

Revitalization of the Ideal Value of Archipelago's Culture through KIPAS Model Counseling

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ABSTRACT

Theoretically, it is believed that social actions that take place consciously will influence the development of counseling. Likewise, the value system or local wisdom of an ethnicity can be absorbed into the counseling process. Research has described the expectations of local communities regarding the ideal value system which is seen as noble, as a means of control, and maintenance of social balance, which need to be revitalized and passed on to the youths. The research also describes the elements of informal and non-formal leaders that play an important role in the revitalization and cultural heritage. Suggestions are made that KIPAS counselors should be more careful in considering local wisdom in counseling; and researchers need to further explore strategies for involving informal/non-formal leaders in counseling.

Keywords: culture revitalization, KIPAS model counseling, local wisdom, value system

1. INTRODUCTION

This research is in the context of the revitalization of the archipelago's culture in educational counseling. Archipelago's culture, somewhat specifically, has been used as one of the content or main content of educational counseling in Indonesia, especially the counseling model of KIPAS (acronym of *Konseling Intensif, Progresif, yang Adaptif terhadap Struktur*).

In English, that means counseling which is intensive, progressive, and adaptive to structure. Serious research specific to the construction and explanation of KIPAS model counseling content has been pioneered over the past 19 years (Mappiare-AT., 2009; 2010; 2012; 2013a; 2013b; 2015; 2017; Mappiare-AT., Ibrahim, & Sudjiono, 2009; Mappiare-AT., Fachrurazy, & Sudjiono, 2010; 2011; 2012; Mappiare-AT., Fachrurazy, & Faridati-Zen, 2014). Cultural influence into counseling is already an internationally reviewed issue (Sumari, & Jalal, 2008), and the counseling model constructed in the millennial era has multicultural work characteristics (Daya, 2001; MacCluskie, 2010).

Specifically, in this research, there has been a series of pre-research activities related to efforts to arrest local cultural values of a number of ethnicities in Indonesia in the face of the era of globalization. The pre-research activities were conducted through interview with students from various regions of Indonesia. Some abstractions from the preliminary study results can be summarized as follows: (1) there is a strong expectation

of local communities of a number of ethnicities in Indonesia to preserve and maintain their own local values system; (2) there is a conscious effort by parents and community leaders to bequeath or revitalize these local cultural values among youths; and (3) conscious efforts to devolution or revitalization of local cultural values are a process of learning, or re-learning in the everyday family, and the same can be done in the counseling process. These issues will greatly facilitate school counselors who use KIPAS Model counseling that prioritizes collaboration with parents of students, formal and non-formal leaders in the community, as well as other members of the profession (Mappiare-AT, 2007b; 2008), as also suggested in a number of studies (Castle, & Gilbert, 2006; Sprinthall, Peace, & Kennington, 2001).

The preliminary findings of such pre-research activities above are relatively parallel to the findings of cultural research related to counseling that has been done before, for example, the details of the archipelago's culture as an expression of local wisdom are expected to be the content of educational counseling (Mappiare-AT, 2010; 2012); the importance of self-management for Indonesian youth in postmodern culture (Mappiare-AT, 2007a); and participation of parents or communities in school education in efforts for cultural devolution through education, or guidance and counseling (Mappiare-AT, 2007b; 2008). Theoretically, it is believed that social actions, community activities that take place consciously will affect the development of counseling. Both social action for the good of youth on the one hand and counseling on the other hand, are

equally an educational activity, which is equally a normative conscious effort to usher young people towards a better life. This kind of event brings “counseling as a cultural product” (Mappiare-AT, 2017).

From a wider perspective and positive view, culture becomes a motivator to the development of counseling. It can also occur that socio-cultural development hampers the development of the counseling service. Ethically, culture is often categorized as a patriarchal culture and matriarchal culture. Both can motivate counseling development with different functions. The proponents of social critique theory suspect that in patriarchal culture education or counseling is used as a social control. Meanwhile, the matriarchal culture, which has many positive characteristics, gives place to the free growth of the function of counseling profession as a means to make a healthy society (Kellner, 2004; Mappiare-AT, 2009).

In other categories, the competitive culture or race culture of individualist societies has an effective life orientation, relying on self-control and environmental control, or orientation on natural mastery, as partly a hallmark of the culture of perfection and progress. The rapid growth of school counseling and various pre-office training programs, for example, occurred in the US since 1958 as a result of the Soviet Union’s launch of Sputnik in 1957 (Givens, 2009; Romano, & Kachgal, 2004). On the contrary, the negative side can be the case that a number of community counseling interventions lately are clearly “market-driven”. Similarly, Neoliberal (and post-neoliberal) policies, as well as social class disparities, have led to a change in the role of counselors, from marketized services, into a kind of “commodity supplier”, no longer a typical social service founder (Kargul, 2014).

