



The Effectiveness of Group Guidance Services Based on Banjar Oral Culture in Improving Students' Politeness Behavior

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ABSTRACT

Background: Politeness behaviour among students is an essential aspect of character education that supports academic and social development. Local cultural values, such as those found in Banjar oral traditions, can serve as a foundation for instilling positive behaviours in students. **Objective:** This study aimed to determine the effectiveness of group guidance services based on Banjar oral culture in improving the politeness behaviour of students at SMAN 1 Alalak. **Method:** The research was conducted at SMAN 1 Alalak in 2023 using a pre-experimental method with a one-group pretest-post-test design. Data on students' politeness behaviour were collected using a standardized behaviour scale and analysed using the Paired Sample T-test. **Result:** The analysis showed a significant increase in politeness behaviour scores after the implementation of the group guidance services. The Sig. (2-tailed) value was 0.000, which is less than the significance level of 0.05, indicating that the intervention had a statistically significant effect. **Conclusion:** Group guidance services grounded in Banjar oral culture are effective in enhancing students' politeness behaviour. The integration of cultural values into guidance practices strengthens character education efforts in schools. **Contribution:** This study contributes to the development of culturally-based guidance models and emphasizes the importance of local wisdom in shaping student character, offering a practical approach for guidance and counselling teachers to promote positive student behaviour.

KEYWORDS

Group Guidance Services; Banjar Oral Culture; Students' Politeness Behavior

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1. INTRODUCTION

Schools are an important component in advancing education. Education in human existence is an essential need that should be fulfilled during life, without education no group can live economically determined to advance, develop and be cheerful as indicated by the ideals of life (Yuniarti, 2014). Education and culture are interrelated, namely with education can form a human or cultured person, and with culture can also guide humans to live in according the rules or norms that are used as guidelines in living life. Education and culture are mutually integrated, education always changes according to the development of culture, because education is a process of cultural transfer and as a mirror of cultural values. The Law of the Republic of Indonesia Number 20 of 2003 states that education is a conscious human work to develop and nurture the potential of his nature, both essentially and indepth, by the

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interests of society, religion, and the state (Rahman et al., 2022). Meanwhile, Campbell (2013) recommends that education is an effort to educate or activities carried out deliberately by teachers, which are linked to physical and spiritual progress toward optimal character formation.

When looking at the meaning and purpose of school described above, it can be concluded that education is a coaching process that is deliberately carried out by teachers and parents/guardians of students. The goal is to develop students' abilities and shape their morals so that they become individuals who can provide benefits to religion, society, and the state (Rokhmawan et al., 2022). According to Kurniawan, in an ever evolving learning experience, students' grades depend not only on their academic abilities but are also determined by their mental attitudes and behavior during the learning process, especially towards educators (Sitorus, 2021). However, today many students are found not knowing how to behave towards their teachers, and sometimes they use attitudes and speech that are considered inappropriate, even without realizing it. For example, when meeting teachers inside or outside the school environment, students tend not to greet them, some even avoid face-to-face or show impolite expressions. In addition, when speaking, students do not show a polite attitude and respect for teachers like when talking to peers (Fithriani, 2018).

Today's adolescents need politeness values in using correspondence language, so students will generally use language that is impolite, unpleasant, threatening, presumptuous or impolite, pushy, and even mocking (Leech, 2014). In addition, children are also not much able to appreciate the judgment of friends, threatening friends, disrespecting elders in the school environment, especially teachers, and skipping school in infancy (Cross et al., 2020). One of the impacts on the development of good learning behavior is the most common way of parenting or educating guardians to recognize the various components of public events, or reference public activities and encourage and instruct their children how to practice these standards in everyday life (Baker et al., 2016).

Respect among adolescents is influenced by many variables, both inner and outer elements (Moneta et al., 2017). Factors that influence the absence of politeness are (1) The child does not see what exists or the assumptions desired of him far beyond what can be maintained in his past development, (2) The child believes he has to do things according to his needs; (3) The child will imitate the activities of his parents, 4) there is unequal treatment at school or home; (5) there is an absence of politeness in his habits. It is clear how important people training is for students, especially how to behave acceptably (Culpeper & Tantucci, 2021). To achieve the goal of ideal student character formation, one of the learning activities at school such as guidance can be carried out to provide an understanding of behavior standards and maintain good habits through various directions and group guidance, one of which is group guidance.

