SCIENTIFIC FOUNDATION OF
NUSANTARA CULTURE BASED COUNSELING MODEL:
KIPAS (KONSELING INTENSIF PROGRESSIF ADAPTIF STRUKTUR)

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Abstract:
Some sequences of self-study about practical exploration for solutions through intentionality transcendence phenomenology by Andi Mappiare-AT creates deep philosophy, also presenting new paradigm of *nusantara* culture based counseling: *KIPAS "Konseling Intensif Progresif Adaptif Struktur"* has the acronym of *KIPAS*. The main content of *nusantara* culture based counseling model: *KIPAS* is real in the affirmation of the name. Procedure of *KIPAS* is conditioned to be "culture-friendly" by considering cultural research results in Indonesia and appreciation to practical Indonesian Guidance and Counseling as embodiment of UUD 1945, Pancasila, Sangsaka Merah Putih, and Bhineka Tunggal Ika. The conception of *nusantara* culture based counselling model: *KIPAS* is the effort of pioneering to the purpose of *nusantara* culture based counseling model which has been designed to be adaptable to the school management and national macro structure.The focus of this study is the effort to find production space of *Nusantara* alternative social study that will be realized in the effort of digging up the treasure of *nusantara* culture based counseling model: *KIPAS*. These tasks and challenges should be carried on by "organic intellectual" in Indonesia.

Keywords: Counseling Model KIPAS, Scientific Foundation, *Nusantara* Culture

1. Introduction

Studies of guidance and counseling is grown and developed in the west, it is brought to Indonesia by Indonesian education expert that has fathomed those western knowledge, for at least fifty years ago. As an applied science, guidance and counseling cannot be apart from the influence of other knowledge. The statement presents Habsy (2017)

opinion about guidance and counseling of Indonesia is independent knowledge is rooted on philosphy and religion that has been developed from sociology, cultural anthropology, psychology, and social psychology.

Cottone (1992, 181-293) state that the scope of paradigm and/or psychological theories/ counseling, they are: (1) *the organic-medical paradigm*; (2) *the psychological paradigm*; (3) *the systemic-relational paradigm*; (4) *the contextual paradigm*; and (5) *cross-paradigm issues*. Based on these scope that was introduced by Cottone, it needs elaboration of guidance and counseling identity paradigm of Indonesia, the existence of systemic-relational paradigm and contextual paradigm need to be presented to the prospective teachers of BK/Counselor in Indonesia while doing the deep research on the application.

Plurality that is found in Indonesian has the need and potency of personal problem that is very different when compared to the western people. The understanding to the counselee contemporary condition cannot be apart from the culture where they were born.The statement presents the idea of Matsumoto (in Habsy, 2017) which is stated that there is no positivistic psychology that is objective, universal, wherever it is, so the concept that applied in some folk is not necessarily applied to other. Counselor should admit the reality that their point of view about human character is vitally related to the therapeutic and having real implication to the application of therapeutic techniques (Corey in Habsy, 2017).

According to Mappiare (2010), counseling basically has modernity spirit. According to Khun theory is evolving, theory always developed on purpose with the time where will be invented new theory can be accepted by scientific community (Hanurawan, 2012 in Habsy, et al., 2017). Fathoming Kuhn statement, somehow in counseling has modernity spirit to *nusantara* culture based counseling model, such as the initiator of profession of guidance and counseling of Indonesia has done, Prof. Dr. Andi Mappiare A.T., M.Pd that has designed *Nusantara* Culture Based Counseling Model : *KIPAS* (Konseling Intensif Progresif Adaptif Terhadap Struktur), the form of *nusantara* culture based counseling model: *KIPAS* exists as the effort to actualize honorable dignity profile of Indonesian counselor, which are: (1) dignity profile that attached to philosophy, (2) dignity profile of counselor personality, (3) dignity profile on national basic culture, (4) dignity profile on model design, and (5) dignity profile on counseling actual outcome. According to *nusantara* culture based counseling model: *KIPAS*, counselor dignity and Indonesian counselee has already attached in Bhineka Tunggal Ika as the fixed motto that is valued and effective, *Burung Garuda* as National Symbol, *Pancasila* as National Ideology, and *Sangsaka Merah Putih* (Mappiare, 2013).

The name *KIPAS* is the acronym of *Konseling Intensif (dan) Progresif (yang) Adaptif (terhadap) Struktur*, that is define here: (1) **Konseling** is referred to education counseling, especially the education in school system, eventhough it is not closed to the possibility to applied the model for education outside the school system, (2) **Intensif** is referred to the short implementation process with providing all-out effort to reach the optimal outcome, (3) **Progresif** is referred to continuous working process towards advancement, the better way rather than before, (4) **Adaptif** is the character and full condition with the

ability to serve the demanding structure or system (environment), it covers the sensitivity, responsibility to the environment demand, cybernetics and self-equilibrium, can change the system of personality to fulfil environment demands, (5) **Struktur** is referred to a system that have the static and dynamic elements. The static elements have three definitive job field, they are administration and managerial, curriculum and teaching, and student welfare (BK). This static structure is supported by strict role and regulation. The school dynamic structure consist of school authority, they are the school principal, vice school principal, school committee management, homeroom teacher, coordinator, etc. Also the manager of student council (Mappiare, 2017)

Nusantara culture based counseling model: *KIPAS* is the form of systemic-relational paradigm scope and contextual paradigm that is developed in Indonesia which is approached socially, cultural and religious. The existence of *Nusantara* culture based counseling model: *KIPAS* suggests the counselor to easily apply counseling that is attached to Indonesian culture values, so they will not trapped in western culture (Mapiare, 2017).

