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Social Conflict Stemming from Minangkabau Students' Inadequate Use of *Kato Mandaki* Communication Ethics and Its Implications for Counseling Services in Society 5.0

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Abstract

The reduced ability of the younger generation to apply communication ethics contributes to social conflict. This study examines the level of social conflict arising from Minangkabau students' practice of *kato mandaki* communication ethics and its implications for counseling services in Society 5.0. Using a descriptive research design with purposive sampling, data were collected from 230 high school students in West Sumatra through a validated social conflict instrument. Data were analyzed using univariate and multivariate techniques via JASP. Results indicate that social conflicts due to improper application of *kato mandaki* occur at a moderate level, with an average score of 60.63%. Conflicts are more prevalent among students in *darek* (origin) areas than in *rantau* (migrant) areas. These findings suggest that integrating local wisdom into school-based counseling services can help mitigate social conflicts and strengthen intergenerational communication. This study provides a foundation for developing culturally responsive counseling programs in the era of Society 5.0.

Keywords: social conflict; kato mandaki; counseling services; Society 5.0; Minangkabau culture

Introduction

In the era of Society 5.0, individuals are expected to navigate the challenges of the Fourth Industrial Revolution by leveraging technological advancements while maintaining human-centric values (Nastiti & 'Abdu, 2020; Sasikirana & Herlambang, 2020; Maulana et al., 2024). This new paradigm presents both opportunities and

challenges, particularly for Generation Z, who must enhance their soft skills to thrive in a rapidly evolving society (Setiawan & Lenawati, 2020; Rahayu, 2021; Adiyono & Anshor, 2024; Nurhadi & Izzuddin, 2025). As digital natives, Generation Z is deeply immersed in advanced technologies and global information networks (Wibawa & Agustina, 2019; Nastiti & ʻAbdu, 2020; Anwar et al., 2024; Mahbubi, 2024). However, a notable weakness among this generation is their limited social skills, including a lack of face-to-face communication etiquette and apparent indifference toward community norms (Firman, 2019; Sutarman et al., 2022; Magni et al., 2024; Mahbubi, 2024). Society 5.0 aims to balance technological progress with social well-being, emphasizing ethical behavior and harmonious human interaction (Puspita et al., 2020; Putra, 2019; Hashim et al., 2024; Angkarini, 2025).

This decline in communication ethics is also evident among Minangkabau youth (Efrianto, Efrianto., and Afnita, 2019; Firmansyah, 2020; (Yusri, F., & Afrida, 2022). The Minangkabau, a matrilineal society, uphold distinct communication norms known as *langgam kato*, which govern speech based on age and social status (Thamrin & Gani, 2020; Yusri, Afrida, & Putri, 2023). Central to *langgam kato* is *kato mandaki* (Ermaleli, 2011; Jamil, 2015b; (Novita, R., Firdaus, W., & Budiono, 2021) a form of respectful speech used by younger individuals when addressing elders, such as students to teachers or children to parents (Navis, 1996; Dt. Rajo Pangulu, 2009; Reihan et al., 2023). Polite and measured language is essential to show respect (Jamil, 2015a; Ediwarman, 2016; Srisaparmi & Fitrisia, 2024). However, Generation Z's adherence to *kato mandaki* has weakened, leading to intergenerational misunderstandings and social conflicts (Fisher, 2000; Syofiani & Isnanda, 2018; Taher, 2023).

Social conflicts arise from differences in knowledge, values, and goals among individuals and groups (Sutarman et al., 2022; Summers et al., 2022). A key factor is the diminishing understanding of local cultural norms among youth (Cronin, J. E., & Schneer, 2024; Vinokur, E., Yomtovian, A., 2024; Arifin, 2020), who often prioritize global over local culture (Firmansyah, 2020; Thamrin & Gani, 2020). This generational gap in interpreting *kato mandaki* frequently causes tension in schools, where students' informal communication styles clash with teachers' expectations of respect (Reihan et al., 2023; Asmita et al., 2023; Taher, 2023; Yusri et al., 2023).

