

Critical analysis of KIPAS counseling model: Professional counseling crisis phenomena by counselor in Indonesia

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Abstract

The quality of counselor performance can be seen from the implementation of professional counseling that is complete and effective. On the other side, Indonesian counselors are struggling with Permendikbud No. 111 of 2014, which provides professional services at a ratio that approves a counselor serving 150 students. This makes it necessary for a counseling model that has a simpler, more concise procedure and immediately shows effective results accompanied by a load of cultural awareness in the implementation process. What has happened so far is that Indonesian counselors are still trapped in counseling models born from Western philosophy, not in accordance with the cultural, social and cultural diversity of Indonesia which often results in incomplete counseling processes. KIPAS counseling is a model of local culture-based counseling, making it effective to be applied in Indonesian counseling services. The reality that appears at this time is, the need for the amount of completion of the counseling implementation completely and effectively and is full of cultural understanding as the point of view of Indonesian counselors. This article uses a qualitative approach with a critical analytical method that aims to criticize the KIPAS counseling content that is reviewed based on the reality of the implementation of professional counseling by counselors in

Keywords: *professional counseling, KIPAS counseling model, counselor*



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Introduction

Counselor is a profession that has an identity or characteristics compared to other professions. The counselor profession is a helping profession, according to Gibson and Mitchell (2010: 43), is a profession whose members must be specially trained and have a license or certificate, so that they have the skills, character, and competence to provide a service that is unique and needed by the community. This helping profession is not only a counselor but also includes professions such as doctors, social workers, teachers, prosecutors and so on. However, in each of these helping professions have the characteristics or characteristics that distinguish them from one another. That also applies to the counselor profession, which of course has specific criteria for demonstrating a professional and effective profession.

Based on the research of Any Susilowati (2014) which aims to determine the level of satisfaction of junior high school students towards the implementation of Guidance and Counseling in schools throughout Ponorogo Regency in the following aspects: (1) service and counseling itself, (2) facilities and infrastructure, and (3) ability and effective character as a counselor. From the research, it shows that the percentage of 34% for the satisfaction aspect of guidance and counseling services, 26% satisfaction with the facilities and infrastructure, and 22% satisfaction with the ability and effective character of school counselors. Furthermore, based on research conducted by Habibullah Akhmadi (2014: 2-3) shows a fairly low percentage of satisfaction of junior high school counseling services in Cianjur Regency, which is as much as 39%, in which the skills and personal characteristics of the counselor accounted for only 28% of students stated satisfied with that aspect.

Based on the two studies above, a statement can be drawn that the ability and character of professional counselors is needed in the implementation of BK services. On the other hand, the higher education unit should also play an important role in preparing young prospective counselors with professionally qualified abilities, skills and characters to be ready to go directly into the field. Providing BK services effectively and on target. In the counselor education process, it does not necessarily emphasize specifically the distinctive character that characterizes the professional counselor profession. But rather focused on the learning process that is normative and adaptive and less balanced aspects of productive learning.

The special character of the counselor profession has indeed been established through a variety of speculative-contemplative activities and research results (Blasius, 2014: 89). But not necessarily all aspects of the character can be owned by counselors, especially BK students as prospective counselors. The question that arises then is, is this character a form of learning outcomes or is it only explained empirically which then allows prospective counselors (BK students) to develop it independently? (Blasius, 2014: 89).

If the above phenomenon is associated with the presence of KIPAS model counseling that has a distinctive character adjust and friendly to Indonesian culture. This is related to the simple nature, practical, short sessions, changing the counseling paradigm as a service that is close to negative assumptions into something that is encouraging and the results are immediately known (Andi Mappiare, 2013). On the other hand this model counseling also focuses on 3 aspects, namely, intensifying the performance of the counselor in itself, involves the active role of the subject teachers or homeroom teachers and activates the role of students in data collection called the "Cumulative Report". Efforts to intensify in this counseling model are actually used as an "initial stage" stage. In the process, of course, it requires the performance of tactical counselors, effective and of course summarized in the professional sphere. Even in model counseling, relationship creation is minimized as a form of conciseness and is substituted in the intensification activity. This of course can be effective if the counselor professionally knows very well how to take the right action in the intensification process that involves many competency qualifications in it.