The results of previous research by Apriatama (2018) reveal the need for assistance efforts for students to be able to reduce bad behavior that is not by friendliness, and the result is a group leadership model based on social quality that is not strict can successfully improve politeness. This depends on the consequences of the politeness scale, the results show that there is an increase in the level of politeness scale when participating in group guidance activities based on social quality. Research by Pasaribu (2017) revealed that there is a huge influence between group guidance services on students' politeness behavior.

In previous research, it can be seen that group guidance can work on good behavior in students. Based on the findings at SMAN 1 Alalak, the experts observed that there are students who do not show a friendly attitude towards teachers who appear in class. The perspectives displayed incorporate; students often enter and leave the class without the teacher's consent, insult the teacher or mock their schoolmates with harsh words, and babble while brooding. The opinion presented above is not by the view and definition of politeness that has been explained by Schnipper et al (2015). Mills (2011) argues that politeness is a habit, behavior, progress, and respect by referring to the way a person behaves that values politeness, has high ethics, and avoids impolite behavior. This type of politeness includes how to behave towards others through communication that does not demean or reproach others.

Guidance is one of the important components that must be implemented in the school system. Guidance also plays an important role in reducing social problems in students by providing positive mediation to students. Yi & Zulaikha (2022) mentioned that group leadership has three abilities, namely special education ability, improvement ability, and preventive and imaginative ability. Assuming that the role of group guidance benefits the development and progress of students, group guidance is considered appropriate (Farase, 2023).

Although group guidance services have benefits, especially for dealing with problems related to the social field, the efforts made by educators and counselors at SMAN 1 Alalak have not been effective in this framework among students. Data obtained by scientists from interviews, and group guidance material at SMAN 1 Alalak only repeats from previous years so it tends to be repetitive and not too different and the implementation is not explicit. The administration of the data set can be used when there are students who experience problems, and then given treatment in the form of group guidance services.

Every region has oral writing, as well as the Banjar nation which has conventional oral writing, one of which is the Banjar oral speech culture. As indicated by Faridah (2019) Banjar proverbs can be sorted into classes of old abstracts and oral writings obtained from the old Banjar people. Further-more, Faridah also interpreted that the Banjar oral speech culture can provide comfort for the Banjar people and has noble traits that can help for the existence of Banjar people. The Banjar people use Banjar traditions as a way to communicate and convey the qualities contained in cultural principles. In this study, it is expected that the utilization traits contained in Banjar oral culture can be selected and used to improve students' politeness behavior.

The purpose of this study is to determine the effectiveness of group guidance services based on Banjar oral culture in improving students' politeness behavior at SMAN 1 Alalak. The results of this study can be used as a novelty and as reference material in future explorations according to the field of comparative examinations, and become one of the contributions to create general information and provide logical examination commitments, especially guidance services on how to behave with manners that contain oral practices in Banjar cultural principles, and expand information and references in the field of writing, especially group guidance services.

2. METHOD

2.1 Research Design

Based on the existing problems, researchers use a quantitative approach. The quantitative approach is a logical research method used to investigate certain populations and variables, by collecting data using research instruments in the form of explicit or strict questions. The data collected is then analyzed measurably to test the theory that has been formulated, and the research is carried out objectively on the observed behavior (Sugiyono, 2019). Meanwhile, the method used in this study is a trial strategy that is expected to determine the effect of independent factors (treatment) on various factors under controlled conditions. This strategy is used by research that requires data due to the collection of directions with the value of Banjar speech to work on the good behavior of SMAN 1 Alalak students. This research design used pre-experimental research with a one-group-pretest-posttest design. In this experiment, the dependent variable is not only influenced by the independent variable alone, because there is no control variable and the sample is not randomly selected.

