based on Madurese Parebhasan based on the ideal performance criteria. This instrument measures the subject performances of the narrative counseling based on Madurese Parebhasan in the implementation stage of the training procedure. This measurement will define the practical impact of the training on the counseling skills of the subject, especially in narrative counseling based on Madurese Parebhasan.

The evaluation stage also measures the process and final score of the subject's counseling skills. Furthermore, this research aimed to explore the results of both tests descriptively and measure the training process's contribution to the subject's final performance. This research used descriptive, correlation, regression analysis, and graphical presentations based on these objectives. The descriptive analysis and graphical presentations measure and describe training implementation data. These results become a reference in

determining product acceptability in each section. Correlation and regression analysis and calculations focused on identifying the relationship and influence of each training section on the counselor's skills in implementing the narrative counseling model based on Madhurese Parebhasan.

RESULT AND DISCUSSION

This narrative counseling training package consists of 3 online, hybrid, and offline training sessions, using media in training modules, tests, and performance instruments to hybrid session device settings. Training session 1: Online. In this training session, there are two main activities in the online setting. These activities include initial assessment, deepening narrative, and culture-based counseling material and knowledge. Reflecting on practical experience in the field is also essential to this training session. The training in this session aims to stimulate the material and reflect on counselors' experiences in their schools. Training session 2: Hybrid. In a hybrid session, participants attend offline at a specified location, with online and offline instructor presence. In this session, the activities focus on discussing the reflection of the counselor's multicultural experience in the field and studying the values of Madhurese Parebhasan. The discussion focuses on Parebhasan matters, multicultural counseling concepts, Multicultural interactions, and understanding students with Madurese cultural backgrounds. Five parables are the primary modalities in this Madhura parable-based narrative counseling.

Precisely, those five Pharebasan as the parables are: (1) "*Jhe' sampe' elompa' dhunnya/musiba*" (Do not be confined by wealth/problems); (2) "*Ta' ro'-noro' bhabang*" (Do not follow like the onions) and "*tak norok ghulina angin*" (do not follow the movement of the wind); (3) "*Bada kettossanna dari long-molong rombu, di-budinah olle sakembu*" (there will be a result of collecting grass bit by bit to be a basketful); (4) "*Norote mata kasta, Norote ate mate*" (Following eyes will regret, following heart will die) and do not be "*mowang tompeng nabeng butter*" (throwing the *tumpeng*~mountain of rice~ to catch a rice grain); (5) "*Pete' dari tellor sapatarangan ta' kera pada buluna*" (chicks' feathers color from eggs in one cage will not be the same).

This discussion bridges the material the instructor has prepared with the conditions and experiences that occur in the field. In addition, the discussion process synchronously leads to the integration of *Madhurese Parebhasan* in the process and interaction of Narrative counseling. At the end of this session, participants completed a training test that measured their mastery of the concepts and theoretical material provided, including its adjustments to conditions in the field. Training session 3: Offline. This third session focuses on giving participants real experiences. Training activities in this session focus on peer counseling practices between counselors. The counselors played role-play to practice the narrative counseling model with Madhura parables. During peer counseling, some participants become observers whose role is to observe and assess the participants' performance. Trainees alternate between Counselor, Counselee, and Observer roles in small groups. This third session is offline so that the counselors can get direct experience, reflection, and direct supervision through mentoring by an instructor. The implementation results of the Hybrid Training Package to improve Narrative Counseling Skills with Parebhasan for counselors throughout Madura have shown excellent results. These descriptive results are in Table 1, Figure 1, and Figure 2. The correlation and regression results of the data are in Table 2, Table 3, and Table 4.