The dynamic, ever-changing, and evolving nature of culture provides a pattern of philosophy and counseling praxis. A number of sources point out the stronger public demand for counseling services at the primary education level (Mappiare-AT, 2012); and there is a cultural and ethnicity impact on the counseling process (Morris, 2014). Societies with high modernity often bring self-dilemmas that require competent people to manage self-dilemmas in order to achieve self-identity integration (Giddens, 1991). Another phenomenon, that professional differentiation and social change lead to community counseling, is now likely to become a general instead of a professional identity crisis; whereas it originally clearly had a preventive and developmental perspective as a fundamental differentiation from other professions, such as social workers and psychology (Southern, Gomez, Smith, & Devlin, 2010).

The above exposure has shown changes, developments, and shifts in the nature and direction of counseling as a result of social, cultural, and values system developments (Daya, 2001). For Indonesia, in an ethnic perspective, there has also been a development of

counseling with the inclusion of social phenomena, especially cultural values into the counseling process, among others, the multigenerational values of “*Adiluhung Pancakaki*” (Hidayat, 2017); ethnic identity as an influence on career decisions (Amen, 2015); the adoption of local Lampung ethnic values in improving students’ prosocial behavior (Firtia, 2015); absorption of Tolaki ethnic cultural values to improve students’ social skills (Silondae, 2013); and the involvement of informal leaders in the community in the understanding and career decisions of students (Abdi, et al., 2018). On one dimension, all the research and studies have been claimed as the scientific foundation of KIPAS as a model of archipelago’s cultural-based counseling (Ali-Habsy, & Wahyuni, 2019; Ariantini, Naser, & Hanafi, 2019); while on other dimensions, cultural studies can be the counseling content of KIPAS models and need to be tested through empirical research (Wahyuni, et al., 2019). These studies in this case will provide a deeper understanding of the ideal value system that needs to be included in counseling according to people’s expectations.

Based on the background discussed above, the focus of this research is: How is the description of local community expectations researched regarding the ideal value system that needs to be revitalized and passed on to local youth? Which elements of society play an important role in the revitalization or devolution of the society’s ideal value system? The results of this study will be very useful in complementing the empirical evidence of the existence of all culturally based counseling models which are developing in Indonesia, especially in completing the necessary information in KIPAS counseling model (Mappiare-AT., 2013a; 2013b; 2017).

2. METHOD

This research was conducted with a qualitative multiple case study type approach with a combination design between discursus analysis (Tirado, & Gálvez, 2007) and meta-analysis (Alvesson, & Skolberg, 2000; McLeod, 2003). The properties inherent in this case study are: (1) the use of various data sources; (2) different perspectives on data (i.e. research teams or comparisons); (3) study each case in a social context; (4) consideration of conflicting interpretations of data; (5) clear and explicit collection of analytical data and procedures; (6) conclusions supported by data; (7) use of replication with respect to the involvement of some cases (McLeod, 2003).

Case selection criteria include: (1) the socio-cultural phenomenon containing the local value system is unique in terms of its sustainability in the midst of the current global era; (2) the local community is still actively implementing their unique value system in daily life; (3) there are typical methods or strategies of cultural

devolution or daily life, or at least the potential to be revitalized, either in the form of local practices or in the form of folk games; (4) individuals in the local community are approachable and accessible as sources or research informants; and (5) system of local cultural values have appeals so that it becomes the passion of the field workers involved (postgraduate students, S2 and S3) and have enough access to the daily life of the ethnic communities studied. On the basis of those criteria, the local cultural values studied are on community sites of Kudus ethnic in Central Java, Samin ethnic in Blora in Central Java, Madura ethnic in East Java, Melayu ethnic in Bengkulu Province, mandar ethnic in West Sulawesi, and Tidung ethnic in Tarakan/North Borneo.

This study used purposive and cluster sampling strategies for location determination and local communities. The analysis unit was a group in which the drawn meanings were based on the agreement of the community or community group that was researched and the enactment of meaning as a result of interpretation about the group. In this way, the opportunities for transferability were greater. There were several data collection techniques operated in this study, among them were, observations, interview, dialog, document and text examination, as well as focus group discussions.

3. RESULTS AND DISCUSSIONS

Parallel to the problems already formulated above, there are two parts of the findings in this study. The first finding concerns the cultural differences between ethnicities that form a personality identity that will determine attitudes and behaviors. The second finding deals with important role holders in cultural devolution or local wisdom.

The first finding is the ideal value system derived from local culture or local wisdom which is still real and distinctive. It is viewed by every ethnic community as sublime, being a hallmark of self-esteem, maintained as a tool of social control and ethnic unification, a bastion of culture or cultural immunization material, in order to gain world good fortune and safety in the mortal realm, and desperately needs to be passed on to the younger generation. Such cultural maintenance was also found in previous research, in which the people of Kuta (Ciamis - West Java) by making a sacred forest named Leuweung Gede as a symbol of the continuity of their culture and personality identity. The preservation of this forest is evidence that shows the culture of Kuta people retains personal distinctiveness and develops amid the changing times today (Efendi, 2014). The typical culture of an ethnic group is still coloring the results of previous studies of ethnic Indonesians. Sundanese people, for example, use the Pancakaki system as a tool to preserve multigenerational personality values and identities called

“*nilai-nilai adiluhung warisan leluhur*” or the values of ancestral heritage (Hidayat, 2017).