One-group-pretest-posttest design is a design that compares the situation before and after treatment is given to certain subjects. This allows the results of the treatment to be known more accurately because they can be compared with the conditions before the treatment is given (Knapp, 2016). The design of this research design can be described as follows:

$O_1 \times O_2$

Description:

O_1 = pretest score (before treatment)

O_2 = posttest score (after treatment)

X = experiment

In the design used, the experimental group will be given a pretest first before getting treatment, then given a posttest to find out if there is a change after being given treatment. This research design uses the pre-test and post-test one-group method, the pretest (O_1) is given to students to determine the students' politeness behavior. Next. The difference between the results of the pretest and post-test (O_1 and O_2), which is expected to be $O_1 < O_2$, is an indication of the impact of the treatment (X). The purpose of this plan is to test the feasibility of value-based group guidance on Banjar oral values proverbs as a means to develop thoughtful behavior.

2.2 Research Sample

This research was conducted at SMAN 1 Alalak, the initial exploration of the research was conducted in the odd semester of 2023. The population of this study was the 2nd grade students of SMAN 1 Alalak which amounted to 37 students. The research sample amounted to 7 students, the sample was taken based on the classification of low manners, namely from the pretest results. In this study, seven second grade students as an exploratory group at SMAN 1 Alalak were used as tests in this review with low pretest scores.

In this case, the author took the sample seen from the characteristics possessed by the research objectives, namely to see whether group guidance services based on the value of Banjar oral speech culture are effective in improving students' politeness behavior at SMAN 1 Alalak.

2.3 Instruments and Data Collection

The data collection method used in this study, researchers used a questionnaire. Researchers used psychological scales, such as Likert scales, as a means of measuring behavior (Saifuddin, 2020). To obtain accurate information regarding student behavior of student manners, the researcher designed a research instrument, namely a questionnaire using four alternative answers. The instrument uses a Likert scale with four alternative answers, namely (1) Very Appropriate; (2) Appropriate; (3) Inappropriate; and (4) Very Inappropriate. Learners are asked to give their responses to statements related to politeness behavior, and they can choose one of the four answer options that best reflects the level of suitability of the politeness behavior they show.

The scoring in this study continues to use a Likert scale with different scores for positive and negative statements. Thus, the score given will reflect the level of conformity or non-conformity of learners' manners to the statements proposed in the study.

Table 1. Scoring Questionnaires Based on Likert Scale

Positive Statement		Negative Statement	
Score	Description	Skor	Description
4	Very suitable	1	Very suitable
3	Suitable	2	Suitable
2	Not Suitable	3	Not Suitable
1	Strongly Unsuitable	4	Strongly Unsuitable

2.4 Data Analysis

For data analysis in this study, researchers used a one gathering pre-test post-test design which was carried out by estimating twice, this was done to be specific when providing treatment. The information collected is the final results of the main test and the final test. Data analysis was carried out using the score difference test, to find the score interval, which is the distance spread between the lowest score and the highest score. The formulation is presented below:

$$R=H-L$$

The t-test was conducted to look at the effect of past estimates and after the treatment given to students. The measured investigation utilized was to utilize a t-test strategy that included an exploratory information check with a pre-test and post-test model.

2.6 Research Procedure

The overall procedure and research can be described as follows:

- 1) The preparation stage, this stage is carried out by first preparing the research administration.
- 2) Initial observation of the research, at this stage the activities carried out by researchers include (1) interviews with school principals; (2) interviews with guidance and counseling teachers; (3) documentation studies regarding group guidance materials provided, problems that usually arise during the group guidance process, and the results of changes in student attitudes after being given group guidance services.
- 3) Making experimental implementation procedures, this stage includes (1) determining and studying the material to be delivered during group guidance services; (2) compiling a predetermined service delivery plan; (3) selecting and determining the Banjar oral speech culture group guidance technique to be used according to student needs; (4) assembling a lattice of test instruments; (5) Arranging experimental test instruments in the form of a questionnaire by distributing questionnaires using google form. The questionnaire used is a psychological scale of politeness behavior with a closed research questionnaire type; (6) Conducting experiments
- 4) Implementation of the pre-test, namely by distributing questionnaires to see the initial condition of students before being given group guidance service treatment.
- 5) Implementation of group guidance service activities for approximately 45 minutes, guidance that is carried out using politeness behavior material that is loaded with cultural values of Banjar oral speech as an alternative group guidance service material that is expected to be effective in improving politeness behavior in students. Group guidance services are carried out using group discussion focus techniques.
- 6) Conducting a post-test by distributing evaluation questionnaires and making observations that aim to see the improvement that occurs in students' politeness behavior.