Table 1. Descriptive statistic data

	Mean	Standard Deviation	N
Test	0.640	0.13050	20
Performance	0.837	0.09663	20

The descriptive analysis results in Table 1 show that the average score of the participants' mastery of concepts and narrative counseling materials containing parables was 64.00%. Furthermore, the trainees' counseling performance was 83.70%. Based on these data, although the conceptual comprehension and mastery test scores averaged in the medium category, the participants' performance scores were high.
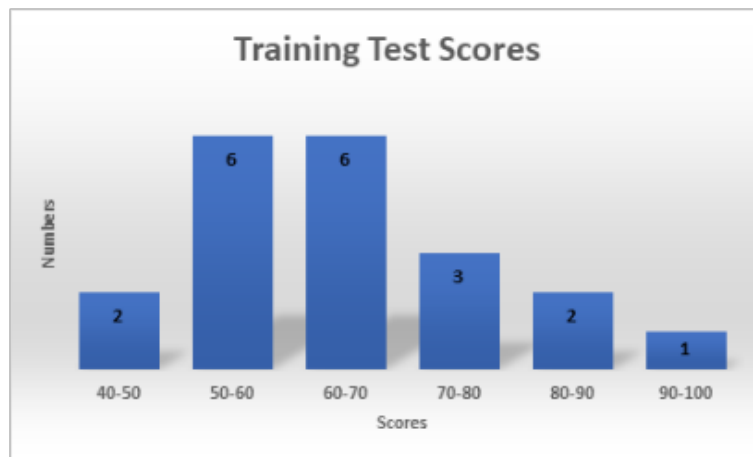
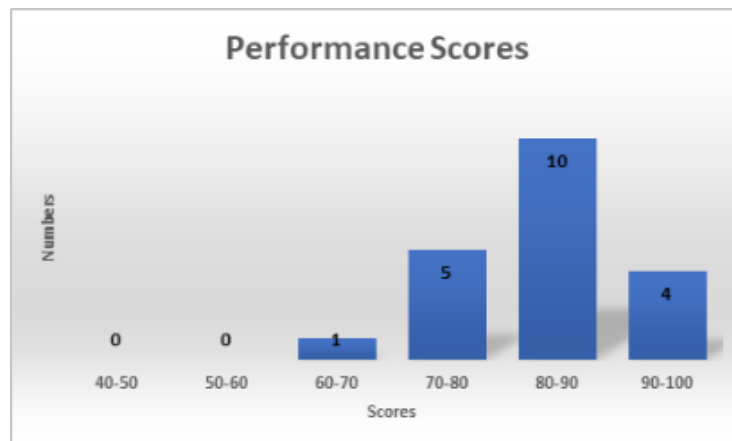**Figure 1.** Training test scores of the counselors

Figure 2. Performance score of the counselors

The data in Figure 1 and Figure 2 show the distribution of the trainees' material mastery test scores and performance scores, which aligns with Table 1. The main distribution of temporal mastery test scores is in the 50-70 range. As for performance scores, the main distribution of participants' achievements is in the 80-90 range.

Table 2. Correlation test results

		Training test	Performance
Training test	Pearson Correlation	1	0.605**
	Sig. (2-tailed)		0.005
	N	20	20
Performance	Pearson Correlation	0.605**	1
	Sig. (2-tailed)	0.005	
	N	20	20
**. Correlation is significant at the 0.01 level (2-tailed).

The analysis results in Table 2 test the relationship between the two scores as a form of comprehensive achievement of the training results on the participants' conceptual mastery and practice. The results of the correlation analysis showed a significant positive relationship between the two scores. These results support the training set's suitability to enhance the participants' skills.

Table 3. Regression Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.605[a]	0.366	0.331	0.7902
a. Predictors: (Constant), Training test

Table 4. Regression Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	0.550	0.910		6.069	0.000
Training-test	0.448	0.139	0.605	3.227	0.005
a. Dependent Variable: Performance					

The final analysis provides regression results in measuring the effect of concept mastery on the participants' practical skills. Table 4 shows a significance value below 0.05, meaning a significant influence exists between concept mastery scores and the participants' practical skills. The R-squared value in Table 3 indicates that 36.6% of the variance in practical skills can be explained by concept mastery. This result is enough to show the acceptability of the product based on the accuracy of the settings and training procedures. Training sessions 1 and 2 in online and hybrid environments were quite efficient and significantly impacted the participants' practical skills in the third offline session. Narrative counseling training activities containing Madhura Parebhasan in a hybrid setting bring real experience to every Madurese counselor who participates in training activities. The training activities initially include the online setting to provide knowledge material on the narrative counseling models and the Madhurese Parebhasan as the containing materials. The offline setting used the hybrid sessions to demonstrate the narrative counseling based on Madhurese Parebhasan and the primary training process. The primary training process used peer counseling training to implement narrative counseling services containing Madhura parables among the counselors. During the peer process, the trainees gained real experience using Madhurese parables in counseling, both the counselor role experience and the counselee role experience. This activity will provide the abstracting and reflecting process of those experiences for their skills (Barna, 2020; Hidayah et al., 2022).

The existence of a hybrid setting makes the implementation of training activities simpler (Darong, 2022; Sari & Mutiara, 2022). Training activities begin with online synchronous activities, online discussion activities, and asynchronous test/quiz work. The hybrid setting uses digital media in all training activities. One example is the observation format of counseling services, which is available digitally. This condition can provide efficiency in learning time for trainees (Jamaris et al., 2021; Ngussa et al., 2020). This efficiency is evident in the online peer counseling process, making it easier for training participants to implement. Thus, face-to-face activities can focus more on deepening counseling practices and skills through peer counseling. The final activities in the offline setting provide proper interaction to reflect the overall experience in both online, hybrid, and offline settings. The process of peer counseling as a counselor exercise has advantages in this training. The peer counseling process between counselors can provide training close to field conditions (Dorner & Káplár-Kodácsy, 2020; Rodríguez et al., 2018). All participants expressed their experiences serving counseling sessions with students with Madurese cultural backgrounds through the role of the counselee. This experience provides a real-based simulation of cross-cultural interaction in a multicultural counseling setting. The cross-cultural interactions experienced by the counselor or counselee provide general knowledge of how culturally based narrative counseling works (Hinton & Patel, 2017; Tohani et al., 2019; Zigarelli et al., 2016). This experience is the primary modality for implementing the Parebhasan Madhura-based narrative counseling model. The peer counseling sessions provide all participants with experience in both roles.

