

Construction of Tudang Sipulung as A Group Counseling Strategy for Bugis Adolescents in The Perspective of KIPAS Counseling Model

Aswar^{1*}, Edil Wijaya Nur², M. Amirullah¹, Fitriana¹

¹Universitas Negeri Makassar, Tamalate I Tidung Street, Makassar, South Sulawesi, 90222, Indonesia
²Unit Pelaksanaan Teknis Sekolah Memengah Atas Negeri 6 Sidrap, Jendral Sudirman Street No. 69A, Sidenreng Rappang, South Sulawesi, 91661, Indonesia
*corresponding author, e-mail: aswar.bk@unm.ac.id

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Abstract

The purpose of this article is to describe the existence of *Tudang Sipulung* for group guidance that used KIPAS Counseling for the Bugis Youth at Senior High School at Sidrap. This research used a qualitative approach with Triple Hermeneutic Analysis method. The data collection technique are Interview and literature studies as well as data validation which is achieved through data triangulation. The subjects of this study were four people, two people from public figure (culturalists) and two people from students (Bugis youth). The results showed that *Tudang Sipulung* is the ancestral heritage of the Sidrap's Bugis Society which contains positive values in the deliberation to reach consensus. In the practice of guidance and counseling, *Tudang Sipulung* can be constructed and implemented as group guidance in the perspective of the KIPAS counseling model in serving the counselee or Bugis Youth. The cultural values of *Tudang Sipulung* that can be integrated with the KIPAS model counseling include the counselor's self-positioning, discussion themes, attitude, and positive thinking techniques, as well as the special technique of KIPAS is KaDo-MUDAH, and up to the steps of the KIPAS Counseling model.

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1. Introduction

As an element of society, adolescents carry a specific role in the social ecosystem. With their role, adolescents also contribute to the formation of culture, while their behavior and characteristic are also influenced by their surrounding culture. As described in *Bronfenbrenner's Ecological Model* concept that teenager's behavior pattern is formed and affected by the interrelation between the layers of environment, family, school, cultural values, law norms, and customs (Guy-Evans, 2020; Ibrahim & Heuer, 2016). It signifies that, in a group society, adolescents are involved as the cultural agent or formed by the culture itself.

Culture is also articulated as ways of life that are constructed by a group of society (Storey, 2018). Naturally, each aspect of human life is a form of culture, starting from when they sleep, eat, take a bath, sit, walk, until when they have social interaction. Consequently, the adolescents will be more comfortable being in a group society with the same culture as them. Studies have confirmed that the authentic cultures can extend the positive dimension (identity, tradition, and spirituality) of adolescents (Snowshoe & Crooks, 2017), primarily in the collectivist culture that tends to pursue the social happiness, such as in the Asia region (Ford et al., 2015), including in Indonesia. In Indonesia, the people from Sunda and Java tribes have a positive perspective and religious dimension in interpreting life (Munawaroh et al., 2021).

Bugis teenagers are reported to be problematic since many of them still present bullying, sexual harassment, and adultery behaviors (Awaru, 2020), frequently found in the school environment, which is usually induced by the misused of android devices (Hardiyati, Iskandar, & Hernawaty, 2019). This issue can be resolved by regarding the potential culture that surrounds adolescents. Mappiare-AT (2020) states that a culture can be an enabling factor that forms the inheritance of noble values with pedagogical character. A study indicates that the cultural inheritance from parents to children carries a positive correlation with the life satisfaction of minority adolescents in Rome (Dimitrova, Ferrer-Wreder, & Trost, 2015; Dimitrova, Johnson, & Vijver, 2017). Further, a study on the workers from the Bugis tribe shows that they have great life satisfaction and career maturity once they internalize their cultural values (such as *Siri' Na Pesse*) in their daily life (Sidin, Mangilep, & Ayuningsih, 2020; Sidin, Rivai, & Bulu, 2020). Therefore, this cultural inheritance may reduce the issues faced by Bugis adolescents while also developing their positive assets.

