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“INVENTING GUIDANCE AND COUNSELING'S ADAPTABILITY TOWARD NEW
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**TRANSFORMING GUIDANCE AND COUNSELING: BUILDING NEW
STRENGTHS THROUGH GLOBAL AND LOCAL PERSPECTIVES**

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ABSTRACT

In order to develop new strengths in counseling practices, this study intends to investigate how guidance and counseling (G&C) is changing through the integration of local and global viewpoints. It aims to comprehend how these viewpoints influence more inclusive and pertinent G&C services in Indonesia. The study combines a literature review strategy with a qualitative approach. Four primary viewpoints are examined in this critical analysis of current G&C ideas and practices: Islamic counseling, social justice counseling, prospective school counseling, and a decolonial approach to Western counseling models that emphasizes local culture adaptation. The results show that Indonesian G&C should move away from remedial services and toward actively developing students' potential. Social justice counseling empowers marginalized populations and closes service gaps. Islamic therapy incorporates cultural and spiritual principles to improve mental health. The decolonial method emphasizes how crucial it is to modify Western theories to fit regional cultural settings. A comprehensive and culturally sensitive counseling framework is produced by this synthesis. This study presents a fresh, integrated approach to guidance and counseling that strikes a balance between local cultural significance and global knowledge. It offers new perspectives on creating inclusive, successful counseling strategies that adapt to Indonesia's current social shifts.

Keywords: social justice, islamic counseling, guidance and counseling, and a decolonial approach

INTRODUCTION

The professional assistance process known as guidance and counseling (GC) aims to help people better understand themselves, channel their potential, and adapt to their surroundings. GC's function in education and society has grown more strategic, particularly in the age of globalization, which is characterized by quick changes in social, technological, and cultural aspects of life. In order for the services offered to continue being pertinent, contextual, and flexible enough to meet the requirements of both people and society as a whole, these developments necessitate a new paradigm in counseling practice. Psychoanalysis, behaviorism, humanistic, and cognitive-behavioral therapy are among the Western theories and techniques that have dominated the history of counseling development. Despite the significant contributions these theories have made, cultural, religious, and value variations frequently limit their applicability in non-Western nations. As a result, counseling techniques that are more anchored in the sociocultural context of the area must be developed. The concept of a decolonial viewpoint in counseling arises within this framework, highlighting the significance of reworking counseling paradigms to better fit local societal circumstances.

Furthermore, Indonesian therapy is inextricably linked to the country's spiritual and religious aspects. The emergence of Islamic counseling is a pertinent adaptation in a nation with a large Muslim population. In order to meet the psychological and spiritual needs of clients, Islamic therapy aims to integrate psychological concepts with religious ideals. As a result, therapy aims to help people improve their religion, morals, and sense of balance in addition to curing psychiatric issues. Additionally, the evolution of contemporary education necessitates a forward-thinking approach to school counseling. This indicates that counseling services are developmental and preventive in addition to remedial. It is expected of school counselors to assist students in preparing for future obstacles such the complexity of the workforce, social change, and the requirements of 21st-century competences. When used strategically, school counseling can help develop a generation of critical thinkers who are resilient and adaptable.

Counseling based on social justice is another crucial viewpoint. In addition to helping people in private settings, counseling ought to contribute to the development of a welcoming and equal society. Counseling that is focused on social justice seeks to uphold the rights of underprivileged people, empower vulnerable groups, and lessen inequity. This is consistent with modern counseling viewpoints that see counselors as change agents in society. This explanation makes it clear that social justice-based counseling in Indonesia has both major obstacles and transformative opportunities. A deliberate attempt to develop new strengths in counseling and psychotherapy include incorporating future aspirations for school counseling, social justice, Islamic counseling, and decolonial viewpoints on Western counseling. While keeping pace with advances in international counseling theory and practice, this shift is expected to result in counseling services that are more contextual, responsive, and tailored to community needs.

METHOD

A literature overview and qualitative approach are combined in this essay. Qualitative methods were selected because this study aims to provide a comprehensive understanding of counseling and counseling transformation from both local and global perspectives. According to Creswell (2018), because qualitative

research focuses on examining socially significant occurrences, it is pertinent to examining new paradigms in guidance and counseling.

RESULT AND DISCUSSION

According to research on junior high school counselors' implementation of early counseling, counselors fail to sufficiently prepare the context and client contacts for personalization and adaptability to particular student needs in the early phases of counseling practice. According to the study "Students' Perceptions of the Implementation of Guidance and Counseling in Senior High Schools," high school students had varying opinions of GC. Some perceived it as a kind of discipline or supervision, as help with overcoming problems, and as a way to support personal growth. The aforementioned perspectives suggest that school GC practices have not consistently reflected the potential ideal of assisting kids in preparing for future issues. Additionally, the study "Personal Social Guidance and Counseling Services in Improving Students' Social Relationship Skills" demonstrated that students' interpersonal connection skills can be enhanced by personal social services that use responsive services and customized planning. This illustrates how GC's future vision could be both proactive and reactive in fostering social skills that are applicable to everyday life.

These results show that school counselors in many schools prioritize remedial tactics (solving new issues) above developmental and preventive strategies to better prepare pupils for the future. This implies that school counseling is still in its early stages of development. According to the literature, General Counseling (GC) programs that cover career orientation, long-term planning, training for 21st-century skills, and preparedness for social and technical change should be created in order to support this forward-looking perspective. This paradigm should be supported by school management, educational policy, and counselor training.