Nusantara culture based counseling model: *KIPAS* is the design of counseling model that oriented on *happy eclecticism* for the implementation (Sprinthall, Peace, and Kennington in Mappiare, 2017). Eclectic in Postmodern Constructionistic approach, that is integrated to various approach of conventional counseling, humanist elements, behaviorist, social-materialist, realistic, logical and religious (Mapiare, 2017). So, it is expected to decrease even omitted the impression of "bad news" for the counselee and their parent when received the "letter of summon" from the counsellor to have the counseling. The happiness of counselee in the counseling is expected to have exceeded to the happiness in quantum learning (cf., DePorter rt al., , 1999 in Mappiare, 2017).

The steps of *nusantara* culture based counseling model: *KIPAS* are designed with the first step that contain of good news, soon followed by the integration (data and personality), then the action planning, main focus on actualization step, and finally providing the pride certificate as the real outcome of counseling discussion themes, for example, Character (independent symbol on "Character Development"); likewise to the four other themes, they are Identity, Profession, Academic, and Social. This means that *nusantara* culture based counseling model: *KIPAS* is prepared to provide new understanding for guidance and counseling world, so there will be created new circumstances that happier in the world of counseling (Mappiare, 2013).

Nusantara culture based counseling model: *KIPAS* gives new expectation to the existence of counseling in Indonesia that, so far, has trapped in the counseling that embrace the western philosophy. *Nusantara* culture based counseling model: *KIPAS* is the counseling that is culture-friendly, by paying attention to the needs of protege, counselor and environment. The main content of *nusantara* culture based counseling model: *KIPAS* framework is the procedure and counseling character. This main content is real contained in the affirmation of the name. However, the main character consist of two character, they are intensive and progressive with all positive characteristic. The characteristic of intensive work is the utilization of the limited resources. The characteristic of progressive work is the productive continuity. The existence of these

two characteristics in the counseling (as a system) is allowed to be adaptable to the structure. Counseling that can adapt with the structure, institution and culture, is also considering the culture of the design and application. The expectation is to give "fresh air" to the education counseling (Mappiare, 2013).

2. Material and Methods

This research used qualitative method on purpose to understand the research object with the sophisticated effort through the art of speaking, writing and the art of interpreting to the object that had researched (Habsy, 2017). The approach of the research was hermeneutical approach that was functioned as instrument to reveal the meaning of the text, discourse, and interpreted the problem on the text of *nusantara* culture based counseling model: *KIPAS*. After that, the concepts were arranged using Gerald Corey systematics that cover: main concepts, therapeutic process, function and counselor role, counselee experience in the therapy, also technique and procedure of therapeutic. Therefore, the hermeneutical approach of Ricouer suited for this research because it provided exposure and discussion of descriptive, interpretative, and explanative.

The stages of the research wasreferring to the hermeneutical approach of Ricouer (in Madison, 2003), that cover: (1) Semantic Stage, in the semantic stage, it was done the reading and the understanding of the text by identifying data, clarified the data, and categorized the data that fitted to the purpose of the research. (2) Reflective Stage, in the reflective stage, it was done the rowing of the finding data to the aspect that was become the focus of the research, (3) Existence Stage, in this stage, it was done the interpretation of the data meaning by involving all information that resulted the finding.

The data collection was obtained from the *nusantara* culture based counseling model (*KIPAS*) text by some articles, they was (1) Mappiare-AT, Andi. 2013. Indonesian Counselor Dignity in the Philosophy and Working *KIPAS*: *Konseling Intensif Progresif Adaptif Struktur* Model. (2) Mappiare-AT, Andi. 2013. Strengthen the Service of Guidance and Counseling Through *Konseling Intensif dan Progresif yang Adaptif terhadap Struktur* (*KIPAS*) Model, (3) Mappiare-AT, Andi. 2013. Identify *Konseling Intensif dan Progresif yang Adaptif terhadap Struktur("KIPAS")*. It is a little gift for Indonesian Guidance and Counseling in the "golden anniversary" (1963 – 2013), (4) Mappiare-AT, Andi. 2017. Designing *Nusantara* Culture Based Counseling Model: *KIPAS (Konseling Intensif Progresif Adaptif Struktur)*.

The data analysis was done in descriptive, qualitative and interpretative. It was done by descriptively formulating the outcome of literary data. Next, processing the data through these steps: (1) Reducing data, reducing data step was the early step to analyse the data. The data reduction covered the selection, focusing, and simplification of all collected data. The reduction data was from *nusantara* culture based counseling model: *KIPAS*, (2) Presenting the data could be done by organizing the data by arranging information that had obtained by the reduction. The presented data was

concepts of *nusantara* culture based counseling model: *KIPAS* could be involved in the Gerald Corey framework, (3) Data Verification, the data verification was done to test the truth and matching the meaning from the data.