The description of the results of the research in the abstract section is a small part of the percentage description of the counselor's professionalism which then becomes a question, then how is the effective implementation of the KIPAS counseling model able to be carried out by counselors who are still entangled in the crisis at the level of professionalism. In this study, the author will describe the components in the KIPAS counseling model that are linked to the counselor's professional qualification points.

Method

This study uses a qualitative approach to the design of research criticism which, according to Andi Mappiare (2013), prioritizes criticism of a work of art with the aim of describing and interpreting a work to explain a phenomenon related to a particular theory. What is meant as work of art in this research is the archipelago culture-based counseling model KIPAS (Adaptive and Structured Integrative Progressive Counseling) developed by Andi Mappiare AT. Relating to the phenomenon examined for relations with KIPAS counseling is the condition of the crisis of Indonesian counselors in holding counseling in a professional manner primarily in terms of multicultural awareness skills aspects.

The distribution of research contexts that are criticized with this type of research include, (1) the problem of social criticism, (2) the problem of pure art criticism, (3) the problem of social normative criticism, and (4) the problem of scientific / scientific criticism (Mappiare, 2013). In this research, the KIPAS counseling model is included in the element of scientific criticism research context. Science which is based on its purpose is directed in the implementation of Guidance and Counseling services in Indonesian schools. Furthermore, the steps used in this study are in accordance with the qualitative design types of critical analysis: (1) reviewing and observing a work, (2) formulating the problem according to the choice category, (3) in-depth study, identification and description of phenomena prominent, (4) close reading (close-reading), and (5) reflection and inference (Mappiare, 2013).

Findings and Discussion

The following author describes the results of the evaluative-analysis of the culture-based counseling of the archipelago: KIPAS (Intensive and Progressive Counseling Adaptive to Structure). In this elaboration, the author tries to do an evaluative analysis based on field findings and proven with literacy results that support and can be justified. The following description of the results of the authors' evaluative analysis in the KIPAS model counseling study on the professional performance of counselors in the Guidance and Counseling services:

1. Multi-Cultural Recognition Ability Becomes Essential Needs

Multi-cultural appreciation becomes an important supporting factor for the construction of this KIPAS counseling model. Multicultural itself is a very broad and complex understanding in its understanding. There is a higher urgency than the "multicultural" element in the context of guidance and counseling especially and the urgency of the performance of the counselor in providing culture-friendly services.

The absence of curriculum standards to support multicultural counseling courses and the existence of multiple interpretations in promoting multicultural competencies for prospective counselors is one of the factors contributing to the realization of a culture-laden counseling. On the other hand Indonesia is a multicultural country with the character and characteristics of the community and the value of life outlook. This also seems to need to be studied specifically about the pattern of counseling competencies in the diverse scope of Indonesian culture (Lasan, 2014). Furthermore, the different understanding of multiculturalism as an element of diversity often becomes a difficulty in implementing a counseling model that is full of cultural hospitality. It seems that the application of culturally laden counseling needs to be specified in accordance with

the setting where the counseling service is held by looking ethically at the direction of perception and noble values held by the counselee.

Based on preliminary studies in research conducted by Agung Kawijoarto (2015: 23) which aims to determine the ability of multicultural counseling skills of Guidance and Counseling teachers at the level of junior high school education units in Purwakarta District shows that 15% of junior counselors are at a high level of multicultural counseling skills, 72 , 6% of junior high school counselors are at the moderate level of multicultural counseling skills, and 6.8% of the middle school counselors are at a low level of multicultural counseling skills. This is descriptively explained because of the academic qualifications of counselors who are not from S-1 BK, not only that, most of the junior counselors in Purwakarta Regency are the result of guidance and counseling training education which means they come from other subject teachers and then selected for then included in the BK academic training in a short period of time, they were appointed as school counselors or BK teachers