Empirical Evidence and Analysis of Social Justice in Counseling "The Role of Multicultural Counselors in Social Justice Education to Fulfill the Rights of the Elderly," a Counsesnia journal article, claims that older individuals frequently experience marginalization and that their social rights are not upheld. By making sure that underprivileged groups receive counseling services that are fair and suitable for their culture, multicultural counselors play a critical role in tackling social justice issues. advice and counseling activities that are considerate of students' social settings, including their cultural background, economic background, and social support, can improve the efficacy and inclusivity of services, per a study on tailored social advice and counseling services.

In order to practice social justice in counseling, counselors must address social factors that contribute to inequality, such as cultural norms, economic position, discrimination, and access to resources, in addition to acting at the micro level (counselees). Results show gaps in the implementation of social justice: not all kids in rural places, students from less affluent households, or senior populations have gotten sufficient assistance. As a result, GC policy needs to incorporate social justice concepts into counselor training, resource distribution, and curriculum.

Islamic Counseling: A Local Values-Based Theory and Practice The Ilmu Dakwah journal article "Islamic Counseling: A Study on Its Position and Knowledge Map" demonstrates that Islamic counseling

holds a place at the nexus of psychology, education, and da'wah (Islamic propagation). Combining scientific psychology methods with spiritual and religious components in counseling practice can have both benefits and drawbacks. Additional study on "Family Counseling from the Perspective of Social Fiqh" demonstrates that, in the context of contemporary family life, family counseling not only helps to heal psychological or relational issues but also acts as a means of bolstering moral principles, spirituality, and Islamic legal interpretation. In Indonesia, the local, spiritual, and cultural framework offered by Islamic beliefs in counseling is extremely pertinent. Sincerity, tawakkul (faith in God), a relationship with God, and morality are examples of values that can be helpful while dealing with psychological problems. The Islamic counseling ethical framework, practice standards, and counselor training must be clear in order to reconcile psychological technique and religious beliefs with integrity and scientific validity. This is not an easy task, though. In a setting where clients frequently seek assistance that restores not only psychological but also spiritual and identity dimensions, this method also promotes localization and contemporaneity.

Western Counseling and Theory Adaptation from a Decolonial Perspective

Some studies discuss adapting Western theories to local situations, despite the fact that formal study titled "decolonial counseling" is uncommon in the local publications evaluated. Socio-cultural services in personal-social GC, for instance, demonstrate that in order to prevent cultural misalignment and resistance, Western service theories must be modified to local culture norms (collectivism, religiosity, and principles of mutual cooperation). According to Islamic counseling journals, local scientific practices—like counseling grounded in Islamic values and social fiqh—are created as supplements or substitutes for Western theories. This reflects efforts to decolonize theory, which means choosing, altering, or fusing Western theory with indigenous frameworks rather than accepting it mindlessly.

In order to remain relevant, decolonizing counseling critically evaluates and chooses theories that are appropriate for the local culture rather than rejecting all Western theories. Using local language, cultural metaphors, counselors' awareness of the cultural background of their clients, and recognizing local customs and spiritual beliefs are all part of the adaptation process. This is crucial in order to prevent counseling procedures from being perceived as alien or as "cultural infantilization," which could deter clients from seeking counseling. Additionally, publications, contextual counseling instructional materials, and local research development are required.

The New Paradigm of Synthetic Integration The incorporation of the four perspectives—prospective vision, social justice, Islamic counseling, and decolonial—creates a new paradigm in Indonesian GC practice that is defined by the following, according to empirical and conceptual findings:

Table 1 Characteristics of Guidance and Counseling

Characteristic	Explanation
<i>Holistic</i>	Integrates social, cultural, spiritual, and psychological elements.
<i>Proactive & Preventive</i>	not just address present issues but also get them ready for future ones.
<i>Justice & Inclusive</i>	not only deal with present issues but also have them ready for potential future issues.
<i>Cultural & Contextual</i>	Methodology and real-world interventions incorporate local and religious beliefs.
<i>Critical of Foreign Theory</i>	As part of the decolonial process, it chooses, modifies, and innovates theory and practice according to local needs.

CONCLUSION

The development of counseling services in Indonesia necessitates a new paradigm that blends local and global viewpoints, according to the literature review on the transformation of guidance and counseling. First, school counseling's future vision highlights that its services are focused on fostering potential, life skills, and preparedness for problems in the future rather than just remediation. Second, counseling serves as advocacy and empowerment for marginalized groups, fostering societal change that extends beyond the individual level, according to the social justice perspective. Third, Islamic therapy improves the moral strength and spiritual relevance of counseling practice by offering a framework suitable for the religious and cultural setting of Indonesia. Fourth, rather than merely replicating foreign paradigms, a decolonial approach to Western counseling highlights the significance of reworking and modifying counseling ideas to better fit local reality. Therefore, combining these four viewpoints creates new strengths in contextual, inclusive, and comprehensive guiding and counseling. Because of this change, counseling is becoming more and more pertinent in addressing Indonesia's sociocultural dynamics while staying up to date with advancements in psychotherapy and counseling around the world.

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