Data validity checking process used trust criteria technique that was developed by Moleong (2010), they were: (1) Triangulation, it was data checking technique that utilized the other outside data on the purpose of checking or comparison to the data, (2) Observation perseverance, it was done by the observer by having observation that was careful, detail, and continuous for analysis activity on *nusantara* culture based counseling model: *KIPAS*, so it could obtain the precise and suitable outcome, (3) Expert examination.

3. Results and Discussion

3.1 Scientific Foundation of *Nusantara* Culture Based Counseling Model *KIPAS*: Formal Requirement of Theory

Nusantara culture based counseling model (*KIPAS*) is a science that study the human psychology,something that cannot be touched, seen, cannot be sensed but the existence of the characteristics can be felt so the existence is approved to reach the standard of completely human being.

There are scientific foundation of *nusantara* culture based counseling model (*KIPAS*), as the realization of foundation theory and practical of *nusantara* culture based counseling model (*KIPAS*). Scientific foundation of *nusantara* culture based counseling model (*KIPAS*) covers:

1. Ontology

By ontology point of view, studying *nusantara* culture based counseling model(*KIPAS*) is on purpose to reach the standard of Completely Indonesian Being (*Manusia Indonesia Seutuhnya*) that is Indonesian being that has the foundation of strong culture. This character is holistically summarized in five labels, they are: (1) Complete Personality-Humanity-Environmentality, (2) Complete Etnicity-Nasionality-Internasionality, (3) Complete Individuality-Collectivity-Universality, (4) Complete Practicality-Realisticity-Idealicity, (5) Complete Materiality-Sociality-Religiousness (Mappiare, 2017).

2. Epistemology

From the epistemologic point, *nusantara* culture based counseling model (*KIPAS*) has the material object that is human, then the formal object of the study is human psychology with the scope of psychological life by all the positive potency through the systematic main discussion of Character, Identity, Profession, Academic and Social (Mappiare, 2017).

3. Axiology

By the point of axiology, *nusantara* culture based counseling model (*KIPAS*) has practical and sophisticated way to study Character, Identity, Profession, Academic and Social. The practical and sophisticated way is the Managing self and Personal

reconstruction, Self-immunization and Cultural values internalization, Empowerment, Personal and situation analysis, Social Sensitivity (*Sarasehan*) (Mappiare, 2017).

4. Rhetoric

By the point of rhetoric, *nusantara* culture based counseling model (*KIPAS*) is discussed the communication of language in the process of applying *nusantara* culture based counseling model (*KIPAS*), in the rhetoric exploration counseling communication is involving the series of thought and decision in any dimensions for at least: the procedure, technical, contexts and interactional situation, discussion issue, counselee's feeling and social culture values. Counselor communicates to the counselee by distributing energy on any dimension of practical counseling in the integrity as Friend, Innovator, Tutor, Servant and Supporter (Mappiare, 2017). The picture below is the scientific of *nusantara* culture based counseling model (*KIPAS*):
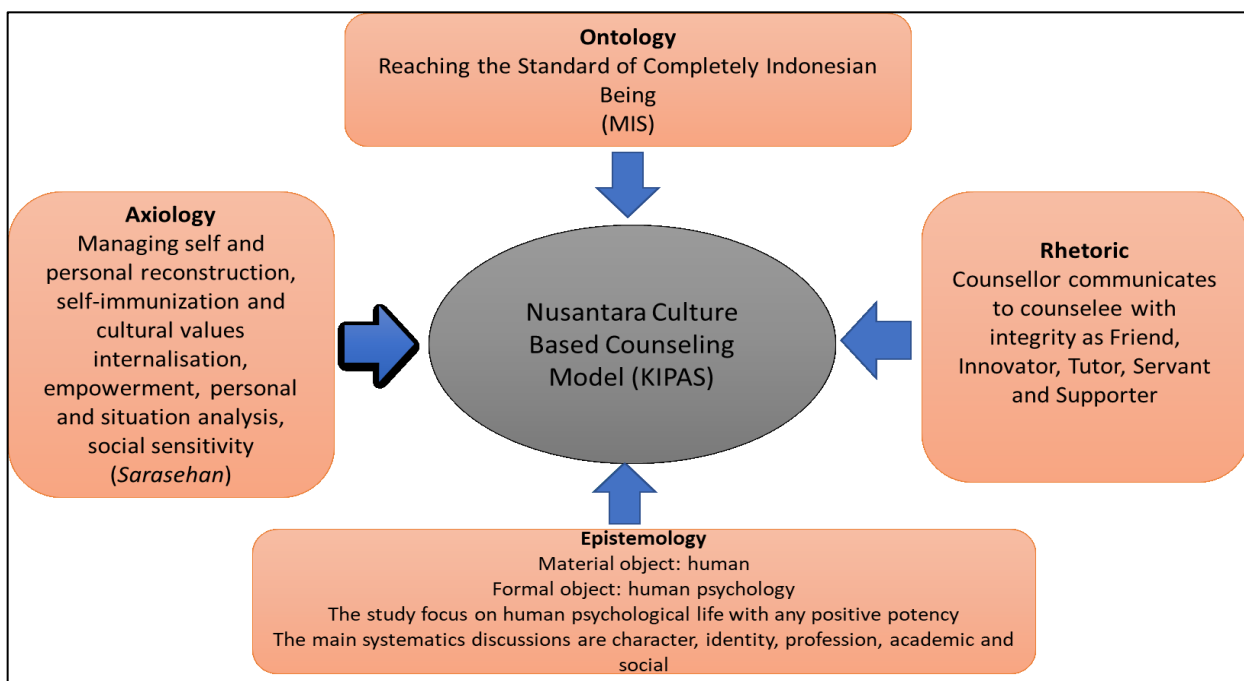
Picture 1: Scientific Base of *Nusantara* Culture Based Counseling Model (*KIPAS*)