Counseling services play a crucial role in preventing such conflicts (Asmita et al., 2023; Wau et al., 2022). Guided by the four service domains—basic, responsive, individual planning, and system support—counselors can address students' needs (Ridley et al., 2021; Hays, 2020). The Minangkabau adat philosophy of "*adat basandi syarak, syarak basandi kitabullah*" also reinforces the application of Islamic values in

counseling services (Hardiyanti et al., 2023; Mazya et al., 2024). Indigenous counseling, rooted in religious values, offers a suitable approach to bridging communication gaps (Hanafi et al., 2020; Prasasti, 2020). Integrating Islamic-based *kato mandaki* into counseling can reduce conflict and encourage cultural sustainability in Society 5.0 (Prasasti, 2020; Annajih & Fakhriyani, 2021).

Counselors must be creative and adaptive, employing critical and collaborative thinking to engage Generation Z (Firman, 2019; Spriyanto et al., 2020). To align with Society 5.0, they must integrate technological, religious, and cultural competencies (Agustini & Sucihati, 2020; Yasmadi, 2022). This study explores social conflicts stemming from the inappropriate use of *kato mandaki* and its implications for counseling in the digital era, aiming to inform culturally grounded counseling programs.

Method

This descriptive study aimed to present factual, accurate, and systematic data on social conflicts related to *kato mandaki* in school settings (Creswell, 2015; Zawacki-Richter et al., 2020). The population consisted of Minangkabau high school students in West Sumatra. A purposive sampling technique was employed (Mishra, S. B., & Alok, 2022; Pandey, P., & Pandey, 2021), selecting 230 students: 123 from *darek* areas (Tanah Datar, Agam, and 50 Kota) and 107 from *rantau* areas (e.g., West Coast of West Sumatra). Schools included SMAN 1 Batipuh (*darek*) and SMAN 13 Padang (*rantau*).

Data were collected using a Likert-scale instrument measuring social conflict across five indicators: (1) differences in interests, (2) differences in desires, (3) differences in opinions, (4) differences in goals, and (5) inconsistencies in application (Levine & Butera, 2025; Cronin & Schneer, 2024). The instrument underwent validity testing using Pearson correlation, confirming all 40 items as valid. Reliability, assessed via Cronbach's Alpha, was 0.887, indicating high internal consistency. The total score range was 10–50.

Ethics clearance was obtained from the school, and all participants provided informed consent. Data were analyzed using univariate and multivariate statistics with JASP (Jeffreys's Amazing Statistics Program). These findings aim to inform the development of a counseling program based on local wisdom and Islamic values for Society 5.0.

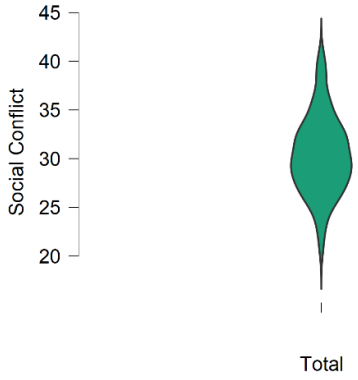
Results

Respondents in this study are 230 high school students with Minangkabau culture in West Sumatra with an age range of 15 to 20 years.

Table 1. Description of social conflict in the application of kato mandaki communication ethic by students

Descriptive Statistics

	Social Conflict
Valid	230
Missing	0
Mean	30.317
Std. Error of Mean	0.266
Median	30.000
Mode	30.000
Std. Deviation	4.027
Range	21.000
Minimum	20.000
Maximum	41.000
Sum	6973.000



Based on the data in table 1, the total score on social conflicts is 6973 that do not comply with the rules on the application of *kato mandaki* communication ethics. The average score is 30.31 with SD 4.02 and SE 0.26 is in the medium category. The highest score of social conflict on the application of *kato mandaki* communication ethics that is not in accordance with the rules is 41, while the lowest score is 20 with a score range of 21. Social conflicts often occur in communication because of the inappropriate use of *kato mandaki* communication ethics in schools. The inability to respect older people in communicating is sometimes the background of problems between teachers and other school personnel and students at school. A lack of religious understanding can also lead to students treating teachers the same way they would a friend. Thus, teachers feel offended and not respected by students at school.