Not only that, based on research conducted by Ch. Erghiezha NIK et all (2016: 31-39) who conducted research on multicultural awareness levels of students in the Guidance and Counseling Department of Kanjuruhan University Malang obtained the following results, (1) 3% of BK students were at a high level of multicultural awareness, 82.6% of students were at a moderate level of multicultural awareness, and 5.8% of students are at a low level of multicultural awareness. Based on the results of this study, it can emerge an assumption also quoted from Schmidt (2003: 45)

"If BK students who are prospective counselors have a low level of multicultural awareness, then how do they become BK practitioners who professionally provide services that uphold diversity or multiculturalism?"

Multiculturalism itself is a very essential, important and urgent thing that is required in the cultural-based counseling model of the archipelago, this KIPAS. Maintain the values, beliefs and beliefs of oneself and respect, understand and appreciate the values and culture of others without imposing one's own culture or fusing personal culture is not easy in the process of its activation.

The importance of understanding Multicultural material in Guidance and Counseling is very essential in implementing this KIPAS archipelago-based cultural counseling. As a form of evaluative is to internalize multicultural lecture material in the context of guidance and counseling for prospective counselor students. On the other hand, to further solidify their understanding of multicultural contexts, it is important to implement projects or learning tasks that are experience-based in an effort to add multicultural insights into BK. For example, projects implementing counseling services to individuals of different religions, values, race-ethnicity, social, culture, marital status, disability, gender and so on. Then this ability is used as the main capital in implementing the KIPAS counseling model, which in its purpose was formed to help BK teachers or Indonesian counselors to provide professional services to all students.

2. KIPAS Model as Counseling Strategies Become the Answer for Guidance and Counseling Demands Regulations

KIPAS Counseling has a similar strategy and is integrated with policies or regulations governing the implementation of Guidance and Counseling which are internalized in the current school curriculum. Primarily to be an answer to the demands of Permendikbud no. 111 of 2014 which has important instructions in it for the implementation of BK services in schools including, student specialization and the ratio of the number of counselors compared to students is 1: 150. To answer these challenges, it seems imperative if professional counselors continue to use a counseling model with a western approach even though it is eclectic. The basics of the

counseling model, according to the authors, are difficult and still have a basis that could be ambiguous in their implementation.

The presence of this KIPAS model counseling is an answer to the need to fulfill Permendikbud Regulation No. regulation. 111 of 2014. This model of counseling has a shorter time orientation by utilizing or intensifying the counselor's performance at the beginning accompanied by reactivating school equipment while inviting students to play an active role in managing personal data [in which this counseling is called the Cumulative Record (CR). All three of these efforts aim to minimize the time allocation normally used in other counseling models for the initial stage. By passing the initial stage which actually has a lot of series of sessions, KIPAS model counseling is empirically believed to be the answer to the challenge of handling or serving 150 students as the responsibility of professional school counselors.

On the other hand, the existence of Guidance and Counseling in the scope of education in Indonesia is still slow and involves serious efforts to achieve self-activation as a component that is taken into account in the implementation of education in schools. Not only limited to theories that generalize the position of Guidance and Counseling with the subject teacher or school management, but in reality it must be demonstrated with real performance and maximum performance. Based on the analytical review above, in this sub-context, the evaluative component can be applied in the KIPAS model counseling as a reference for learning in the counseling approach in counseling professionalization education. On the other hand it needs to involve a lot of intensive research to study each component in this counseling model, so as to get the value of effectiveness which can be used as a basis for internalizing the KIPAS counseling model as learning material for prospective counselors in Indonesia

3. Ensuring the Counselor's Personality Character as an Important Requirement

Counselors become "*pamong*" that resembles interpersonal relationships in a style of guidance that is shown with a warm, friendly and egalitarian attitude. It is undeniable that the personality characteristics that make the counselor profession a unique profession are inseparable. This is also evidenced by the definition of professional counselors according to Gibson R. L and Mitchell M. H (2010) must meet academic qualifications, "*personality qualifications*", and professional qualifications. What is regrettable so far is the lack of implementation of counselor education that teaches or plays an active role in fostering personality traits that characterize the counselor profession. Because to grow the personality character can not only be internalized in instructional activities.

