

Analysis of the Kipas Counseling Model in Student Character Development: A Literature Review

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Abstract

The ineffectiveness of Western counseling theory in the sociocultural context of Indonesia underscores the need for a model that is relevant and rooted in local values. This study aims to analyze in depth the KIPAS (Intensive, Progressive, Adaptive, and Structured Counseling) model as a holistic framework for student character development, with a special focus on the integration of the *Catur Murti* philosophy from Raden Mas Panji Sosrokartono. Using the Systematic Literature Review (SLR) method, this study surveyed the scientific literature from various databases covering the period 2009–2024. The results indicate that KIPAS has a solid philosophical foundation through the decolonization of Western epistemology and the positioning of local wisdom as the core of its practice. This model inherently prevents cultural encapsulation by redefining the counselor’s role from an “expert” to a cultural facilitator who understands problems as “interactional problem situations.” The primary mechanism of character development occurs through the internalization of the concept of *Catur Murti* (alignment of Creation, Taste, Speech, and Work), which enables character transformation from within, producing individuals who are honest (*bares*), confident (steady), and courageous (*wani*). The implications of these findings emphasize the need to transform the competencies of school counselors and to open a broader empirical agenda for follow-up research to test the effectiveness of the model across diverse cultural contexts.

INTRODUCTION

The practice of guidance and counseling in Indonesia has faced a crucial epistemological paradox (Gunawan, 2022; Mohamed et al., 2025; Utami et al., 2025; Zamroni et al., 2022). On the one hand, it is a discipline that aims to help individuals achieve psychological well-being (Dugan et al., 2023; Merino et al., 2024; Shengyao et al., 2024; Zhang et al., 2026). On the other hand, the dominant theoretical foundation comes from Western theories rooted in individualistic and rationalistic philosophies, such as Carl Rogers’ humanistic approach, which emphasizes self-actualization as the peak of human motivation, or Freud’s psychoanalysis, which focuses on the resolution of individual intrapsychic conflicts (Corey, 2017). The application of these theories in a rigid or unadapted manner often reaches an impasse due to fundamental differences in the conception of human nature. Eastern societies, especially Indonesia, view humans not as isolated, autonomous entities, but as social beings whose existence is inseparable from their relationships with God (*hablumminanallah*), fellow humans (*hablumminannas*), and the universe (Koentjaraningrat, 2009). As Sofa (2013) points out, the uncritical adoption of Western theoretical frameworks can be categorized as a form of “epistemological violence,” in which

local knowledge is considered inferior or even invalid, while Western knowledge is positioned as the only universal truth. This Western philosophy of individualism often conflicts with the Indonesian worldview, which emphasizes harmony (social harmony), mutual cooperation (collaboration), and alignment with the cosmos (Januar & Rahmi, 2024; Klejnowski-Różycki & Bernat, 2025; Safitri, 2024).

This inconsistency in fundamental values has raised serious concerns about the phenomenon of “counselor encapsulation,” a term first popularized by Wrenn (1962) to describe a condition in which counselors are confined within their own worldview and cultural limitations. A counselor encapsulated in a Western perspective, who adopts an etic (external) viewpoint, may misinterpret a student’s reserved or polite behavior toward a teacher as a symptom of social anxiety or pathological self-doubt. In contrast, from an emic (internal) perspective, this behavior reflects cultural values of respect and the maintenance of social harmony within hierarchical relationships. In local communities, mental well-being is not solely measured by the absence of pathological symptoms or the attainment of self-actualization, but by the achievement of holistic harmony. This framework is deeply articulated in the teachings of Catur Murti, which emphasize alignment among the aspects of *Karya* (work), *Garwa* (life partner), *Wisma* (household), and *Putra* (offspring) as the four pillars of life (Prawirosuseno, 2012). A counselor’s inability to understand this comprehensive framework of well-being may lead to irrelevant or even counterproductive interventions. Therefore, counselors must possess not only empathy but also a high level of cultural awareness and cultural competence to avoid failure in the counseling process (Brashear & Thomas, 2022; Martin & Johnson, 2024; Wahidah et al., 2025).

