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KIPAS MODEL: ADAPTIVE STRENGTHS RELEVANT TO THE LOCAL
CONTEXT

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ABSTRACT

A Counseling practices in Indonesia often lack a framework that is based on the nation's diverse local cultures, which can impact their effectiveness and efficiency. This situation highlights the need for a multicultural counseling approach that is relevant to the Indonesian context. This paper aims to conduct a critical analysis of the KIPAS (Konseling Intensif Progresif Adaptif Struktur) counseling model, focusing specifically on its adaptive strengths and relevance to the local cultures of the archipelago (Nusantara). This study employs a qualitative method with a library research approach, analyzing data from previously published scientific sources such as journals, books, and papers. The findings from the analysis indicate that the KIPAS model is a highly adaptive and effective framework for counseling in Indonesia. Its core components, from the counselor's positioning (Kawan, Inovator, Pamong, Abdi, Suporter) to its unique counseling steps (e.g. Kabar Gembira or 'Good News', and Selebrasi or 'Celebration'), are deeply aligned with local wisdom and cultural values. Previous research confirms its successful implementation in various cultural settings, including Javanese, Madurese, and Bengkulu cultures, and demonstrates strong compatibility with the practices in pesantren (Islamic boarding schools). The implication is that the KIPAS model serves as a significant, culturally-grounded alternative to Western-centric theories, offering a solutive and flexible approach for practitioners in Indonesia.

Keywords: KIPAS model, adaptive counseling, local context, indonesian culture.

INTRODUCTION

Guidance and Counseling is a profession aimed at helping individuals develop according to their potential and resolving individual problems in facing increasingly complex challenges. In its implementation in Indonesia, the counseling framework or model has not fully applied a culture-based approach, which impacts its productivity and efficiency (Ariantini, N., Naser, M. N., & Hanafi, A., 2019). In this regard, counseling theories certainly require a new approach suitable for the 21st century, namely a more multicultural counseling approach (Purwadi, 2021). Indonesia has so many cultures that encourage the formation of new counseling approaches based on local contexts to address issues in the science of guidance and counseling in this increasingly developing era (Rangka, 2016).

The KIPAS (Konseling Intensif Progresif Adaptif Struktur) counseling model emerges to answer these challenges. The KIPAS model is considered more effective, adaptive, and relevant to Indonesia's diverse cultures (Mappiare, 2017). The KIPAS counseling model is not only solution-oriented but also flexible, not bound to a single theory without eliminating the values of the Nusantara culture. The KIPAS model is a practical form of the postmodern-constructivist approach, combining psychological constructivism and social constructivism, built with a local perspective and extensive understanding so that it can adapt to the psychology and socio-cultural context of the Nusantara (Naser, M. N., Hamzah, S., & Mappiare, A., 2022).

Several existing studies explain the effectiveness of the KIPAS counseling model across various Nusantara cultures. Research conducted by Nisa Ariantini, Muhammad Nikman Naser, and Ahmad Hanafi (2019) shows that the implementation of the KIPAS model can improve students' career maturity by blending values from Javanese, Madura, North Kalimantan, and Bengkulu cultures. Then, research in an educational setting by Ichwannul Mustakim (2023) shows a significant increase in students' academic resilience by combining the KIPAS model with the WDEP technique. Additionally, research by Maya Tsuroya Alfadla & Nanda Alfian Kurniawan (2022) titled "Analisis Model KIPAS pada Praktik Budaya di Pesantren" shows the suitability between the KIPAS model and cultural practices in pesantren, from the counselor's self-positioning, counseling practices conducted, and so forth.

The emergence of the KIPAS counseling model is a breath of fresh air in the context of multicultural counseling and also good news for all guidance and counseling practitioners in Indonesia. However, the emergence of this model also brings new challenges such as limited empirical studies, a lack of trained practitioners, counselees' expectations for Western-style counseling (for counselees exposed to global media), practitioners' placement of model flexibility, as well as cultures that facilitate and others that complicate the process (Mappiare, A., 2017).

The focus of discussion in this article is a critical analysis of the KIPAS (Konseling Intensif Progresif Adaptif Struktur) counseling model, specifically on its level of adaptability to the local context, meaning the cultures in the Nusantara.