Table 2. Social conflicts in the application of kato mandaki communication ethics by students in each aspect

No	Aspect	% Skor
1	Differences in interests in the application of communication ethics of *kato mandaki*	68,30
2	Differences in desire in the application of communication ethics of *kato mandaki*	59,70
3	Differences of opinion in the application of communication ethics of *kato mandaki*	57,70
4	Differences in goals in the application of communication ethics of	62,35

	kato mandaki	
5	Inconsistency in the application of communication ethics of *kato mandaki*	55,13
Average		60,63

Table 2 describes the level of social conflict due to the application of *kato mandaki* communication ethics that is not in line with the rules by students per aspect. The average social conflict due to the application of *kato mandaki* communication ethics is in the medium category (60.63%). In general, social conflicts are due to differences in interests by students at school (68.30%). Most of the social conflicts occur because of differences in the desire to apply *kato mandaki* communication ethics by students at school (59.70%). Many social conflicts occur because of differences of opinion in the application of *kato mandaki* communication ethics by students at school (57.70%). Most of the social conflicts occur because of differences in goals in the application of *kato mandaki* communication ethics by students at school (62.35%). More than half of social conflicts is happened due to inconsistencies in the application of *kato mandaki* communication ethics by students at school (55.13%). Thus, social conflicts still often occur because of the inability of students to apply the *kato mandaki* in accordance with customary rules and religious teachings, either because of differences in interests, desires, opinion, goals or because of discrepancies in its application.

Table 3. Respondents group and the average score of social conflict in the application of kato mandaki communication ethics by students

Variable	Category	N	%	Social Conflict M ± SD	Test Value	*p*-Value
Gender	Male	92	40	29,65±3,22	T = 2.060	0,041
	Female	138	60	30,76±4,43		
Age	15 year	22	9,6	30,18±3,93	F = 1.773	0,119
	16 year	91	39,6	29,69±3,84		
	17 year	63	27,3	30,15±4,16		
	18 year	40	17,5	31,65±4,06		
	19 year	13	5,6	31,76±4,08		
	20 year	1	0,4	28,00±0		
Area	*Darek*	123	53,48	31,12±4,29	T = 3.319	0,001
	Rantau	107	46,52	29,39±3,49		

M ± SD = score per group compared to total score. Test value = statistical test value includes t-test (t) and Anova (F)

Table 3 shows that the total of female respondents is more than the total of male respondents (60%), the majority of respondents are 16 years old (39.6%), the total of respondents from the *darek* area is more than the respondents from the *rantau* (53.48%). Social conflicts on the incapability on the application of *kato mandaki* communication ethics for male and female respondents do not show significant

differences with t value = 2.060 and p-value 0.041. It is showed from the average score of social conflicts due to the incapability on the application of *kato mandaki* communication ethics by male students of 29.65 and by female students of 30.76 where the average score is in the same range. Social conflicts occur due to the inappropriate use of *kato mandaki* communication ethics by male and female students and they are at the same level. Male and female students have the same potential in causing social conflict because of the application of *kato mandaki* communication ethics that do not conform to customary rules and religious teachings. Figure 2 shows the distribution of social conflict scores due to the incapability on the application of *kato mandaki* communication ethics with the rules based on gender.