One of the potential cultural values that can be inherited to the Bugis teenagers is *Tudang Sipulung*. In South Sulawesi Province, primarily in the Sidenreng Rappang Regency, the *Tudang Sipulung* culture can potentially be revitalized and constructed in the education system, especially in the guidance and counseling service. This *Tudang Sipulung* culture was introduced as a solution for the agricultural issues in the XV century. This culture was formulated by a scholar named La Pagala or well known as Nene' Mallomo (Dollah, 2016). He is a prominent figure in the Sidenreng Rappang in the past. However, as time goes by, many Bugis adolescents do not know the *Tudang Sipulung* culture. The non-existence of *Tudang Sipulung* among the Bugis adolescents is induced by the misconception that this culture is perceived as a culture that is only relevant in the agricultural field. Meanwhile, the Bugis teenagers have minimum interest in the agricultural field.

In its literal meaning, *Tudang* can be translated into sitting down, while *Sipulung* means to gather (Nuh, 2016). *Tudang Sipulung* is defined as a group activity in sitting together in a circle to discuss a matter. In the Bugis community, it is practiced daily as a means to discuss agricultural issues. Later, *Tudang Sipulung* is also practiced to accommodate the issues in the field of law, including the contention or conflict in society, through a discussion held together with the involved parties (Fatmawati, 2018; Nuh, 2016). Therefore, *Tudang Sipulung* is deemed to be capable of resolving the issues in society since it has been practiced hereditarily. Thus, for school's guidance and counseling program, it carries the excellent potential to be constructed and applied in resolving the problems of Bugis students.

Tudang Sipulung should be regarded as a means to develop the guidance and counseling program in school as it offers similar tendencies and purposes as the group counseling concept. In its simple definition, group counseling is a counseling program that is performed on a group of individuals, with a maximum of 12 to 18 people in each group (Berg, Landreth, & Fall, 2018; Winkel & Hastuti, 2013). Group counseling prioritizes the provision of information for the group members, but it may also facilitate a discussion and exchange of opinion. In the TRAC model, group counseling is classified as an acquiring group model (Corey, 2016; Gladding, 2016; Winkel & Hastuti, 2013). Generally, there are four themes discussed in group counseling, namely personal, social, learning, and career issues. Meanwhile, in the KIPAS counseling model, the topics are character, identity, job, academic, and social problems (Mappiare-AT, 2017).

Winkel and Hastuti (2013) emphasize that one of the benefits of group counseling is encouraging students to be aware of the problems they are currently facing. They start to understand that they are not the only ones facing problems, but other people also face equally complex problems. At this point, school

counselor have to also develop their multicultural competence, primarily in dealing with counselees from specific populations, such as the Indonesians. Some studies have reported that the key success of a counselor is their ability to work with students from various backgrounds professionally, so counselors have to constantly expand their multicultural competence and get away from the white people's framework of thinking (west culture) (Dowden, Anderson, & Mccloud, 2021; Singh, Appling, & Trepal, 2020). It is caused by the counselee's developed issues and cultural considerations during the counseling process (Bjornestad, Mims, & Mims, 2016; Finnerty, Luke, & Duffy, 2019; Ohrt, Blalock, & Limberg, 2016).

Tudang Sipulung carries potential as a means of group counseling for the Bugis adolescent, especially the adolescent at the senior high school level in the Sidenreng Rappang (Sidrap) Regency. Studies have affirmed that *Tudang Sipulung* can be a useful means of communication that enables the group members to share information and opinion to resolve their issues (Dollah, 2016; Nuh, 2016). Mappiare-AT (2020) also explains that the greatest human potential is in their ability to strengthen interaction and widen their relation as social capital for positive thought, behavior, and words about themselves, other people, and events. Therefore, a means of opinion sharing, including *Tudang Sipulung* is effective and has positive effects on solving personal problems.