METHOD

This study uses a qualitative method with a library research approach and is a non-empirical type of research (Fushimi, K.; Amruddin, dkk., 2022). This method is chosen to collect, analyze, and present

various data and information from previously published relevant sources such as books, scientific journals, seminar papers, and scholarly works (Amruddin, S. P., 2022). The research stages include three phases: data collection, data analysis, and data presentation. Relevant literature in the research context was collected using keywords such as “Konseling model KIPAS”, “konseling perspektif budaya Indonesia,” and “budaya nusantara model konseling.” The literature found was then analyzed descriptively. The descriptive analysis is in the form of words, sentences, and images (Sukmadinata; Amruddin, 2022). Its main focus on the definition of the KIPAS counseling model, the elements or components of the KIPAS model, socio-cultural aspects, and local values influencing the KIPAS model, as well as examples of successful counseling practices in the local context (Krippendorff, K., 2018).

According to the method used, the data analysis process involves three stages: data reduction, data presentation, and drawing conclusions, resulting in integrated data relevant to the topic (Rijali, A. 2018), namely the adaptability of the KIPAS model practice in the local context, which is the Nusantara culture. To measure the validity and reliability of the data, data triangulation was used by combining various data sources, then comparing and finding similarities among the different data sources (Amruddin, S. P., 2022). However, this study has significant limitations, namely the limited literature sources from Indonesia or literature in the Indonesian language. Another limitation is that this study does not use direct data collection.

RESULT AND DISCUSSION

Cultural inheritance is an obligation as a form of national defense to maintain the continuity of the Nusantara cultural values from generation to generation. Theoretically, many Western counseling experts believe that there are five essential and effective counselor qualities (respect, genuineness, empathy, unconditionality, and structuring) that are considered timeless and culture-free (Mappiare, 2017). This statement clearly shows a contrasting difference between the Nusantara cultural values and those prevailing in Western cultures where these theories developed (Munandir, 1987). The KIPAS model originated from the doubts of Prof. Dr. Andi Mappiare, A. T., M.Pd regarding this statement and from his diverse experience in the field of counseling (Mappiare, A. T., 2017).

According to Nisa Ariantini et al., the KIPAS counseling model is a contemporary culture-based framework. This model focuses on deepening the uniqueness of the individual by utilizing the positive resources within a person. Counselors in the KIPAS model are required to have a positive view of the individual/counselee as an asset that can be developed, logical, social, religious, and realistic (Muslifar, R., & Irawan, A. W., 2022). Furthermore, according to Alflada, M. T., et al. (2022), individuals in the KIPAS counseling model are seen as pure beings, possessing potential, and capable of solving their own problems. Problem resolution in this model requires the full involvement of the individual or counselee in the process by developing positive assets within themselves, as well as cooperation with other parties who can support the individual's progress (Mustakim, I., 2023).

The elements of the KIPAS model, as explained by Prof. Dr. Andi Mappiare, A. T., M.Pd in his inauguration speech as a professor (2017), consist of four main components that are part of KIPAS: the model's name, the counselor's self-positioning, the counseling discussion theme, and the counseling steps.

Description of the model's meaning:

1. **Konseling (Counseling).** Counseling in this model is more directed toward educational counseling settings, with a stronger emphasis on school-based educational counseling. However, the application of this model also allows for implementation outside the educational scope, for example, in the wider community.
2. **Intensif (Intensive).** Intensive is interpreted as the empowerment of all available resources to achieve optimal results. At each step, it is expected to exert all available efforts (even if limited) to achieve optimal outcomes. This exertion of effort is humanistic in nature.
3. **Progresif (Progressive).** Progressive in this model refers more to a continuous and increasingly positive process compared to the previous position. This concept also implies that counselors are encouraged to initiate steps more quickly and achieve results faster at each stage, thereby improving the quality of work and outcomes.
4. **Adaptif (Adaptive).** This is the optimal nature or condition capable of meeting structural demands, including sensitivity, responsiveness to environmental demands, cybernetic capacity and self-equilibrium, and the ability to change the system to meet environmental and structural demands. In this model, counseling is not strictly a supporting system but rather a supporter where the system operates within an environment.
5. **Struktur (Structure).** The structure referred to in this model is the school structure, which is a system consisting of static elements (administrative and managerial, curriculum and teaching, and student welfare) and dynamic elements (principal and vice principal, committees, homeroom teachers, and the like).