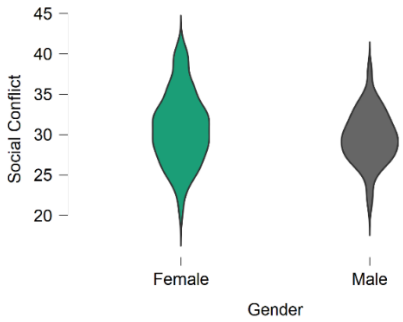


Figure 2. Distribution of social conflict scores in the application of kato mandaki communication ethics by gender

Social conflicts do not show a significant difference with the value of F = 1.773 and p-value = 0.119 due to the incapability on the application of *kato mandaki* communication ethics by students based on the age. The average score of social conflicts by 15 year old students is 30.18; 16 years old students by 29.69; 17 year old students by 30.15; 18 years old students by 31.65; 19 year old students are 31.76 and 20 year old students are 28.00. All students' average scores by age were in the same range. Social conflicts due to the inappropriate application of *kato mandaki* are at the same level in the students 15, 16, 17, 18, 19 and 20 years old. The distribution of social conflict scores due to the incapability on the application of *kato mandaki* communication ethics based on age can be seen in Figure 3.

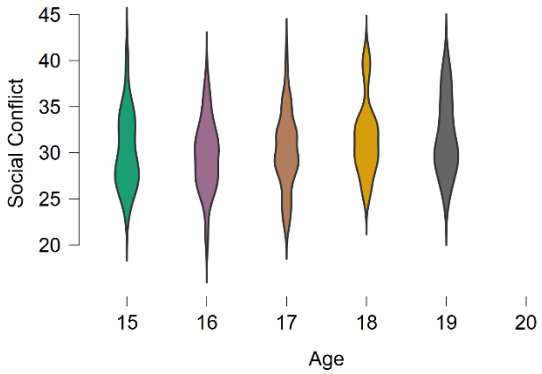


Figure 3. Distribution of social conflict scores in the application of kato mandaki communication ethics by age

Social conflicts on the incapability on the application of *kato mandaki* communication ethics based on the area of residence have a significant difference with a value of t = 3.319 and p-value = 0.001. This difference can be comprehended from the average score of students living in *darek* areas of 31.12 and students living in *rantau* areas of 29.39. The average score of social conflict due to the inaccuracy of *kato mandaki* to students in the *darek* area is higher than the students of the *rantau* area. More social conflicts is happened due to inaccuracy in the application of *kato mandaki* according to customary rules and religious teachings on students in the *darek* area than students in the *rantau* area. Students in the *rantau* area are better to apply *kato mandaki* correctly. The level of conflict is lower than students in the *darek* area. The distribution of social conflict scores on the region of the students can be seen in Figure 4.

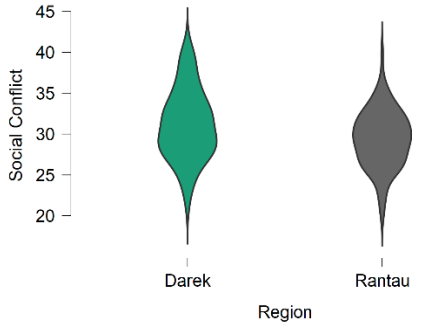


Figure 4. Distribution of social conflict scores in the application of kato mandaki communication ethics based on region

The ability to apply *kato mandaki* tends to be identical for High School Students with Minangkabau culture in West Sumatra. Therefore, the level of social conflict is also the same. This social conflict should be addressed immediately in order to avoid further worsen impact in the interaction between students and teachers and other school personnel. Students' understanding of the application of *kato mandaki* according to customary rules and religious teachings needs to be improved by involving various parties in order to realize the achievement of these goals.

Discussion

Based on the research results, the social conflicts of the inaccuracy of *kato mandaki* are in the middle category. The main background of social conflicts is inability of students to apply *kato mandaki* in interacting with teachers and other school staffs. The interest of students (generation Z) to study the ethics of *kato mandaki* communication is decreasing as the effects of globalization (Denafri, B; et.al 2019; Sulaeman, Y., 2019; Hardiyanti, et.al, 2023). The low level of understanding and skills of students (generation Z) in *kato mandaki* communication ethics in everyday life leads to the conflict with teachers (generation X). The difference in understanding of *kato mandaki* ethics between generation Z students and teachers of generation X is the main cause of the emergence of social conflicts in schools (Setiadi, EM dan Kolip, 2015; Firman, 2019; (Rahmatullah, 2023). Islamic teachings mandate respect for elders, in line with Minangkabau customs (Alhamuddin et al., 2022; Fikri et al., 2023).