In response to this epistemological challenge, a substantive breakthrough rooted in local wisdom is needed. The KIPAS (Intensive, Progressive, Adaptive, and Structural Counseling) model, formulated by Mappiare-AT (2020), emerges as a strategic approach specifically designed to address this need. This model is integrative, not by rejecting Western theories, but by indigenizing psychology—adopting relevant elements (such as the identification of cognitive distortions from Cognitive Behavioral Therapy [CBT]) and embedding them within local cultural values, symbolism, and rituals. KIPAS integrates conventional approaches with psychological, religious (e.g., the concepts of *tawakal* and patience in Islam as forms of emotional regulation), and social values (such as deliberation and consensus as problem-solving strategies) that are deeply rooted in society (Mappiare-AT, 2020). The philosophical foundation for such a model has been explored and systematized by local scholars, including Dr. Bakhrudin Ali Habsyi, M.Pd., in his work examining the teachings of Raden Mas Panji Sosrokartono (Habsyi, 2019).

The urgency of developing student character through a culture-based model is becoming increasingly evident in an era of pluralism shaped by globalization and digital disruption. Student character cannot be optimally developed if the counseling process neglects cultural identity, which serves as a fundamental basis of the self (Kurniawan, 2018). This is where the application of the concept of Catur Murti, as operationalized within KIPAS, becomes central. Catur Murti, meaning “Four Pillars,” in the context of Sosrokartono’s teachings refers to the alignment among *Cipta* (thought, creativity, cognition), *Rasa* (feelings, intuition, conscience, affection), *Sabda* (speech, verbal expression), and *Karya* (actions, behavior) (Habsyi, 2019). Sosrokartono emphasized that imbalance or dissonance among these four elements is a primary

source of suffering and undesirable behavior. A student may cognitively understand that lying is wrong, but if their feelings (e.g., fear or shame) are not aligned, their speech and actions may still reflect dishonesty. Counseling based on Catur Murti works by fostering synchronization among these four dimensions, so that qualities such as honesty (*jujur*), confidence (*teguh*), and courage (*wani*) are not merely cognitively understood rules, but authentic expressions of inner harmony. Techniques such as “Sharing the Joy,” implemented at the beginning of counseling sessions, help build a positive and engaging atmosphere. This is not merely an icebreaker but a culturally relevant positive psychological intervention aimed at reducing tension and encouraging gratitude, while helping students focus on their strengths—an initial step toward balancing Cipta and Rasa before deeper problem exploration (Mappiare-AT, 2020).

Several previous studies have examined counseling based on local wisdom and the relevance of culturally grounded approaches in Indonesia. Habsyi (2022) explored the philosophical foundations of Catur Murti counseling and highlighted its significance in understanding individual inner harmony. Mappiare-AT (2018) introduced Nusantara counseling as an authentic effort to develop counseling theory rooted in Indonesian realities. Other studies have emphasized the importance of counselor cultural competence and the risks of cultural encapsulation, where counselors interpret counselees’ experiences solely through their own limited cultural perspectives. However, these studies tend to address local wisdom, cultural competence, or character education separately. There remains limited literature that systematically analyzes the KIPAS counseling model as a framework for student character development through an integrated literature review approach.

Based on this gap, the urgency of the present study lies in providing a more comprehensive and systematic understanding of how the KIPAS counseling model contributes to student character development in culturally relevant ways. This is particularly important in the current era of globalization and digital disruption, where students are increasingly exposed to diverse values, rapid social changes, and identity-related challenges. In such contexts, character education disconnected from local culture risks becoming superficial and less meaningful. A counseling model such as KIPAS offers an alternative by linking self-development processes with students’ cultural identities and moral environments. Therefore, examining the conceptual and practical strengths of this model is highly relevant for the advancement of school counseling in Indonesia.

The novelty of this study lies in its effort to analyze the KIPAS counseling model not merely as a technical strategy, but as a cultural and philosophical framework for student character formation. Unlike previous discussions that focus primarily on either local wisdom or general counseling innovation, this study specifically examines the synergy among the KIPAS model, the philosophy of Catur Murti, and the process of student character development. Through this perspective, it offers a more integrated understanding of how culture-based counseling can move beyond problem-solving and serve as a strategic medium for strengthening student identity, morality, and social responsibility.

Based on the discussion above, this study aims to conduct an in-depth and systematic literature review on the role and mechanisms of the KIPAS counseling model in enhancing student character through a local cultural lens, with particular emphasis on the integration of the Catur Murti philosophy. This research seeks to answer the key question: how can the KIPAS model, both conceptually and practically, internalize character values in students in a culturally

relevant manner through the application of Catur Murti teachings? By understanding the synergy between structured counseling processes and deeply rooted local wisdom, it is expected that this study will provide a clear framework for school counselors, ensuring that guidance and counseling services move beyond procedural formality to become effective and humanistic means of fostering a generation with strong and culturally grounded character aligned with Indonesian identity.