Posisi diri Konselor (Counselor's Self-Positioning):

Self-positioning describes how individuals interact with others (Herbel-Eisenmann, et al.; Sari, et al., 2021). Self-positioning is a concept regarding the placement of individual in a small-scale interaction that is dynamic so that can minimize cultural differences and thus influence positioning activities (Harre, et al.; Mappiare, 2017). The KIPAS model positions the counselor with five aspects of wholeness, which can be acronymized as KIPAS as follows:

1. **Kawan (Friend).** The counselor as a friend to the counselee with an egalitarian nature, prioritizes equality (Titisandy, S., 2010). Equality is the humanistic value and the perspective of the individual as a whole human being regardless of background.
2. **Inovator (Innovator).** In self-positioning counselor as innovator, the counselor is inspirational, intelligent, capable, skilled in communication, problem-solving, and logical (Sofa, A. N., 2022).
3. **Pamong (Educator/Mentor).** Pamong is a concept passed down since the time of Bapak Pendidikan Indonesia (Father of Indonesian Education), Ki Hajar Dewantara. It is also known as nurturing. In this model, the counselor as a educator is skilled in guiding, advising, preventing, and demonstrates maturity such as willingness to help and high tolerance (Gumilang, G.S., 2016).
4. **Abdi (Servant).** The counselor must position themselves as a servant who has care, honesty or genuineness, and altruism. Patience is also required in accompanying the servant's self-positioning concept (Mappiare, 2017).

5. Suporter (Supporter). Supporter is an encourager, the counselor needs to position themselves as a supporter to encourage the counselee to have perseverance, firm stance, and strong determination (Zubaidah, et al.; Mappiare, 2015).

Counseling Discussion Themes:

The counseling themes in the KIPAS model, formulated by Prof. Dr. Andi Mappiare, A. T., M.Pd, originate from the “personal affairs” of the counselee. These themes are formulated because guidance and counseling are expected to cover various fields (learning, work, social) and address character and identity issues of the counselee. These five themes can also be acronymized as KIPAS as follows :

1. Karakter (Character). Character is a personality criterion with two sides (actual and expected). The ideal character in this model is the essence of a Whole Indonesian Human (Manusia Indonesia Seutuhnya or MIS). Based on national culture, the general categories of MIS character include: holistic thinking patterns, holistic positional actions, flexible holistic norms, holistic empathy, and holistic belief or value systems.
2. Identitas (Identity). Personal identity refers to one’s self through symbols such as language, clothing, possessions, and actions. Mappiare, A. T. (2009) explains that identity is a social scope of the individual that includes themselves and their traits, which can be whole or not. Identity includes gender and sex, ethnicity, cultural values, social strata, education level, or occupation.
3. Pekerjaan (Work). This theme concerns thoughts and planning for the future. Addressing future challenges such as making future-oriented decisions is important, especially for students in school. Sub-themes include personal special conditions and career direction, elaboration, blending job opportunities and expectations, self-facts and job demands, anticipation, and satisfaction.
4. Akademik (Academic). Academic is a theme covering many dimensions, so it requires grouping as follows: learning affection, cognition or thinking, action and acquisition, learning products/results and their use, goal attraction, and learning strategies.
5. Sosial (Social). The social theme means social life. Taufik (2012) explains that in social life, every individual expresses behavior or self-expression in specific forms such as friendship, love, responsibility, ethnic tolerance, empathy in socializing, and so on. Due to the many forms of action, it is further grouped into five sub-themes: interaction situations, interaction productivity, community, introvert vs. extrovert or expressive, and self-reliance or social responsibility.

Counseling Steps:

Based on the need for every individual to grow and develop into an ideal human being, every individual has the right to receive counseling services with a positive or joyful atmosphere. The KIPAS counseling model is oriented toward “happy eclecticism,” so it is hoped that its application in schools can reduce or even eliminate the negative atmosphere perceived by students, parents, and the wider community. Mappiare (2017) explains the counseling steps in the KIPAS model as follows: good news, data integration and internalization, action planning, plan actualization, and celebration or certificate for the counselee.

1. Kabar Gembira (Good News). A joyful atmosphere can increase sincerity in the counselee’s heart. In this first stage, the counselor prepares good news (possibly specific) for the individual/counselee. This good news can take various forms such as an invitation letter, actions,

counselor's words praising the counselee's strengths, and so forth, all within the cultural values of the environment. The purpose is to enhance the counselee's self-worth to be more motivated and appreciated. This aligns with the Nusantara culture of mutual respect, appreciation, and friendliness.