The results of field observation showed that *Tudang Sipulung* is rarely practiced, especially among adolescents. They admit that they rarely or even never have heard of *Tudang Sipulung*. Two Bugis adolescent students named, SRJ and AH, concede that they understand the literal meaning of *Tudang Sipulung*, a tradition with local wisdom. Nuh (2016) mentions of at least five courages within *Tudang Sipulung*, namely *Tongeng*, *Lempu'*, *Getteng*, *Sipakatau*, and *Mappesone Ri Dewata-ev*. SRJ and AH eventually express their interest in *tudang sipulung*, but it is rarely practiced. Therefore, the application of *Tudang Sipulung*'s potential to the Bugis adolescents group counseling can be constructed.

Up to recently, some studies have examined *Tudang Sipulung*. Ristiana, Amin, Zubaidah, and Al Muhdhar (2017) have investigated *Tudang Sipulung* in enhancing students' problem-solving skills. Some studies describe *Tudang Sipulung* as a means of information sharing between groups, integration media, and society conflict resolution media (Dollah, 2016; Fatmawati, 2018; Nuh, 2016). Specifically, Misrawati (2019) has successfully integrated *Tudang Sipulung* into group counseling using the modeling technique.

From those previous studies, no studies have integrated *Tudang Sipulung* into a school group counseling program combined with the Nusantara-based counseling framework. Studies on the integration of traditional games and local cultural values into group counseling have been extensively carried out, such as the application of *Buton*, *Gobak Sodor*, and *Bentengan* traditional games, as well as *Huma Betang* cultural values (Apriatama, 2018; Fauziah, 2016; Husniah, Ulfa, & Susanto, 2020; Rifqi, 2021). Therefore, the construction of *Tudang Sipulung* as a strategy of group counseling using the Nusantara-based counseling model is perceived to be positive and solutive for Bugis adolescents. Besides, the Nusantara culture-based counseling model also stabilizes the implementation of *Tudang Sipulung* in the school guidance and counseling program.

One of the Nusantara culture-based counseling models that have attained national and international acceptance is KIPAS (*Konseling Integratif, Progresif, Adaptif terhadap Struktur*) (Intensive and Progressive Counseling Adaptive to Structure), as shown by various dissemination and scientific publication related to this model. A study carried out by Habsy and Wahyuni (2019) analyses the scientific foundation of the KIPAS model. Meanwhile, Mappiare-AT, Fauzan, and Hastiani (2020) investigate the

satisfaction level of the KIPAS model's counsellee, showing that the stages of KIPAS are deemed feasible to be implemented. Linearly, in the last two decades, the KIPAS counseling model is still continuously developed since it was pioneered in 2013 (Mappiare-AT, 2013b, 2013a, 2017; Mappiare-AT et al., 2020).

The integration of the KIPAS counseling model with local wisdom from numerous areas in Nusantara has been encouraged through studies carried out within these last three years. In 2019, Ariantini and Suriata successfully constructed *Tari Luek* traditional game from the North Kalimantan as the empowering technique in the KIPAS counseling model (Ariantini & Suriata, 2019). In the same year, Afriadi successfully constructed *Panton Aceh* as a technique for KIPAS counseling technique (Afriadi, 2019). Further, Fitri, Mappiare-AT, and Triyono (2020) have successfully investigated the adoption of *Hadih Maja* from Aceh tradition into the social theme of the KIPAS counseling model. Besides, *Pepatah Petitih* from Minangkabau has been successfully used as biblio-counseling media in the KIPAS counseling model (Husein, Mappiare-AT, & Hanurawan, 2020). Lastly, Anggriana (2021) has successfully identified the personality of people of Samin ethnicity, carrying implications on the KIPAS counseling technique.

Mappiare-AT., Hidayah, Muslihati, and Fauzan (2019) state that *Tudang Sipulung* can be integrated with the guidance and counseling service, using the *Pappaseng* texts as the strategy of cultural counseling. Therefore, after extensive literature reviews on relevant studies, this study investigates the potential of *Tudang Sipulung* from Bugis culture integrated into the KIPAS counseling model. Thus, this study aims to attain a descriptive-interpretative illustration of the *Tudang Sipulung* as a group counseling media for Bugis adolescents from the perspective of the KIPAS counseling model.