Another essential process of this training was the peer counseling reflection session. The results of this session show that the implementation of counseling services needs real experience and a direct understanding of the theory (Fauzan et al., 2023; Oncu, 2015) so that the cultural integration carried out in the counselee process is growing and more prosperous. These practices make counselors think more actively and try to develop themselves (Ramli et al., 2023). This peer counseling process directly affects internalizing experience as a personal skill (Backer & Keer, 2016; Rodríguez et al., 2018). Parebhasan Madhura had integrated into several stages of narrative counseling. Each parable integrated into the stages has its respective functions, so the parables used also become a tool in solving the counselee's problems. Narrative counseling uses five forms of Madhura Parebhasan. Parebhasan Madhura referred from Rifai's book (Rifai, 2007), which explains the character of the Madurese in various Ca'oca'an (sayings/quotes). This book, titled "Manusia Madhura," was a monograph of the results of the Rifai studies on Madurese culture. This book has been commonly used (cited 393 times in Google Scholar) as one of the best narratives to define Madurese people and their values. The first Parebhasan is "*Jhe' sampe' elompa' dhunnya/musiba*" (do not be confined by wealth/problems). This Parebhasan means that when someone has a problem, they should not be covered and overwhelmed by their problems. This Parebhasan strengthens the counselee's awareness of his potential (Byrne, 2018; Lysaker et al., 2019). The second Parebhasan are "*Ta' ro'-noro' bhabang*" (do not follow like onions) and "*tak norok ghulina angin*" (don't follow the movement of the wind). This second Parebhasan means a person should have a stand or principle so others do not follow suit. This Parebhasan can strengthen the counselee's belief that he can solve his problems (Keng et al., 2016; Rofiqoh et al., 2021).

The next Parebhsan is "*Bada kettossanna dari long-molong rombu, di-budinah olle sakembu*" (there will be a result of collecting grass bit by bit to be a basketful). This Parebhasan means clarity in gathering small things into a meaningful whole. This discussion forms the basis of the counselee's scaffolding process while achieving the goal of solving the problem in more straightforward stages (Rengifo-Herrera & Branco, 2014). This meaningful process will encourage students to succeed in more concise and planned stages, step by step. The following parebhasan, the fourth, was "*Norote mata kasta, Norote ate mate*" (Following eyes will regret, following heart will die) or do not be "*mowang tompeng nabeng buter*" (throwing the tumpeng (mountain of rice) to catch a rice grain). These two paraphrases mean that when doing something, one should consider it first, create priorities, not waste big things, and look for minor things. This Parebhasan helps the counselee's decision-making process to solve the problems (Albion & Fogarty, 2016; Juanchich et al., 2018). The last Parebhasan is "*Pete' dari tellor sapatarangan ta' kera pada buluna*" (chicks' feathers color from eggs in one cage will not be the same). This last Parebhasan means that humans have their uniqueness. Everyone's decision, stage, and process are different, according to each situation and capacity. This Parebhasan becomes the counselee's reinforcement for the condition he has, both in terms of the obstacles faced, self-potential, and the achievement of solving the problem (Chinopfukutwa & Hektner, 2022; Dikmen, 2022). These five parables are an integration that can support the achievement of more effective counseling results. The parables provide the related terms and perspective of the Madurese culture and society. Implementing the five parables makes it easier for counselors to direct students to find solutions to problems that are socially and culturally appropriate (Benuto & O'Donohue, 2015; Hinton & Patel, 2017). The counselor's success in implementing the discussion in this narrative counseling procedure will impact the socio-cultural response to the new narrative based on the counseling results (Farouk & Edwards, 2021; Stoll et al., 2020). In other words, the counselor can direct the counselee's new narrative that can be accepted by socio-cultural values (cultural acceptance) (Hidayah et al., 2022; Kiyimba & Anderson, 2022; Rusmana et al., 2022) and get support from society (cultural reinforcement) (Agbaria & Bdier, 2019; Hardy et al., 2022). This strength of cross-cultural counseling was appropriate for Indonesian culture, which is well-known as a collectivist nation.

CONCLUSION

This research and development endeavor creates project-based e-modules for flat pattern design courses, emphasizing learning through practical application. These e-modules possess appealing features that make them suitable for adoption in flat pattern design courses as innovative learning tools. They facilitate independent learning for students both inside and outside the classroom. Students can assess their comprehension levels through quizzes embedded within each learning topic. Additionally, instructional videos support practical tasks. The findings indicate that adopting the Project-Based Learning approach in the e-modules proved practical and effective in enhancing student learning outcomes in flat pattern design courses.

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