2. Integrasi Data dan Internalisasi (Data Integration and Internalization). Cooperation between the counselor and related parties results in comprehensive data about the student's strengths and weaknesses. The counselor can summarize or create a core scheme of the counselee by mapping neglected assets (causes of problems) and ideal-renewed assets (counseling goals). The purpose of this stage is to ensure the counselee fully accepts and acknowledges their challenges, not just the counselor's perspective.
3. Perencanaan Tindakan (Action Planning). The counselor helps the counselee develop an action plan aligned with their desires. The plan includes three modification strategies such as self-management and personal reconstruction, empowerment, or self and situation analysis sensitization. The goals are: to understand the strategy chosen from neglected assets to ideal-renewed assets, to accept the strategy and overcome specific obstacles, and to commit fully to the plan.
4. Aktualisasi Rencana (Plan Actualization). This stage is the implementation of the previously formulated plan. Success requires attention to: 1) the counselee's willingness and commitment to realize the plan, 2) flexibility in implementing modification strategies or revising plans according to available techniques, counseling goals, and situations, 3) full involvement of the counselee in strategy implementation, 4) active counselee roles outside counseling sessions such as self-monitoring and reporting to achieve ideal assets.
5. Selebrasi/Sertifikat untuk Konseli (Celebration or Certificate for the Counselee). This stage is like giving a reward or celebration to the counselee. According to Mappiare, there are four celebration actions: 1) success celebrations by counselor and counselee after each session such as expressing gratitude, 2) more tangible celebrations for each success in a theme such as the counselee engaging in positive activities that please them, 3) the counselor can give a certificate at the end of each completed theme. The Counseling Success Certificate is expected to bring joy and pride to the counselee and supporters.

The advantages lie in its concepts, steps, and special techniques, such as providing supportive words (positive affirmations) that give comfort and confidence to the counselee, focusing on various cultural, social, and local values, and creating an atmosphere that increases the counselee's willingness or commitment during implementation.

Several studies have shown that the KIPAS counseling model has a more positive and effective impact across various cultures in Indonesia. In the study by Artiani, N., et al. (2019), the use of local values such as Madura life philosophy, Bengkulu proverbs, and noble Javanese values, as well as traditional games, was considered relevant and successful in enhancing students' potential.

Furthermore, implementation in pesantren culture also has a very positive impact. Research by Alfadha, M. T., et al. (2022) explains that religious practices such as ngaos, istighosah, and dzikir are

alternatives to bring peace and comfort to santri (counselees). Local values such as *khidmah* (service) align with the counselor's self-positioning as servant, supporter, and innovator; *momong* (nurturing) aligns with the counselor as caretaker; and *tepo sliro* (mutual respect) aligns with the counselor as friend.

Moreover, *khidmah* becomes momentum to sharpen skills and potentials in line with KIPAS principles. The positioning of kiai as *pamong* and egalitarian friend, like a companion chatting casually with santri to increase closeness, and *pamong* with kiai or ibu nyai nurturing santri like their own children. Practices such as delivering good news also exist in pesantren culture, known as *nimbali*, where kiai or ibu nyai calls santri to their residence, considered an invitation and good news for santri as an opportunity to be called and serve the kiai.

CONCLUSION

The KIPAS model is an acronym for Intensive and Progressive Counseling Adaptive to Structure, developed by Prof. Dr. Andi Mappiare, A. T., M.Pd. The KIPAS model has a high adaptive strength and is very relevant to be applied in Indonesian society. The KIPAS model successfully addresses the needs and counseling concepts based on local culture, as an alternative to Western counseling approach models that do not always fit the cultures in Indonesia.

The adaptive strength of this model lies in all its component elements, from the adaptive naming itself to its practical elements. For example, the counselor's self-positioning aligns with local culture, the discussion themes emphasize the formation of the Whole Indonesian Human character and are arranged based on national culture, and stages such as delivering good news and celebration are inherent with Indonesian cultural values of respect, appreciation, and friendliness.

Existing studies have provided empirical evidence regarding the effectiveness and relevance of the KIPAS model in various local contexts, ranging from Javanese, Madurese, Bengkulu cultures to traditional games of Kalimantan and the culture in pesantren.

The implication of this study is that the KIPAS Counseling Model is a solid, flexible, and solution-oriented framework rooted in local wisdom. The presence of this model is a breath of fresh air and good news for guidance and counseling practitioners in Indonesia because its ability to adapt to local cultural values makes it a more humanistic, effective, and authentic approach within the local context.

Recognizing the great potential of the KIPAS Model as a counseling approach rooted in local culture, it is recommended that further development focus on efforts to overcome the identified challenges. The primary priority is to expand empirical studies to validate the effectiveness of this model across a broader range of cultures, especially in cultural contexts that may complicate the counseling process. Additionally, the development of structured training and certification programs for practitioners is crucial to ensure the model's flexibility can be properly applied and to increase the number of competent counselors. This step is also important to bridge the gap between local approaches and counselees' expectations, which may be more influenced by global media and Western-style counseling.

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