Based on teachers' perseption as generation X, generation Z students are impolite due to low ability of the application of *kato mandaki* communication ethics. Meanwhile, generation Z students' perseption to generation X teachers are too out of date because teachers maintain various traditional customs and one of the customs is *kato mandaki* communication ethic which is not very important in global life with all the advances in technology and information (Syofiani & Isnanda, 2018); (Taher, 2023); (Murni, C. G., & Kurniawati, 2023). Thus, the difference perceptions lead to social conflicts in schools because of the inappropriate application of *kato mandaki* communication ethics in the interaction. Increasing religious understanding about respecting the elderly can be done to overcome these differences (Sulhati, 2020; Amin, 2022).

Communication etiquette in Minangkabau is also known as *kato nan ampek*. One of practice of *kato nan ampek* is *kato mandaki,* in line with Islamic teachings to respect elders (Fithri et al, 2023; Yanti et al, 2021). Every child from Minangkabau culture will be raised with Minangkabau culture which is based on Islamic teachings in the family. Children will learn various Minangkabau cultural for the future life in society, including the ethics of communication of *kato mandaki* so that they can interact well in society (Yetti, E., Anggraini, V., 2017); (Ramadhanti, 2018); (Reihan, M., Gusnetti, G., Mahararani, W., & Ulima, 2023). Men in Minangkabau will be fathers and *mamak* (uncles) who will teach children and nephews about useful lesson of custom. Women in Minangkabau will later play a role as mothers to teach the ethical basis for behaving for the children.

The Minangkabau ethics of communication on *kato mandaki* are completely taught by parents to boys and girls so that they can carry out the roles as adults well (Ediwarman, 2016); (Thamrin, T., Gani, 2020); (Fikri, H., Syofiani, S., Isnanda, R., & Morelent, 2023). The misalignment of desires and goals between parents and children can lead to conflict. Parents want to explain all the traditional values and religious teachings while children want to master technological advances with global culture. Generation Z children feel that they know a lot of things and think in advance of the parents and parents do not really understand the current developments (Siregar, A. O. A & Kustanti, 2018); Jacobs, 2020; Yasmadi, 2022; Afandy, 2023). Thus, frequently social conflicts is happened due to the inability of male and female students to apply *kato mandaki* communication ethics according to customary rules and religious teachings at school.

Social conflicts on the inability of students to apply *kato mandaki* appropriately based on age have no difference. Students aged 15, 16, 17, 18, 19 and 20 years old have the same ability to apply *kato mandaki*, which often leads to social conflicts in their interactions. High school students are generation Z who are very proficient with technology, spontaneous in expressing themselves in communication so that they are considered impolite. Generation Z likes to expose the privacy, more independent, more tolerant and full of ambition (Firman, 2019; Nur, I., 2020; Afiah, Nur; Haramain, 2022; Tirocchi, 2024). One of the characteristics of Generation Z that is very prominent compared to Generation X is the spontaneity in communicating so that it seems less ethical. The situation is often the background of conflicts between generation Z students and teachers of generation X (Syofiani & Isnanda, 2018; Sulaeman, Y., 2019; Moeis, I., et.al, 2022; Juma-Michilena, I. J., 2024).

Teachers have a sense of responsibility to improve students' ability to communicate by teaching traditional values and religious teachings about *kato mandaki* communication ethics in order to be more accepted in the community. However, this is in contrast to the situation of Generation Z students who were born in the era of technological and information advancement with the freedom to communicate and express opinions (Yulita, DT dan Trigartanti, 2015; Firmansyah, 2020; Acosta, Enriques., 2024; Munir, H., 2024). Differences in interests and opinions between students of generation Z and teachers of generation X are the basis of causes of social conflicts due to the inability of students aged 15, 16, 17, 18, 19 and 20 years old to apply the *kato mandaki* communication ethic according to customary rules and religious teachings in life.