The second finding, in Indonesia it is still true that cultural differences among ethnicities will form a personality identity that will determine attitudes and behaviors. The culture in which a person is raised will degrade the attitudes, values, norms, and orientations of life typical of one generation to the next (Amin, 2015). It was somewhat different from the culture in the greater Western multicultural influence (Daya, 2001). Some of the so-called personal qualities that become “multicharacter” for the role of “multicultural” are identity, backstory (delusions of individual history), appearance, content of speech, manner of speech, manner of gesturing, emotional dynamics, social interaction patterns, role and role dynamics (Hayes-Roth, Maldonado, and Moraes, 2002).

Counseling in Indonesian culture places culture as a content of counseling in ethnic positions and the nature of its approach is culture-specific; and this is different from Western counseling which place culture as emic position and the nature of the approach is universal (Daya, 2001), and there are doubts about the need for multicultural counseling (Patterson, 2004). Related to this, the revitalization of *nusantara* culture in the counseling model of KIPAS is fused in the effort to devolution of local wisdom values. The cultural role in this case is found in three common types as shown below.

The first type is subjective culture as the ideal personal characteristic of counselors and counselee, for example: the study of the value of archipelago’s culture as an Indonesian individual character (Mappiare-AT, A., 2015); crystallization of the cultural value of the archipelago according to the founding father of Indonesia as the ideal character of the counselor (Ariyanto, Mappiare-AT, & Irtadji, 2016); Bugis cultural messages in South Sulawesi as the ideal character expectation of counselors (Rahmi, Mappiare-AT, & Muslihati, 2017); local wisdom in the text of Huma Betang at Dayak ethnic in Central Borneo as a consideration in the multicultural competency training of counselors (Riswanto, Mappiare-AT, & Irtadji, 2017); Mandar ethnic culture messages in South Sulawesi containing expectations about the social identity of teenagers (Irawan, Mappiare-AT, & Muslihati, 2018).

The second type is subjective culture as a content of counseling, for example: moral messages in Aceh pantun discussed in the Focus Group Discussion Technique for the devolution of students’ moral values (Afriadi, Mappiare-AT, & Muslihati, 2020); Melayu local wisdom in West Borneo as *bibliokonseling* content (Hastiani, et al., 2019); local wisdom of Bengkulu ethnicity in Sumatra, Madura ethnicity in East Java, and Tarakan ethnicity in North Borneo as contents of counseling in improving the social skills and maturity of students’ careers (Ariantini, Naser, & Hanafi, 2019).

The third type is objective culture in the form of folk games or children's games as a counseling technique (Mappiare-AT., et al., 2019), for example: rope jump folk games as empowering techniques (Ariantini, & Suriata, 2019); and a number of other folk games with local names which are used as counseling techniques for character reinforcement (Laksana, 2017); social adjustment or social skills (Leksana, 2017; Kasim, 2017); and personal self-control in overcoming excessive "Smartphone games" (Liza, & Rusandi, 2017).

Both findings of the study, on the other hand, describe that parents, informal leaders and non-formal figures of society play an important role in cultural devolution or local wisdom. This section is parallel to the results of previous research that the role of parents is important in the devolution of social capital to Chinese children (Yousefi, Sephehria, & Ghahroudi, 2018). Other research in Sundanese society shows that in addition to core family members, relatives of both mothers and fathers, are also involved in the devolution of values to Sundanese children (Hidayat, 2017). The participation of parents and extended family members is dominant in the development of children's social skills and skills in the Bugis Mandar ethnic community in South Sulawesi (Irawan, Mappiare-AT, & Muslihati, 2018; Kasim, 2017).

The involvement of parents and community leaders is high in the effort to the devolution of moral values through pantun in Aceh (Afriadi, Mappiare-AT, & Muslihati, 2020). The participation of parents, community leaders, formal and non-formal leaders is very high in the cultivation of Melayu values for the ideal personal development of youth in North Borneo (Hastiani, et al., 2019). The involvement of informal and community leaders is high in the efforts of understanding and career decisions of students in the Gayo community of Central Aceh Province (Abdi, et.al., 2018).

Educators or mentors and counselors, in particular, who use the KIPAS model, as an implication, need to work together and collaborate with parents of students, informal leaders, and non-formal figures in local cultural heritage through counseling. The forms of collaboration do not have to involve parents of students, or community leaders in counseling activities but rather in the scrutiny of local messages of wisdom that will be used as counseling contents.

4. CONCLUSION

There are two important conclusions that can be drawn from this study:

First, the ideal value system is viewed by every ethnic community as sublime, being self-esteem characteristic, maintained as a tool of social control and ethnic unification, a bastion of culture or cultural immunization,

to gain world good fortune and salvation in the mortal realm, and desperately needs to be passed on to the younger generation.

Second, parents, informal leaders and non-formal community leaders play an important role in cultural devolution or local wisdom; and guidance and counseling teachers or education counselors are necessary to participate in the revitalization or devolution of local wisdom.

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