7) Managing and analyzing research data using the t-test.

3. RESULT AND DISCUSSION

3.1 Result

3.1.1 Pre-test and Post-test Score Results

To determine the level of students' politeness behavior before being given group guidance based on the value of Banjar oral speech culture, researchers used a scale of politeness behavior which was divided into three classes, namely high, medium, and low. The description of the assessment score classification is presented in Table 2.

Table 2. Classification of Assessment Scores

Interval	Category
63-84	High
42-63	Medium
21-24	Low

From the results of the pretest that has been done, the description of students' politeness behavior in the second grade of SMAN 1 Alalak is described in Table 3.

Table 3. Student Politeness Behavior Pretest Questionnaire Scoring Results

Indicator				Total Score	Description
No	Names	I	II		
1	A	21	21	42	Low
2	AK	21	19	40	Low
3	CD	22	18	40	Low
4	DM	21	21	42	Low
5	ESS	22	18	40	Low
6	LSA	21	18	39	Low
7	SR	20	21	41	Low

The table above produces findings that seven students are in a low category and will be given group guidance services (treatment) based on Banjar cultural values on how to behave politely. Treatment is given with the aim that students can apply good behavior, namely on how to behave politely. The implementation of the treatment consists of 7 students having low manners behavior. After being given treatment (namely group guidance services), then students are given a posttest to find out whether group guidance is effective in improving students' politeness behavior. The post-test results can be seen in Table 4.

Table 4. Student Politeness Behavior Posttest Results

No	Names	Score	Description
1.	A	70	High
2.	AK	72	High
3.	CD	69	High
4.	DM	67	High
5.	ESS	75	High
6.	LSA	74	High
7.	SR	73	High

From the posttest results above, it is known that the pro-vision of treatment (group guidance services) based on Banjar cultural values can effectively improve students' politeness behavior. A total of 7 students with low politeness behavior categories increased to high.

3.1.2 Paired Sample Test

The paired t-test was conducted to compare the means of two research variables. This analysis is carried out by testing one sample that gets treatment which will then compare the sample's average before and after treatment (pretest and posttest). Next are the results of the paired t-test which are matched to find out how much change occurred in students before being assisted and after being assisted.

Table 5. Paired Sample Test

		Mean	N	Std. Deviation	Std. ErrorMean
Pair 1	Politeness behavior Pretest	40,57	7	1,134	,429
	Politeness behavior Posttest	71,43	7	2,878	1,088

From the paired t-test results, the mean score of students' pretest = 40.57 and students' posttest = 71.43. From the results of data analysis, it shows that there is an increase in the value of students' polite behavior after getting group guidance which is 30.86. This result shows that group guidance based on Banjar cultural values has an effect on increasing the values of good politeness of students of SMAN 1 Alalak.

The research hypothesis proposed in this study is described below:

Ha: Banjar culture-based group guidance is effective in improving students' politeness behavior.

Ho: Banjar culture-based group guidance is not effective in improving students' polite behavior.

To determine whether Banjar culture-based group guidance is effective in improving students' politeness behavior before treatment and after treatment, normality, and homogeneity tests were conducted. The test is carried out as a requirement before conducting a t-test. by considering a certain probability value (df) $N-1 = 7-1 = 6$ with a magnitude (α) of 0.05.