The author tries to uncover the results of studies that show the low quality of the personality of the counselor, research study Any Susilowati (2014) whose research focus is to determine the level of satisfaction of junior high school students towards the implementation of Guidance and Counseling in schools in Ponorogo Regency in the following aspects: (1) service and counseling itself, (2) facilities and infrastructure, and (3) ability and effective character as a counselor. The research shows that the number of processors is 34% for the satisfaction aspect of guidance and counseling services, 26% satisfaction with facilities and infrastructure, and 22% satisfaction with the ability and effective character of school counselors. Furthermore, based on research conducted by Habibullah Akhmadi (2014: 2-3) shows a fairly low percentage of satisfaction with junior high school counseling services in Cianjur, which is as much as 39%, in which the skills and personal characteristics of the counselor contributed only at 28% students expressed satisfaction with these aspects.

Based on the two studies above, a statement can be drawn that the ability and character of effective counselors is needed in the implementation of counseling services. On the other hand, the higher education unit should also play an important role in preparing young prospective counselors with professionally qualified abilities, skills and characters to be ready to go directly into the field. Providing BK services effectively and on target. This is what then makes the writer think, how to make counselors in Indonesia aware of the importance of the personality characteristics typical of the counselor profession. If in the FAN model counseling the orientation requires a few face-to-face sessions, then indirectly requires the implementation of a counselor personality character that is simpler than other counseling models (does not require a lot of character counselor personality) that is warm, close and egalitarian.

The ability of counselors to understand the essence of personality traits will be easier to implement the characters required in the KIPAS model counseling including warm, intimate and egalitarian. This can be seen as difficult or even easy, depending on the individual character of the present counselor. But we cannot close our eyes that mistakes in assigning tasks, roles and responsibilities of counselors still occur in Indonesian schools. Making the counselor as a school police officer results in the condition that the counselor is a firm, fierce, annoying and scary person. Furthermore, giving the roles, tasks and responsibilities of administering further schools to counselors makes it seem as if they cannot activate themselves as counselors who are friends and even motivators of students. The author feels, at this time it is necessary to revive the importance of the character of the counselor's personality, so that in implementing the KIPAS model of counseling it can run according to what is required.

Based on the explanation above, the authors feel that the counselor's professionalization education system needs to implement and internalize a real learning model that is fully capable of facilitating the growth of the counselor's personality character. Because according to Blasius Boli Lasan (2014: 87) the counselor should be born as a cell that should affect the open environment influenced by the environment. It is thus expected that counselors have personality traits that reflect professional professions in the field of guidance and counseling, so as to be able to implement this culture-based counseling effectively.

4. Simple Communication Techniques But Need High Meaningfulness

Communication techniques packaged in KIPAS counseling include: words of support, interpretation, reflection, direction. The communication techniques required in the KIPAS counseling model sound simpler than the basic communication techniques in counseling learned so far. Communication itself has a very vital role in the counseling process. The role is due to the counseling process which uses more instruments of conversation. The conversation is raised with a series of sentences that are typically communicated by a counselor. Communication itself is used in building relationships for the smooth journey of the counseling process.

According to Comier and Okun (in Cormier and Cormier, 1985: 11) states that communication is an effective strategy in building relationships with clients as the basis for achieving the maximum counseling process. This then makes the writer feel the need to provide a serious understanding for KIPAS model counseling service providers, although in summary the required communication techniques sound less and simpler, but still require good mastery of all types of basic communication abilities to support cultural-based counseling services. effective archipelago.

5. Qualified Skills for Counselors for KIPAS Short Procedures

KIPAS counseling presents a procedure that has a short duration of time with 2-3 sessions. This can be a double-edged knife for counselors who have less mastery of counseling science. They have the risk of providing premature counseling services to counsees if they are unable to do the things required in the KIPAS counseling procedure effectively. One of them is doing the modification procedure stages 1, 2, and 3, namely collecting student information data through CR (Cumulative Records) by intensifying the ability to collect counsee information professionally, involving school educators (subject teachers and homeroom teachers) and promoting themselves students to be active in collecting data themselves.