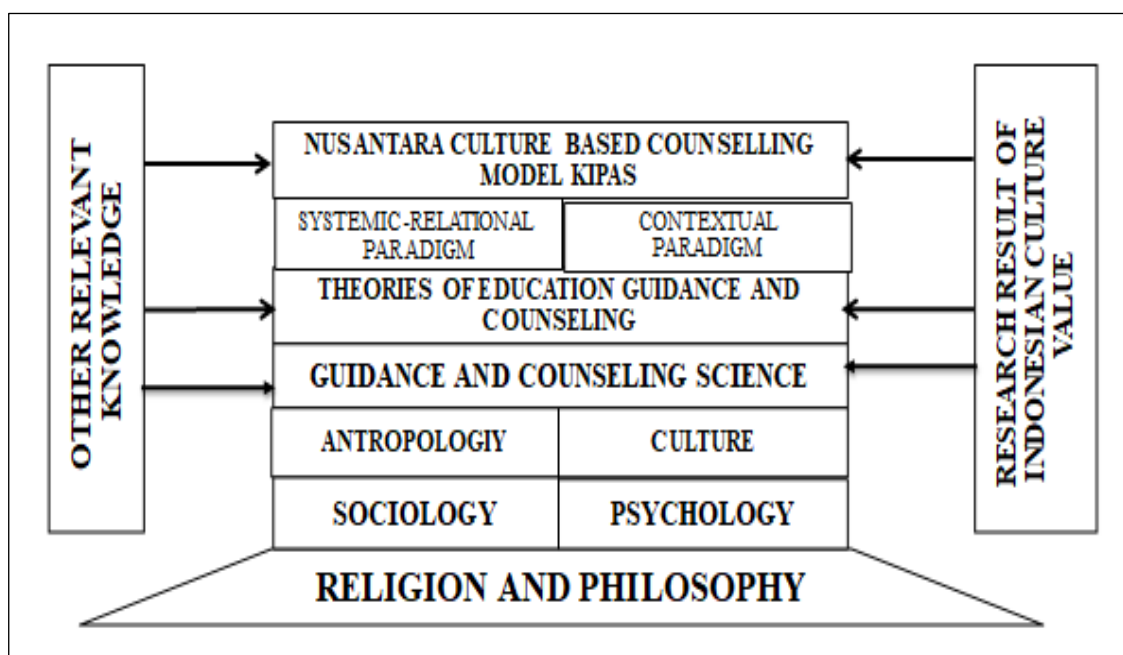## 3.2 The Essence of *Nusantara* Culture Based Counseling Model *KIPAS*

The science of *nusantara* culture based counseling model *KIPAS* is rooted from other basic science that is education, psycology, sociology, anthropology and culture that is integrated and strengthen between philosophy of guidance dan counselingalso followed by religious values and the research result of Indonesian culture values. These things are interpreted by the literature study of the researcher on *nusantara* culture based counseling model *KIPAS* text that the terms come from sociology, anthropology, psychology and culture.

The same thing is stated by Moynihan (1957) that is said the integrity development of guidance and counseling can be more accurate by the cause of psychological and social affection, that integrated and strengthen between philosophy and social science. The statement is affirmed by Habsy (2017) opinion that Guidance

and Counseling Science is the science that used the scientific methods that creates some theory and practical Guidance and Counseling, the main subject of the study is the essence, activity, and communication between human personality that valued the philosophy, psychology, sociology, anthropology, and religious culture.

According to Hansen (in Mappiare 2017) sociology as a subject that related to all social function that need to be studied, counseling and counselors should be familiar to the sociological concepts and criteria as the thing that applied in the counseling. In that paradigm psychology, sociology, and anthropology are three of the science subject that contributed the implementation of guidance and counseling service. It does not mean that counselor is a psychologist, sociologist and anthropologist, but all those basic science is used by the counselor to facilitate counseling service implementation.

It can be concluded that the formulation of *nusantara* culture based counseling model *KIPAS* come from the foundation of science: (1) *Sociology* contribute in understanding the individual position in the environment, also analyze and understand problem, (2) *Cultural Anthropology* contributes to understand the cultural diversity that is consideringthe action in counseling process, (3) *Psychology* contributes on the analyzing individual behavior. Also filled with religious value that is divided. The creation *nusantara* culture based counseling model *KIPAS* is influenced by Hansen and Cottone that introduce four counseling paradigms, they are: *Organic Medical, Psychological, Systemic-Relational, and Contextual*. According to Mappiare (2017) the Cottone last two counseling paradigm has the perspective on social-culture. *Systemic-Relational Paradigm* is based on the social system theory; *Contextual Paradigm* is based on the social critic theory, especially feminism criticcism. *Systemic-Relational Paradigm and Contextual Paradigm* encourage the creation of *nusantara* culture based counseling model *KIPAS*. *Nusantara* culture based counseling model *KIPAS* is visualized in this picture:

Picture 2: Disciplines of science *Nusantara* Culture Based Counseling Model *KIPAS*

3.3 The Study of *Nusantara* Culture Based Counseling Model *KIPAS* in Corey's Perspective

The study of *nusantara* culture based counseling model (*KIPAS*) is arranged in counseling framework perspective by Gerald Corey. According to Corey (2010) the complex culture that has philosophy basics and independent thought, in this case, is about counseling approach. The framework that is created by Gerald Corey in arranging the theory systematic of counseling and psychotherapy, covers: (1) Basic philosophy, that give the idea of human essence in a theory (2) Main concepts, covers the frame of theory about human personality structure consist of (a) personality development, and (b) healthy and unhealthy personality, (3) Therapy purpose , that give the image of changing condition and some positive effect of counseling or psychotherapy approach, (4) Therapeutic Relation, that describes counselor tasks and experience of the counselee during the counseling process. (5) Therapy techniques, covers typical techniques of psychology theory that is used for helping the counselee during the counseling process.

According to Corey (1991), Western counseling model has many limitations when applied in the certain population and minority groups. The same thing is stated by Corey, (2015) Counselor must admit the reality of their point of view on human character is vitally related to the paradigm of therapeutic process and has real implication to the application of therapeutic techniques. Every point of view can give the counselor some perspective to help the counselee in the effort to find identity. Here is the elaboration of *nusantara* culture based counseling model (*KIPAS*) based on Gerald Corey counseling perspective:

3.4 Basic Concept

The human essence based on *nusantara* culture based counseling model (*KIPAS*) is summarized in Eclectic-gestalitic, can be mention as "MIS" (*"Manusia Indonesia Seutuhnya"*) that is Indonesian being thathas the strong root of culture. This character holistically summarized in five labels, yakni: they are: (a) Complete Personality-Humanity-Environmentality, (b) Complete Etnicity-Nasionality-Internasionality, (c) Complete Individuality-Collectivity-Universality, (d) Complete Practicality-Realisticity-Idealicity, (e) Complete Materiality-Sociality-Religiousness (Mappiare, 2017). Construction basic model *KIPAS* (Mappiare, 2013a; 2013b; 2017) is the *nusantara* culture that is assumed: (a) all students have the right to receive good news about themselves, the service that rise the happy feeling in the counseling, profitable and proud of themselves and their parents, (b) Counselee should socially and psychologically not in position of service target and service object, but as subject, (c) Indonesian student/counselee is regarded as individual being that has positive potency, and (d) in the work zone, counselee should properly labeled as work mate (Mappiare, 2013a; 2013b; 2017).

The view of human essence based on n*usantara* culture based counseling model (*KIPAS*) appears the same to the *Person*-Centered approach that said: (a) Basically, human has good and positive potency , (b) Human is able to control themselves, going

forward and can be positive and constructive individual, (c) human has the ability of adaptation, also has strong encouragement towards adolescence and freedom, (d) Human is rational, socialized and can determine their own fate (Rogers in Kirschenbaum & Jourdan, 2005). Based on the explanation, it can be concluded that the human essence based on *nusantara* culture based counseling model (*KIPAS*) is to give assessment to the counselee as a person that have potency (positive asset) to self-development, realistic-logical, social and religious.

3.5 Main Concepts

The main concepts cover some theory about human personality. Main concepts of *nusantara* culture based counseling model (*KIPAS*), consist of:

a. Character, founded by national culture, can be generalized into MIS character in "appropriate blending" or complete life point of view that *PANTeS* such as: (1). *Pola-pikir utuh*, the thoughts about personality-humanity-environment; (2). *Aksi posisional utuh*, action-readiness that practical-realistic-idealistic; (3). *Norma-luwes utuh*, considering the standards of individualism-collectivism-universalism; (4). *Tenggang-rasa utuh*, considering the feeling of etnical-nationalist-internationalist; and (5). *Sistem-keyakinan/nilai utuh*, Materialistic-Socialist-Religious oriented. The main criterion that is appropriate is *luwes*, balance-harmonic-suited, between elements of the character (Mappiare, 2015 in Mappiare, 2017).

b. Identity, can be reviewed and discussed in the counseling of some aspects: (1) *Jenis kelamin*, gender, (2) *Etnisitas*, (3) *Nilai/religi* system; (4) *Strata sosial* or **s**ocial-economy classification, (5) *Pendidikan/pekerjaan* (and *Karier*). It is easier to memorize, so here is the acronym: "J**EN**i**S-PK**" (Mappiare, 2013 in Mappiare, 2017).

c. Jobs/Profession, to reveal the work-space of students matters here, there are some matters of profession (and career) is illustrated in sub-theme : (1). Particular *Kaji kondisi* of personality related to profession (and career); (2). *Elaborasi* for self-fact *insight*; (3). *Ramu-padu* working possibilities and influential person expectation; (4). *Jajak-padukan* of self-facts and working world demands; (5). *Antisipasi* of working meaning and working satisfaction later. All those five can be acronymized into "KERJA" (Mappiare, 2017).