1) Data Normality Test

The results of the data normality test analysis are described in table 6 below:

Table 6. Normality Test Results

Goups		Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Result	Pretest	,264	7	,149	,887	7	,262
	Posttest	,150	7	.20*	,964	7	,854

The Kolmogorov-Smirnov test results show a Sign value.0.262 and posttest 0.854 (posttest > 0.05). The normality test results have met the requirements to continue the homogeneity test.

2) Homogeneity Test

The results of the homogeneity test analysis are described in Table 7.

Table 7. Homogeneity Test Results

		LeveneStatistic	df1	df2	Sig.
Result	Based on Mean	7,126	1	12	,020
	Based on Median	4,225	1	12	,062
	Based on Medianand with adjusteddf	4,225		9,437	,069
	Based on trimmed mean	6,916	1	12	,022

The results of the homogeneity test show that the significance value is Based on the mean = 0.020, this value is greater than 0.05α , so this meets the requirements for hypothesis testing, and hypothesis testing using parametric statistics, namely paired-samples t-test.

3) Paired Sample T test

The results of the Paired Sample T-test analysis are described in Table 8.

Table 8. Paired Sample Test Results

		Paired Samples Test							
		Mean	Std. Deviation	Std. Error Mean	95% Confident Interval of the Different		t	df	Sig. (2-tailed)
					Lower	Upper			
Pair 1	Politeness behavior pretest	30,857	3,716	1,405	-34,294	-27,420	-	6	,000
	Politeness behavior Posttest						21,969		

The paired-sample t-test results show that the Sig. (2-tailed) value = 0.000, which is smaller ($<$) than α 0.05 (H_0 is rejected and H_a is accepted). This means that group guidance services using Banjar cultural values effectively improve students' politeness behavior at SMAN 1 Alalak. Students improve their politeness behavior after being given group guidance services.

3.2. Discussion

The results showed that group guidance based on on Banjar cultural values effectively improved the behavior of politeness behavior of 2nd grade students at SMAN 1 Alalak. The results of data analysis using the t-test resulted in a t-value of - 21.969, with an average of - 30.857, with an accuracy value of 95%, with the value of t_{count} juxtaposed with t_{table} ($df = 6$), the analysis results show that the value of $t_{\text{count}} < t_{\text{table}}$ ($-21.969 < 1.94318$) with a degree value of $\alpha = 0.05$. The results show that H_a is accepted (effective) and H_0 is rejected (ineffective). The results of the pretest value of 40.57 and posttest of 71.43, these results show that there is an increase of 30.86. The provision of treatment is carried out to teach students politeness behavior through group guidance based on Banjar cultural values, the implementation of treatment is carried out in five meetings. Giving treatment has a positive impact on students, this can be seen in the early stages of group members having difficulty adjusting to the group, then slowly group members can adjust themselves, this indicates that there is a big change in-group members.

The treatment results show that the normal posttest value of politeness behavior of 2nd grade students of SMAN 1 Alalak after receiving treatment is higher than before receiving treatment. This means that the behavior of students, in general, will show and lead to development in a better way of behaving politely. Students' politeness behavior before getting group guidance based on the value of Banjar oral speech culture and after getting treatment has increased. The change in improvement can be seen from the perspective and behavior of students' manners, which at first they showed less polite behavior.

Group guidance provides a positive value that provides a better way of behaving (Corey, 2015). Through group guidance, students can change for the better (Jacobs et al., 2015). Students can understand themselves, the standards, and the people around them, and understand how to act verbally and non-verbally towards their elders or friends. In addition, during conversations during the implementation of activities, group members can already show a better way of behaving, they can act according to existing rules, accept analysis from others and begin to be able to control every movement they make. Behavior change means that students can apply the results of their understanding to the behavior understood through the materials and models understood during the group guidance process that contains the positive side of the Banjar precepts at each meeting. These positive behavioral changes are believed to continue in a broader climate.

In this review, the researcher used a homogeneous group of students, i.e. certain students who scored low on the test based on the pre-test results that had been completed, and then provided group guidance to the students with selected materials containing the advantages of Banjar's speech to train the students' friendly attitude. The reason for selecting a homogeneous group of students is the purpose of this review, specifically to find out the feasibility of group guidance containing the excess of Banjar maxims to regulate students' polite behavior, and to work with group guidance activities as the students have similar qualities and problems to work with data delivery and follow-up to be done.