METHOD

This study employed the Systematic Literature Review (SLR) method to identify, evaluate, and synthesize relevant research evidence addressing the research question. Compared to traditional narrative reviews, the SLR approach applied structured, transparent, and replicable procedures to minimize bias. The aim was to develop a comprehensive understanding of the position of the KIPAS counseling model in student character development based on local wisdom, as well as to identify existing research gaps.

The data collection procedures were systematically designed following established SLR protocols (Page et al., 2021). First, the study focus was defined across three main areas: (1) the philosophy and concept of the KIPAS counseling model, (2) the integration of local wisdom, including Catur Murti, in counseling practice, and (3) their implications for student character development in educational settings. Second, literature searches were conducted using major academic databases to ensure broad coverage. These included international databases such as Google Scholar, Scopus, ProQuest, and ERIC, as well as national sources such as the Garuda Portal, SINTA, and selected university repositories in Indonesia. Third, the search focused on literature published between 2009 and 2024 to maintain relevance, while allowing the inclusion of earlier foundational works when necessary. Fourth, a keyword-based search strategy using Boolean operators (AND, OR, NOT) was applied to refine and expand search results.

To ensure the relevance and quality of the selected sources, inclusion and exclusion criteria were applied. Included sources consisted of peer-reviewed journal articles, conference proceedings, book chapters, and dissertations that: (a) discussed the KIPAS counseling model, (b) addressed the integration of local wisdom in educational counseling, (c) examined its impact on student character or well-being, and (d) were published in English or Indonesian. Excluded sources included non-academic publications, studies lacking substantive discussion, duplicate works, and studies conducted outside educational contexts.

The collected data were analyzed qualitatively using the interactive analysis model of Miles, Huberman, and Saldana (2014). The analysis involved three interrelated stages. First, data condensation was conducted by selecting and summarizing relevant information from each source, focusing on key arguments, methods, and findings, which were then organized into an analysis matrix. Second, data display involved organizing the condensed data into thematic categories to facilitate interpretation. Themes were developed inductively and deductively, including topics such as critiques of Western counseling, the foundations of the KIPAS model, the integration of local wisdom, and its implementation in schools. Third, conclusions were drawn and continuously verified by referring back to the original sources to ensure consistency and accuracy.

To enhance the credibility and trustworthiness of the findings, several strategies were applied (Lincoln & Guba, 1985). Source triangulation was conducted by comparing information

across various types of literature, including books, journal articles, and academic theses. An audit trail was maintained by documenting each stage of the research process, including search strategies, selection criteria, and analysis procedures. In addition, researcher reflexivity was applied by acknowledging and minimizing potential biases during data interpretation (Finlay, 2002).

RESULTS AND DISCUSSION

Philosophy and Foundations of the KIPAS Counseling Model

The KIPAS (Intensive, Progressive, Adaptive, and Structural Counseling) model developed by A. Mappiare-AT was born out of a critical awareness of the epistemological incompatibility between Western counseling theories and Indonesian socio-cultural realities.⁶ Western theories, which are largely rooted in the philosophy of individualism and secular rationalism, often fail to capture the essence of Indonesian people's collectivist, spiritualist, and relational lives. The philosophical foundation of KIPAS is not simply to add local "spices" to existing recipes, but to deconstruct and reconstruct the counseling paradigm itself, shifting its foundations from secular-individualistic psychology to a framework that is social-religious and contextual.

In this view, counseling is not a sterile clinical activity in a separate space, but a humanitarian profession that is integrated in a network of religious values and local wisdom. Counseling is understood as an empowerment process based on consensus and deliberation, not just the transfer of knowledge from experts (counselors) to patients (counselors). Values such as *rukun* (harmony), *gotong royong* (cooperation), politeness, *tawakal* (resignation), and *ikhlas* (sincerity) are not just additional ethics, but rather become fuel and compass that directs the entire intervention process.

The nature of human beings (counselors) in the view of KIPAS is very optimistic and positivistic, stemming from religious doctrines that believe that humans are created in the best possible way. Humans are not creatures that are inherently flawed or full of primitive impulses that must be controlled. On the contrary, he is born with a high degree, a holy nature, full of love, and is entrusted as a *khalifah fi al-ardh* (God's representative on earth).⁸ Humans are also seen as creatures full of noble potential, unlimited creativity, and intrinsic tendencies towards goodness, utility, and social benefit. This fundamental assumption requires counselors to establish a sacred perception of counselors, value their dignity in their entirety, and instill a firm belief that behind every problem they face, there must be wisdom, lessons, and paths to higher growth.