d. Academic as the theme of discussion in the counseling covers many learning dimensions (studies), especially the purpose and learning strategies, potency and realization, supporter and inhibitor. All element in the student academic matter of the counseling can be categorized into five subthemes AKADS: (1). *Afeksi* of learning that covers the particular or deep and in general or on the surface; (2). *Kognisi/pemikiran* is the meaning of student personality that covers the understanding, accommodation; (3). *Aksi dan akuisisi (*acquisition*)* of learning covers learning action, learning product or result (facts) and using the learning result as *feedback*; (4). *Daya tarik tujuan* related to intentionality of

discursive realization on purpose; and (5) *Strategi belajar* covers the methods, skill, and learning habit (Mappiare, 2017).

e. Social, social discussion subtheme can be categorized into SOSIA: (1). *Situasi interaksi*, which related to interaction selectivity orientation on formal/informal situation; (2). *Output interaksi* or interaction productivity or productive-nonproductive orientation of social-association; (3). *Saluran dan jaringan komunitas* which means limited or spreading, or it is about communication *fluidity*; (4). *Internal vs eksternal arah ekspresi*, or expressive character or inexpressive to self-outside; (5). *Andalan-diri menurut kepentingan diri atau kepentingan orang lain*, or the confidence going-through logical risks and social responsibility. (Mappiare, 2017).

3.6 Therapeutic goals

According to Mappiere (2017), goal of therapy in *Model Konseling Berbasis Budaya Nusantara (KIPAS)* is an effort to realise a special category of counceling as "neglected assets" become "ideal assets" category with the following characteristics:

a. Productive life skills

Productive life skills is a goal of *Model Konseling Berbasis Budaya Nusantara (KIPAS)*, this concept is as same as the aim of counceling implementation that said by Winkel that is for realising a person who has the ability to think creatively, productively and purely. It is also stated by Gani (2013) who told that the goal of therapeutic community is to provide work skills of living productively.

b. Intelligent Critical Thinking

Intelligent critical thinking is as the goal of *Model Konseling Berbasis Budaya Nusantara (KIPAS)*, this concept is in line with the purpose of problem solving technique that is to guide students in process of critical thinking, analysing, reflecting and be able to take a decision appropriately for themselves (Rosidah, 2016).

c. Expert/ powerful

Expert/ powerful is as an objective of *Model Konseling Berbasis Budaya Nusantara (KIPAS)*. This concept is suitable with the opinion of Mangkunegara &Puspitasari (2015) that stated the achievement of educator's professional competence is the educator who masters in guiding cognitive, psychomotor and affective competencies.

d. Analyst - Active and Realistic

Active and realistic analyst is the purpose of *Model Konseling Berbasis Budaya Nusantara (KIPAS)*. This concept is like as the goal of reality counceling. According to Glasser (in Kim 2007), the purpose of reality counceling is to help individuals be responsible to who they are and what they want to be and also developing responsible and reaslistic plans to achieve their goals.

e. Sensitive to norms/values, sensitive to goodness.

Sensitive to norms/values, sensitive to goodness is the concept which in line with the purpose of three dimensions counceling,such as being individuals who be adaptable to conditions, norms in society, community and culture values (Rahman, 2018).

3.7 Therapeutic relationship

Conselor duties in *Model Konseling Berbasis Budaya Nusantara (KIPAS) are called* the counselor's self-position. The integrity of the counselor's (self-counselor) position, based on Indonesian culture research which known as the acronym (*KIPAS), nemely:*

a. Friend

Counselors as friends for counselees / students should have egalitarian characteristics, equality with humanistic values, viewing individuals as a whole regardless of social status and position, wise, fair, calm, or *wicaksono* and *andap asor* or polite, respectful, appreciative each others (Mappiare, 2017). The concept is as same as the results of guidance and counseling Islamic based research which states that the Counselor is a companion, guide, information provider, power builder, and builder of desired positive behaviors so that anyone who is associated with guidance and counseling will get a cool and hopeful atmosphere (Isnanik, 2012).

b. Innovator

Self-position as an innovator for counselees means counselors are completed by inspirational characteristics, initiative, smart, having full consideration, having good communication skill and problem solving, and logical thinking. The concept is in line with the results of Karolina's research, et al (2017) which states that the competence of an educator is as a creator and innovator, and a motivator.

c. Tutor

Tutor's self-position is derived from the original concept of Ki Hadjar Dewantara directly. His characteristics are like *ngemong* or *momong* or nurturing, but it also has social-influence such as be a place to complain, and helpful, competent in duty as advisor, deterrents, *tepo seliro* or tolerance, respectful for followers of different religions, ethnicities, and races, self-readiness and emotional stability.

d. Servant

Self-position as a servant, counselor positions himself as a attendant who is honest and caring, showing self-authenticity, not lying, and (conversely) speaking truth to others and *altruistis*.

e. Supporter

Counselors also need to be as supporters or encouragement for counselees / students. They should have personal characters are like strong determination, never giving up, and a strong spirit based on determination being consistent. The concept is like as the results of Siddique's research, et al. (2015) which stated that counselors are expected to be able to provide optimal services to counselees, including giving their life a spirit and paying attention to the welfare of the counselees served.