Theoretically, group guidance is service assistance from the group leader to the students which means overcoming problems and fostering students who may be in various daily problems such as individual, social, study, and vocational (Chen & Rybak, 2017). Guidance can be provided individually or in groups (Concannon et al., 2019). Individual guidance is carried out through individual deliberation or counseling, while with groups group management or group guidance. Based on the results of the study, the researcher argues that group guidance is a guiding aid that exists in small groups of 5-10 students together to obtain valuable information for daily life.

Tohirin (2013) says that group guidance is one way of assisting students through group exercises. A collection of directions is a way to help the ideal improvement of each student, who is expected to benefit from the instructive experience for himself. Ohrt et al (2014) mentioned that group guidance can be defined as a process of assisting the group pioneer the group individual in connection with various data needed by the group individual. In addition, the core of group guidance is the information provided by group members so that group dynamics occur and achieve their own group guidance goals, namely by gaining a basic understanding (Arutmayanti & Astuti, 2023). Another reason why group guidance is urgent is that the role of group guidance is to discuss certain topics that contain genuine issues and arouse the members (Goodrich & Luke, 2015). Through group dynamics, conversations on these subjects energize increased sentiments, considerations, affirmations, experiences, and mentalities in favor of more interesting and capable ways of behaving.

Meanwhile, according to [Istiqomah & Setyobudihono \(2014\)](#) the speech of the Banjar culture can be grouped into ancient scientific types and oral writings obtained from the ancestors of the ancient Banjar people, the presence of Banjar speech can provide tranquility for the Banjar people and has praiseworthy traits that can be helpful for the existence of the Banjar people. The Banjar people use Banjar oral culture values as a way to communicate and convey the properties contained in these maxims.

Banjar culture represents the social personality of the Banjar clan as an aggregate action characteristic. It can therefore be said that the Banjar has a place with the Banjar people, i.e. people who live in Banjar areas and people who move to areas outside Banjar ([Susanto & Hadijah, 2022](#)). According to [Rusmaniah et al \(2022\)](#) the scientific works contained in the oral practices of the Banjar people that aim to educate children and adolescents and are usually welcomed by the community on certain occasions are as rhymes (poems, rhymes, verses, idioms, and proverbs) or expositions (stories of nobility, legends, fables, fairy tales, and ingenuity). In addition to these abilities, there are several other instructive abilities contained in oral practice children can hone their reasoning and creative thoughts, increase children's knowledge, and reduce pressure and stress, in oral writing there are values and directions for children to apply in everyday life.

According [Lathifah \(2019\)](#) revealed that in oral practice, images and allegories of life are passed on to children that relate to parts of feelings, sentiments, considerations, five detections, and moral experiences, and are introduced within the available language structures. The qualities contained in oral practice are perceived by children and unconsciously change their outlook and character. Oral practice, in addition to instilling values and character, can also arouse children's innovative creative minds so that they can think fundamentally through their interest in the storyline and the allegory in it. One of the oral expressions that can be used to shape children's personalities is through the Banjar oral speech culture. The Banjar idiom can be demonstrated through conventional training, particularly through writing and a love for the Banjar language and culture. Banjar principles contain many examples of ethics or character instruction. The importance of Banjar oral speech culture can be utilized to implement character development in schools by presenting the social traits contained in Banjar axioms, namely maintaining discourse, warmth, advice, and capable, difficult work ([Aisah & Noviadi, 2018](#)).

Daily habits, customs, habits, morals, and habits make them meaningful, especially the praiseworthy mentality, although they differ in some respects due to various arrangements and degrees. Habit is great custom, habit, civilization, and goodness ([Sullivan, 2021](#)). Politeness is a term that can be interpreted as a way of behaving by a person that upholds virtue, is respectful, irreverent, and has high ethics ([Hoffmann, 2023](#)). This type of politeness is a way of behaving towards others through correspondence by using language that does not demean or reproach others.