Structurally, KIPAS can be analogous to building an archipelago house with a modern foundation. This model is not anti-Western theory; instead, cleverly adopt the proven foundations of various counseling approaches (such as Cognitive Behavioral Therapy, Person-Centered Therapy, or Solution-Focused Therapy). However, this foundation was later built on top of it with structures, walls, and roofs made of cultural and religious materials of the archipelago. The rhythm of work is not rigid and mechanistic, but is colored by a spirit of kinship that prioritizes harmonious relationships, collaboration that places counselors as partners, and flexibility that allows for the adjustment of methods according to the unique needs of counselors. All this freedom and creativity thrives within the framework of religious values

that serve as a protective roof, ensuring that each intervention is aimed not only at psychological healing, but also at improving the spiritual and social qualities of the individual.⁹

Concrete Mechanism of KIPAS Intervention in Student Character Formation

After understanding the philosophical foundation, the crucial step is to reveal how KIPAS translates the philosophy into a concrete intervention mechanism that directly touches the aspect of student character formation. This model does not work in the abstract, but rather through a series of techniques designed to internalize the values of the characters.

1. "Sharing Happiness" Technique to Build Empathy, Gratitude, and Humility.

This technique goes far beyond just "positive thinking". In counseling sessions, counselors actively guide students to identify, express, and reflect on moments of happiness or positive things, no matter how small, in daily life. The mechanism of character formation occurs as follows:

Gratitude Character Development: Students are trained to shift the focus from deficits and problems to existing graces and blessings. This practice consistently builds a grateful mental attitude, which is the foundation of a healthy religious and psychological character.

Empathy Character Development: When students listen to the "joy" shared by their peers in group sessions, they learn to feel the happiness of others. It trains perspective-taking skills and a sense of luck, which is the essence of empathy.

Humility Character Development: By sharing simple joys, students learn that happiness is not always related to great or material achievements. It fosters a humble attitude and appreciation for the process and the little things in life.

2. Deliberative Approach to Instill Democratic Character and Collective Responsibility

In contrast to counseling which is directive, KIPAS places deliberation as the core of the decision-making process. In dealing with student problems, counselors act as facilitators who invite students (if possible, by involving related parties such as teachers, guardians or parents) to sit together, find the root of the problem, and formulate solutions together.

Formation of Democratic Character: Students experience firsthand how a decision is born from the process of dialogue, listening to each other, and respecting differences of opinion. They learn that their voices are heard and that the best decisions are often the result of compromise and mutual agreement.

Character Building of Collective Responsibility: Since solutions are produced together, compliance to implement them is also a shared responsibility. Students don't feel "punished" or "commanded", but rather feel they have those solutions, which increases their commitment to being responsible for change.

3. "Chess Murti" Analysis Framework to Achieve a Holistic Balance of Character

KIPAS adopts the Javanese philosophy of "Catur Murti" (the four pillars of truth) as a comprehensive problem analysis tool. The counselor helps students map their problems into four fundamental relationship domains: (1) relationship with God (*kawulo Gusti*), (2) relationship with others (*kawulo wong*), (3) relationship with self (*kawulo dewek*), and (4) relationship with the universe (*kawulo bawana*).

Character Building Mechanisms: A student who has problems with discipline (the self) may be rooted in disharmony with his or her parents (the realm of others) or feeling distant from his religious values (the realm of God). Using this framework, interventions not only target symptomatic behaviors, but also correct imbalances in more fundamental domains. It forms a

holistic character, in which personal integrity, social harmony, piety, and love of nature grow in balance.

Empirical Findings from a Literature Review: Evidence of the Impact of KIPAS in Schools

A literature review must be supported by empirical evidence. Various studies, although still limited, have begun to show the positive impact of the implementation of KIPAS principles in the school environment.

1. Qualitative Evidence: Perceived Changes in Behavior and Attitudes.

A case study conducted by Prasetyo and Wijaya (2021) at a public high school in East Java showed significant changes in students who participated in KIPAS-based counseling. Through in-depth interviews and observations, researchers found:

A BK teacher reported, "Students who were once quiet and tend to withdraw after a few sessions of 'Sharing the Joy' became more open and volunteered to help their friends who were having difficulty with their assignments."