3.8 Therapeutic Techniques

The therapeutic techniques in *Model Konseling Berbasis Budaya Nusantara (KIPAS)* are packaged in an acronym *(KIPAS),* such as:

a. Personal Self-Management and Reconstruction

The concept of self-management and personal reconstruction is in line with the view of cognitive restructuring. According to Habsy (2017) cognitive restructuring is a

way of identifying thinking errors in the form of self-criticism, then rearranging the mind by denying the criticism to identify and change the negative mind form to be positive

   b. Self-Immunization and Internalization of Cultural Values

   In medical terms immunization is a process to improve the immune system by entering a vaccine, which is a virus or bacteria that has been weakened, killed, or parts of the bacteria (virus) have been modified (Supriyatni, 2004). In the psychological paradigm, self-immunization is a form of increasing individual self-esteem. In view of Clemes & Bean (2001) asserts that individuals with high self-esteem can determine the level of ability to process resources or potentials that are brought from birth and the immune system. According to Coopersmith (1967) self-esteem is an evaluation or assessment of oneself, which identifies the extent to which individuals believe they are capable, important, successful, and valuable. In the paradigm of psychology can be interpreted self-immunization is a form of self-evaluation. Self-evaluation ability based on the counseling technique paradigm is known as writing learning journal, which is commonly called Journaling technique. According to Burlew & Shurts (2013), journaling is characterized as a journal writing activity to assess daily life. According to Young (2005), journaling technique is the development of a more comprehensive understanding of self about thoughts, feelings, and personal behavior.

   c. Empowerment

   Empowerment in counseling is as same as the opinion of Gysbers and Henderson (2012) which states that community outreach is designed to find out the community's resources to have the potential and work, by inviting members' involvement in the community as positive self-development opportunities.

   d. Self-Analysis and Situation

   Self-analysis is a form of personal self-assessment and responsibility for individuals' feelings and behavior (Sampson, et al 2000). The concept is like the view of transactional analysis that developed by Berne which states that: (1) basic human assumptions are in an *OK* situation, humans are essentially valuable, valuable and dignified, (2) all humans except those who have severe brain damage, have the capacity to think, (3) Humans decide their own way of life by making decisions early in their lives but those decisions can be changed. According to Corey (2015), the basic purpose of transactional analysis is to help counselees in making new decisions about current behavior and directing their lives.

   e. Social Sensitization (Workshop)

   Workshop is a meeting that conducted to listen the opinion of someone who is an expert in a particular field, where this activity will be carried out by inviting or attending a group of specific invitees (KBBI Editorial Team, 2014).

3.9 Counceling Steps

According to Mappiare (2017), the steps of *Model Konseling Berbasis Budaya Nusantara (KIPAS)* are like:

a. Good news

This good news is done based on the initial assessment of the counselee's status regarding the good opportunities for him to receive counseling services, found a number of positive aspects or potential and strength of the counselee (as good news material). Counselors convey the good news about the material of the counselee's positive potential and potential exploration and other positive traits and counselee forces behind current. The first step of *Model Konseling Berbasis Budaya Nusantara (KIPAS)* is the main goal of Al-Quran to provide *basyiran* (good news) which was conveyed by the Prophet Muhammad to those who believe. Verily We sent you (Muhammad) with truth; as a bearer of good news and a warning, and you will not be asked (accountability) about the inhabitants of hell (Surah Al Baqaroh: 199).

b. Integration and Internalization

In this step, the counselor combines the various information which is found in the first step. To increase the chances of counselee success, counselors are expected to choose one of the most urgent discussion themes for a counselee. Assertiveness of counseling objectives (Clarity of the specific asset namely "ideal / renewable") allow to finish in a relatively short time, provided that it accommodates the characteristics of intensive-progressive work from *KIPAS*. It would be very good if the "core-business" scheme had been successfully suspended outside the counseling interview or had been built in a group counseling meeting during *BK* hours. The final achievement is expected from this second step is that there is a consensus agreement that it is the counselee's core business, not the counselor's business. This is an internalization process.

c. Action Plan

In the action plan stage, it is a practical and sophisticated way of applying modification strategies to abandon special categories. "The assets are neglected towards a special category" ideal / renewable assets with modification strategies as follows: Personal self-management and reconstruction, self-immunization and internalization of cultural values. Empowerment, self-analysis and situation, Social Sensitivity (Workshop) (Mappiare, 2017).

d. Actualization of Plans (Actions)

At this stage, the steps are as follows: (1) Actualization of plans, (2) Implementation of strategies for actualizing actions, (3) Intensification of the role of counselees is needed in actualizing the plan, (4) the intensification of the role of counselees in the implementation of independent activities between counseling is often needed.

e. Celebration / Certificate for the Counselee

There are at least four levels of administration in counseling: (1) In the final moment, each counseling session is expected to be a small form of "celebration" conducted by the counselee for himself, (2) Every counselee successfully completes a part of a theme of counseling ~ character, identity , work (and career), academic, and social counselee are accustomed to make more real celebrations, (3) Every counselee has achieved a real achievement completely on a counseling theme, it is advisable to provide a certificate to the counselee as a form of celebration. Visually, *Model Konseling*