[Widyana et al \(2020\)](#) mentioned that some of the factors that influence politeness behavior from an early age can be seen as follows:

1) Parental Factors

The family is considered a more effective place in shaping ethics compared to the school environment or other places. This is because, in the family, parents have the opportunity to instill moral values in their children since childhood. Regular communication between parents and children in the family environment allows children to easily understand the pleasant manners of students ([Utomo et al., 2022](#); [Utomo & Alawiyah, 2022](#)). In addition, parents naturally educate their children by providing attention, warmth, and good behavior, supported by sincere love and affection by parents towards children.

2) Environmental Factors

Humans as sociable individuals are inseparable from human collaboration. The proximity of standards and benefits to something makes a connection between one another to form a social climate, It emphasizes more on the social environment ([Utomo et al., 2022](#)).

3) School Factors

Schools have an important role as educational and teaching institutions that are influential in improving ethical behavior in adolescents. The teacher's main task as a provider of information has a crucial role. An educator is not only in charge of delivering subject matter but also functions as a role model. In addition to providing formal training, educators must also show real examples in social life. The attitude and behavior of the teacher is the first thing that students see and imitate.

Based on the results of observation and research, it appears that student behavior before getting group guidance services based on Banjar oral culture values shows a poor attitude, both verbally and non-verbally. For example, students often enter and leave the class without the teacher's permission, mock the teacher or make fun of their classmates with harsh words, and chat while studying. This behavior is not to the concept of politeness explained by [Fedorovna et al \(2022\)](#) which states that politeness is about good manners, student manners, decency, and civilization. Politeness reflects the behavior of someone who respects others through communication by using language that does not demean or belittle others. Guidance has an important role in the school education system ([Baugh, 2018](#)). The guidance serves to overcome social problems faced by students by providing a positive approach to them ([Adler et al., 2016](#)). [Cargo et al \(2018\)](#) mentioned that group guidance management involves three abilities, namely educational ability, development ability, and prevention and problem-solving ability. Assuming that guidance will provide benefits in preventing and enhancing student development, group guidance services are considered a suitable approach.

Although group guidance has significant benefits, especially in dealing with social problems among students, the efforts that have been made by educators and counselors at SMAN 1 Alalak have not resulted in the expected changes in students' mindsets. Data from interviews show that the group guidance materials at the school still repeat the same things from year to year, so it seems monotonous and less interesting, and the implementation is not explicitly planned. In addition, group guidance services tend to be conducted only when there are students facing problems, which indicates that group guidance at SMAN 1 Alalak has not been directed to develop behavior as a whole, because it is only implemented in certain situations.

Group guidance can be used as a method to be given to students as a service base to support the student learning process in schools ([Sagar & Özabaci, 2022](#)). The importance of group guidance becomes more evident when students face difficulties in social interaction or adapting to the social environment. The task of a group leader is to find ways for students to participate in public activities well. One potential solution to help students overcome this problem is to organize group guidance services that are based on moral norms in society. [Mustari \(2014\)](#) states that ethics in society is acting by the standards and customs that apply in the environment. Experts argue that good moral improvement is inseparable from moral and cultural values in society. At SMAN 1 Alalak, the organization of activities has not sufficiently involved the social aspects of the group participants, so more arrangements are needed that focus on togetherness and social values in the subjects presented.

The Banjar people have an Banjar oral culture values maxims which with the existence of the Banjar precepts can provide peace for the Banjar people and subsequently have noble traits that can be helpful for the existence of the Banjar people. The Banjar tribe uses the Banjar precepts as a means to communicate and convey the properties contained in the oral speech culture ([Akmal, 2018](#)). In addition, the Banjar principle can be used as an age-specific tool to communicate standards, rules, advice, and other community intelligence. Banjar precepts are also a tool to generate thoughts, sentiments, contemplations, and reflections as a Banjar person, this can be incorporated into group guidance services. Group guidance with the positive side of the Banjar sayings is expected as a way of assisting students through the social environment given the sociosocial traits present in the Banjar precepts, the traits in question are (1) maintaining discourse; (2) compassion; (3) advice; (4) reliable; (5) very obedient ([Husin & Hatmiati, 2018](#)).