A student who had been in conflict with a friend in the past said: "From the deliberative discussion, I realized that I was being too demanding. I learned to listen before I talked, and it turned out that problems could be resolved well."

These findings indicate that KIPAS interventions are able to facilitate a shift in attitudes from ego-centric to socio-centric, which is central to positive character building.

2. Quantitative Evidence: Measurable Character Score Improvement.

More formal research was conducted by Sari (2022) in her dissertation. He used a quasi-experimental design with an experimental group receiving counseling with the KIPAS model and a control group receiving counseling with a general approach. Using the "Pancasila Student Character Scale" which measures the dimensions of religious, nationalist, independent, mutual cooperation, and integrity, the results show:

The experimental group experienced a statistically significant increase in scores ($p < 0.05$) on the dimensions of mutual cooperation and integrity.

Secondary data analysis also showed a decrease in the number of cases of minor disciplinary violations in the experimental class compared to the control class.

This study provides strong preliminary evidence that KIPAS-based structured interventions are not only perceived, but also measurable in their impact on improving student character.

Comparative Analysis, Challenges, and Implementation Opportunities

1. Comparative Analysis: The Advantages of KIPAS Over Other Models

When compared to the character counseling model that is based on Western universal values (e.g., Character Counts!), KIPAS has unique advantages:

Cultural Relevance: Western models often use concepts and case studies that are unfamiliar to the Indonesian context. KIPAS uses language, symbols, and values (deliberation, mutual cooperation, harmony) that have been embedded in the social fabric of society, so that the message is easier to accept and internalize.

Spiritual Integration: The Western model tends to separate the public (school) and private (religious) realms. KIPAS explicitly integrates the dimension of a relationship with God as an inseparable part of psychological and character health, which is in line with the religious identity of the Indonesian nation.

Holistic-Collective Approach: While Western models often focus on the individual (self-efficacy, self-control), KIPAS always places the individual in his or her network of social and spiritual relationships. Intervention does not aim to make students "independent" in a separate sense, but rather "independent" who are able to contribute harmoniously to collectivity.

2. Challenges and Opportunities for Implementation in the Field

Despite its great potential, the implementation of KIPAS is faced with a number of real challenges:

Challenge:

Counselor Competencies: Not all school counselors have an adequate understanding and training regarding the philosophy and techniques of KIPAS.

Workload and Curriculum: The intensive and progressive implementation of KIPAS takes a considerable amount of time, which often clashes with administrative tasks and curriculum density.

Institutional Support: Schools (principals, foundations) need to have a common understanding to provide policy support, not pressure counselors to use "quick and instant" methods.

Opportunities:

Government Policy Support: The "Pancasila Student Profile" policy and the strengthening of character education by the Ministry of Education and Culture are a breath of fresh air that is very much in line with the spirit of KIPAS.

The Need for Identity: There is a growing intellectual and social movement to decolonize science in Indonesia, including in the fields of psychology and education. KIPAS offers an authentic answer to this need.

Community Acceptance: Because it is rooted in local wisdom, this model is more acceptable to parents and the school community, which facilitates engagement and synergy between school and home.

Integration of Local Wisdom in the FAN Structure for Character Building

One of the main advantages of the KIPAS model is its ability to integrate local wisdom into the counseling process, which makes it effective for character building. Two key concepts that stand out from this literature review are the technique of "Sharing Joy" and synchronization with the concept of "Murti Chess".

The "Sharing Joy" technique is a typical initial stage in KHITAS counseling. Before getting to the heart of the problem, the counselor begins the session by asking and conveying the good news or strengths that the counselor has.¹⁰ This approach aims to build harmonious relationships, reduce tension, and increase the counselor's confidence. In the context of character enhancement, this technique teaches students to always see the positive side of themselves and others, as well as initiate interactions with positive energy. This indirectly reduces the potential for social conflict and fosters an attitude of mutual respect, which is an important component of noble character.

More deeply, KIPAS is in line with the concept of Catur Murti, a teaching of local wisdom that emphasizes the alignment between four elements: thought (creation), feeling (taste), words (speech), and deeds (work).¹¹ KIPAS counseling, through stages such as Data Integration and Internalization, helps counselors unify self-understanding with the values they believe in. When the thoughts and feelings of counseling are in harmony (healthy soul), the words and deeds

produced will also reflect a positive character. This process has proven to be effective in forming the character of students who are honest (*bares*), confident (steadfast), and courageous (*wani*), because their actions are based on solid beliefs and clear thinking, not just external pressures.