On the other hand, there is a structured procedure which in the context of the discussion is a process that determines the end of the KIPAS counseling service which of course must be adaptable to what is contained from the counsee's background. Structure according to Blum and Davis (2010: 117) is the arrangement of the counseling process carried out by the counselor systematically, while Gladding (2009) defines structure as a concept of the characteristics, conditions, procedures, and parameters of counseling used by the counselor and client. Structures are used to clarify the relationship between counselor-client, protect each other's rights, show direction, and guarantee successful counseling. If counseling does not have a clear structure, then the client cannot fully understand counseling. This makes him insecure, confused, afraid, and unwilling to share responsibility for the success of counseling

To resolve all this requires a professional counselor's appearance. The writer's doubt arises when he sees subjectively peers who work as counselors actually emerge or manifest themselves not as counselors who are as the professional context studied. Not only 1 or 2 people, but more than that amount. For this reason, although KIPAS counseling sounds faster with a number of sessions less than 5 times, it requires professional counselor skills. Mainly in promoting 3 sub-systems as a form of core stage modification in the counseling process, to get a picture of students not as someone who needs to be recognized more deeply, but as a child who is in need of help to be served.

6. The Meaningfulness of a Certificate as a Sign of Success

In this counseling, a certificate is given to the counsee based on monitoring the counsee's participation in the interview process with the approval of a sign of a beautiful, dignified sign, as proof of approval is complete or successful in independence. The certificate itself given at the end of the compilation with the counselor has solved the problem of discussion. Questions that arise later, starting from the form of the certificate itself How does the certificate have an important meaning for the counsee, so it can be used as a form of reinforcement or appreciation for what is done after solving the problem.

This certificate of success marks one of the ways in changing the community's paradigm of the negative aspects of "calling students" by BK. The context of the awarding of this certificate is also an effort in building public trust in the BK. According to Blocher and Biggs (1986: 115) states that public trust, "public trust" is an indicator of community trust in the professionalism of counselors not of themselves. Furthermore Blocher (1968) also explained that community trust certainly did not arise by itself but was initiated in the counseling room, school campus, and ultimately parents and the general public. So, if good counseling services will be heard by the school community, and finally the wider community. Changing students' calls for counseling with "good news" and ending counseling with "certificates of success" is a reference in changing the community's paradigm of this culture-friendly counseling model.

But the authors also dream that this certificate supposes an award to individuals who have completed their counseling sessions, but with this certificate can also be used to motivate others around them. As well as better steps, it can be reformulated how this certificate becomes a meaningful thing and becomes a very desirable object as a form of counselee satisfaction after he conducts a counseling session. It also serves as a marker in his success in becoming an independent human being through the counseling process. In essence, the certificate becomes a licence for the proud counselee, thus requiring a procedure to make the certificate have a very meaningful meaning not only for the counselee but also those around him.

Conclusion

KIPAS counseling model is an answer to the needs of counselors who are confined to the difficulty of realizing effective and professional counseling services. KIPAS counseling itself provides a forum for counselors to improve their skills both academically, in their personal and professional characteristics more optimally through the required procedures.

The realization, KIPAS counseling is a new model of counseling that is very unique to the cultural structure and understand exactly what is desired from a context of "counseling" by the community, simple and straightforward. To apply it effectively, it is necessary to apply a number of things including practical testing that repeatedly on each technique and indicator concepts with always doing critical analysis to perfect the counseling model that the authors feel is very compatible for education in Indonesia.

On the other hand, to implement the objectives of the KIPAS model effectively, the higher education institutions that provide Guidance and Counseling education need to improve the balanced learning aspects especially to improve the professionalism character of the counselor, especially in the multicultural awareness skills qualification which until now has not received full attention as one of an urgent skill for Indonesian counselors to have.

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