The differences in social conflicts due to the inability of students to apply *kato mandaki* communication ethics are based on the area of residence. Social conflicts on the inability of students to apply *kato mandaki* communication ethics are experienced more by students in *darek* areas than *rantau* areas. Students in *rantau* areas are better to apply *kato mandaki* communication ethics in the school environment. Conflicts are lower in *rantau* area. This also refers to the characteristics of Generation Z who have the ability to be more tolerant of differences (Denafri, B., Koebanu, 2019; Firman, 2019; Mutaqin, M. Z., 2024; Muralidharan, S., 2025).

The diversity found in the *rantau* area encourages generation Z students to be more accepting of differences and to be more open-minded and tolerant of the diversity. The benefit of Generation Z students in this situation is the ability to accept and respect different people and environments (Yulita, DT dan Trigartanti, 2015; Wimra, 2020; Juma-Michilena, I. J., 2024; Dalal, H. A., et, 2025). In contrast to generation Z students who live in the *darek* area with all its homogeneity, students tend to be more independent and free because there are no prominent differences with the surrounding individuals. The freedom of generation Z students in the *darek* area in expressing themselves and communicating is often the basis of social conflict due to the inability of *kato mandaki* communication ethics.

The era of 5.0 answers the misperception of the world community about the social conflicts and the lack of mastery of Generation Z on the original culture that are not only happend on the Minangkabau community but are also felt by all cultures in the world (Tondo, 2009; Firmansyah, 2020; Yamada, 2025; Tkalac Verčič, A., & Verčič, 2025). The birth of Generation Z, which is more technologically literate and forward-thinking, leads to less interested in studying local culture. The presence of 5.0 era answers all these concerns because of its goal to produce a young generation who are technology literate and have good abilities in social life (Puspita, Y., et.al, 2020; Nastiti, F. E., ‘Abdu, 2020; Acosta, Enriques., 2024; Banda, 2025).

Wide opportunities for cultural values are mastered by the younger generation properly. Schools as educational institutions have a big role in students’ ability to master their local culture well. Guidance and counseling services as an integral part in the education have a big role in this issue. The implementation of various relevant services is very important for the realization of the goals of the 5.0 era properly (Kurniawan, 2019; Rahayu, 2021; Wajdi, M., 2024). The provision of appropriate counseling services is needed so that the younger generation is more focused in developing themselves to know deeper their get to know local culture and their religious teachings and utilize them appropriately in social life.

The consideration in providing counseling services for generation Z students include (1) Generation Z's proficiency in technology will effect on the methode of the learning because students will quickly be bored with conventional learning methods, therefore the skills of counseling services teachers through technology in learning are needed, (2) novelty and the suitability of the information in counseling services needs to be considered because generation Z have the breadth of access of the internet and it makes easier to read various available information, (3) creativity, innovation and the attractiveness of the counseling services must be considered by counseling services teachers in dealing with generation Z students, (4) the understanding and skills of counseling services teachers about culture must be the main consideration on counseling services based on local wisdom (indigenous counseling), and (5) the ability of counseling services teachers on local wisdom basis to improve the ability to live in society while adhering to religious teachings as the main goal of the 5.0 era is very necessary (Sari, I. Y. P., Sukma, A. P., & Rizqi, 2019; Agustini, R., Sucihati, 2020; Annajih., Fakhriyani., 2021; Rūtelionė, A., & Bhutto, 2024).

Conclusion

This study reveals that social conflicts due to improper *kato mandaki* use among Minangkabau students occur at a moderate level, particularly in *darek* areas. These conflicts stem from intergenerational differences in communication styles, cultural values, and technological exposure. In the context of Society 5.0, where technology and humanity must coexist, integrating faith-based, indigenous counseling approaches into school-based services offers a promising solution. By grounding counseling in local wisdom and religious teachings such as *kato mandaki*, educators can bridge cultural gaps and foster respectful and meaningful interactions. Future programs should empower guidance counselors with culturally and religiously responsive strategies to support Generation Z in navigating both the digital and traditional worlds.

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