The Role of Counselors in Preventing Cultural Encapsulation

The KIPAS model is inherently designed as an antibody to the pitfalls of "cultural encapsulation". The term describes a condition in which a counselor is trapped in the "cognitive prison" of his or her own cultural paradigm, thus considering his or her values, standards, and viewpoint as the only universal truth. As a result, counselors tend to interpret counselors' behaviors from different cultural backgrounds through ethnocentric bias filters. For example, a student who lowers his head and does not dare to look into the counselor's eyes may be considered to have low confidence problems, whereas in Javanese or Sundanese culture, it is a form of high respect. Failure to understand these nuances can lead to misdiagnosis and irrelevant, even destructive, interventions.

To avoid this pitfall, KIPAS counselors are required to undertake an epistemological paradigm shift: from seeing problems as individual intrapsychic deficits, to understanding them as part of an "interactional problem situation".¹² This is not just a semantic shift, but a revolution in the way of thinking. The problem is no longer positioned "within" the chief counsellor, but rather "between" the dynamic interactions between the individual and his or her social environment—family, school, peers, indigenous communities, and the cultural values that surround them. The counselor acts like a detective who examines not only the suspect, but also the entire crime scene, including the relationships between the perpetrators and the cultural artifacts that exist. This view requires the counselor to have a comprehensive cognitive map of the counselor's cultural context, understand who the key figures in his or her life are, what unwritten norms govern them, and how they negotiate multiple identities (e.g., as a modern adolescent and as a member of an indigenous people).

Thus, the role of the counselor undergoes a fundamental transformation from a technical "expert" who digs out mistakes and provides solutions, to a creative and collaborative cultural facilitator. The counselor is no longer a "soul *surgon*" who dissects and removes diseased tissue, but rather a doorman who helps the counselor open the gate to long-standing resources within him and in his environment. This role is realized through several crucial capabilities:

Meaning Interpreter: Counselors must be able to translate psychological terms into language and metaphors that are relevant to the counselor's world. For example, instead of using the abstract concept of "self-actualization," counselors can use it in the context of "becoming a person who is *mamayu swinging bawana*" (maintaining the safety and welfare of the world), a concept from Javanese teachings that has much richer spiritual and social weight. Instead of suggesting "assertive training" directly, the counselor can discuss how to be brave to speak, *ngrumeksa budi* (dare to speak, but still maintain politeness and ethics).

Contextual Intervention Designer: Interventions are no longer generalized worksheets, but rather a specially tailored experience design. For a student who is in conflict with a parent because he wants to continue his or her art studies, intervention could be to design a family deliberation session facilitated by a counselor, where the student is taught how to present his or her argument in respectful language, while the parent is helped to see the "child's ideals" as part of the family's grace and charity.

These abilities are manifestations of a critical cultural consciousness that is constantly being sharpened. This is an absolute prerequisite, because without this awareness, all FAN techniques would become empty and mechanistic. Ultimately, the goal is to create an authentic character-building process—not to imitate the ideal character of another culture, but to cultivate a solid character with roots embedded in the richness of the student's own cultural identity. The student's character becomes unique, breathable, and meaningful because he grows from his own cultural soil.

CONCLUSION

Based on this systematic literature review, the KIPAS (Intensive, Progressive, Adaptive, and Structured Counseling) model can be understood as a paradigmatic response to the relevance crisis of guidance and counseling services in Indonesia, as it reorients practice away from dominant individualistic Western epistemology toward culturally and spiritually grounded approaches rooted in local wisdom. By integrating elements such as the “Sharing Joy” technique and the concept of Catur Murti, KIPAS positions counseling not only as a curative process but also as preventive and preservative, where student character development emerges as an internal, meaningful, and culturally aligned process rather than externally imposed instruction. Practically, this implies that school counselors must enhance their competencies in cultural understanding, contextual intervention, and the application of local values, supported by improvements in counselor education, professional training, and policy frameworks. Academically, the findings highlight the need for more rigorous and context-sensitive research; therefore, future studies are recommended to examine the effectiveness of the KIPAS model through comparative quasi-experimental designs, longitudinal investigations, and ethnographic approaches across diverse cultural settings to strengthen its empirical foundation and broader applicability.

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