Berbasis Budaya Nusantara (KIPAS) in the Corey Perspective is visualized in the following picture:
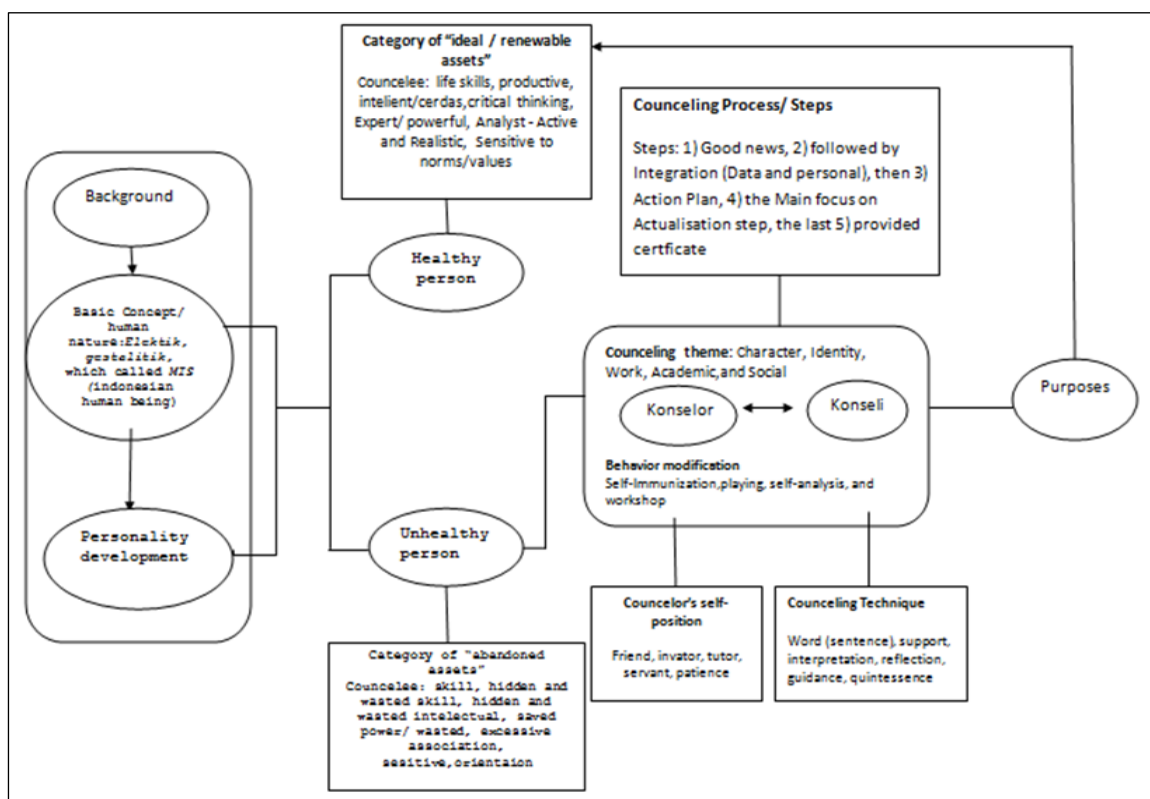

Figure 3: *Model Konseling Berbasis Budaya Nusantara (KIPAS)* In Corey's Perspective

4. Recommendations

The Scientific Foundation of *Model Konseling Berbasis Budaya Nusantara:KIPAS* (Structural of Intensive, Progressive, Adaptive Counseling) presents one variant of the mind, the philosophy of the archipelago culture which is presented universally as an effort to strengthen the basic scientific *Model Konseling Berbasis Budaya Nusantara (KIPAS)* (Structural of Intensive, Progressive, Adaptive Counseling) as well as to enrich the scientific knowledge of Indonesian guidance and counseling. The idea in this study certainly requires a lot of criticism from other scientists who explore the culture of the archipelago, as well as scientists in the field of guidance and counseling.

5. Conclusion

This research is based on the spirit of *ngelmu iku kelakone kanthi laku* through qualitative methods with hermeneutical studies. Hermeneutics analysis is used in collecting data on the entire collection of texts on *Model Konseling Berbasis Budaya Nusantara:KIPAS* (Structural of Intensive, Progressive, Adaptive Counseling). The entire data is collected by paying attention to the relevance of the text findings on the counseling framework. It need to continue this research at the field level is empirically to compile the building *Model Konseling Berbasis Budaya Nusantara:KIPAS* thoroughly.

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Bakhrudin All Habsy was born in East Java, Indonesia in 1987. Author received a Bachelor of Education degree in Counseling and Guidance in 2010 from Universitas Negeri Surabaya, Master's degree in Counseling and Guidance from Universitas Negeri Malang, Indonesia, in 2014. He is currently pursuing a doctorate degree in Counseling and Guidence at Universitas Negeri Malang, Indonesia. From 2014 active as a researcher and lecturer at Universitas Darul Ulum, since 2018 until now the author was appointed as Tasks executor Dean of the Faculty of Teacher Training and Education at Universitas Darul Ulum. His research interests include Counseling, Cognitive Behavior Approach, Group Counseling and Group Guidance, Qualitative Approach in Counseling, Cultural Approach in Counseling, and etc. Author is a member of The Indonesian Counselors Association from 2012. He is currently active as a team of editors and reviewers in several Indonesian journals.

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