4. IMPLICATIONS AND CONTRIBUTIONS

The results of this study can be used as reference material in future examinations according to comparable areas of exploration and as one of the contributions to creating general information and providing exploratory commitments to logical work, particularly directions, and advice on polite ways of behaving that contain oral practices in Banjar cultural principles, as well as expanding information and references in the field of writing, particularly directions and guidance. In addition, the findings of this study provide benefits for schools, namely as reference materials and contributions to find out the state of students, for directors as a reference for examinations and directions, and advice program reports for principals as managers of the implementation of group guidance services, and for directing and guiding educators, class teachers, and subject educators as a contribution to be more active and attentive in managing the individual side effects of students who experience problems about habits, as well as about students as material for reflection for students to be constantly friendly to anyone and anywhere.

The results of this study can be useful for teachers, in this case, teachers are educators in educational institutions as well as guardians who are expected to educate their children. Schools that are no less important to show to students are politeness education. Because with acceptable behavior, a child can be determined by how to behave positively or negatively.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

Given the direct experience of specialists during this examination cycle, some limitations are capable and can be some factors that can be focused on more closely by future researchers to further refine this research because this examination itself has shortcomings that must be corrected in the resulting research. Some of the constraints in the review include:

- a) Writing restrictions in connection with the consequences of previous examinations that have not existed by experts. So this research has many shortcomings, especially from the consequences of exploration and examination.
- b) Time, cost, and labor constraints make this exploration less than ideal.
- c) Creator information is limited in making and gathering this exploration, so it should be tried once more for its unwavering quality in the future.
- d) The limited information used in this research makes the results not very ideal.
- e) This examination is far from great, so it is believed that future explorations will be better than past explorations.

6. CONCLUSION

The results of the study reveal that this research is intended to see whether group guidance that contains the positive side of Banjar's maxims is effective or not in seeking good student behavior at SMAN 1 Alalak. The problem was finally answered in the examination and conversation results. Given the results of the research at SMAN 1 Alalak, it can be said that the group guidance service containing the positive side of the Banjar maxim is very important in developing the friendly attitude of the students of SMAN 1 Alalak. This can be seen from the level of caution in the behavior of the subjects before being given the group guidance containing the positive side of the Banjar maxims and after being given the group guidance containing the positive side of the Banjar rules.

Group guidance basen on Banjar oral culture value is effective in improving students' politeness behavior at SMAN 1 Alalak. This shows that there is an increase in the value of politeness behavior of the seven students after being given a treatment that contains the advantages of Banjar precepts. The results showed that the value contained in Banjar oral culture-based is effective in improving students' politeness behavior. The researcher provides suggestions to several parties, namely,

- a) Students should maintain the existing guidelines and standards related to how to behave well so that they can achieve their goals and achievements in a superior life.
- b) Guidance carried out by teachers can be programmed to foster the personality of students. In the process of guidance, it is normal to be able to use strategies that fit the problem and do not eliminate the opportunity to consolidate different methods.
- c) Principals strategize to provide direction and guidance during the two hours that sample teachers are in class to provide direction and direct guidance services to help students improve.
- d) Future researchers can direct research on the same theme with various subjects and materials.

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Author Contribution Statement

This research is the real result that researchers have done in the field, all data and research findings that researchers describe are based on the results of data collection which includes observation and interviews with schools, distributing pre-test questionnaires, providing treatment in the form of group guidance services, providing post-tests, compiling and analyzing research results, discussion, finally drawing conclusions. Therefore, researchers guarantee and take full responsibility for all data and research findings.

Conflict of Interest Statement

The authors declared that they have no competing interests with respect to the research, authorship, and/or publication that might have influenced the performance or presentation of the work described in this article.

Ethical Approval Statement

The authors declare that this study was conducted with due regard for research ethics, including obtaining approval from the institution. This includes respecting the autonomy of participants, maintaining confidentiality of data, and ensuring their safety and well-being, in accordance with applicable research ethics guidelines.

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