2. Method

This qualitative study used a structured hermeneutic analysis approach. This study focused on the investigation of a phenomenon and text to context or context to the text, referring to the reflexive strategy (interpreting interpretation) that had multiple interpretations and extended to the triple hermeneutics (Mappiare-AT, 2013b). Alvesson and Sköldbberg (2017) explain that the core of Giddens reflexivity is directing our interest into the ways we construct ourselves, socially and relationally, by emphasizing the expansion of languages of understanding, the interpretation of interpreting subjects while constructing outside objects in the research. In simple terms, reflexivity is a research attempt that involves the establishment of continuous feedback between the researchers and the research to attain increasing awareness between the organism and context (Attia & Edge, 2017).

Hermeneutics study is a study of the text on its origin. However, along with its development, the definition of text has been extended. It also covers symbols and words, village situations, actions, behavior, and other activities that correlate with the consciousness of the interpreter or human as an actor (agent) who is actively involved in interpreting (Mappiare-AT, 2013b). Therefore, *Tudang Sipulung* could be constructed into a means of group counseling through the structured hermeneutics interpretation of the research participants, texts, and researchers' interpretation as an actor in the school.

This study involved four participants, two of them were public figures (cultural practitioners), and two others were senior high school students (Bugis adolescent). The data were gathered through field observation, interviews, and literature studies on books and research articles. The data validation was carried out using the triangulation data method. Meanwhile, the research stages were layered and carried out back and forth, starting from interpretation of the research participants and texts relevant to *Tudang*

Sipulung, contextualization of the group counseling, and KIPAS counseling until we obtained meaning, comprehension, and insight.

3. Results

The results of interviews with some Bugis adolescents in Sidenreng Rappang Regency carried out in July 2021 showed that they had rarely heard of or even seen the *Tudang Sipulung* processes. However, when they were asked the meaning of *Tudang Sipulung*, they answered it using Bugis language, stating that *Tudang* meant to sit and *Sipulung* meant to gather. Their answers suggested that they seemed to have not understood the operational meaning of *Tudang Sipulung* so this culture was not comprehensively recognized by the Bugis adolescents in Sidenreng Rappang Regency.

In improving the education, primarily the guidance and counseling service, school counselor should regard the potential of *Tudang Sipulung* as the proper guidance and counseling medium for the Bugis adolescents. Aside from facilitating group counseling, this cultural integration can potentially bring back the existence of *Tudang Sipulung*, which has been unpopular among Bugis adolescents, even if it is part of their cultural entity. Further, both *Tudang Sipulung* and group counseling offer similar procedures that can be implemented simultaneously.

The cultural transformation can be carried out by examining the cultural values that can be enhanced, reconstructed, and adjusted to the current needs since humans are homo sapiens that can regulate sustainable living (Berzonsky & Moser, 2017; Tirtahardja & Sulo, 2016). The progressive world of education highly welcomes various forms of innovation and developed education service patterns. Thus, *Tudang Sipulung* is the potential to be integrated into the counseling of Bugis adolescent senior high school students in Sidenreng Rappang Regency by considering its application and operational stages. Therefore, the use of the Nusantara culture-based counseling model as a framework for *Tudang Sipulung* is perceived to simplify and facilitate the guidance and counseling service for Bugis adolescent students.

In the interview results, one of our participants, RC (a cultural practitioner), described the meaning of *Tudang Sipulung* as

“Yako tudassipulung, yanaritu yaseng mappegau maddeppungeng untuk bicarai agaaga parellu. Tergantung aga Melo lebahas. Contona, acara na sijingnge, masyarakat e, papparrentae, yaregga aggalungengne”. **Translation:** *Tudang Sipulung* is a meeting to discuss a topic, depending on the discussed material, such as the family, social, governmental, or agricultural events.

Further, RC also mentioned

“Eko masala na sijingnge biasanna Engka manengngi Sumpu loloe engkaritu Nene arone ta, Nene makkunrai ta, tomatoatta, amureta sibawa silessureng malebbitta. Yako resmi wi pada anggalungengne biasa naseng te Pallaonruma itu lepigau yako meloni tauwe turung maggalung. Le bicarani magapi lepammulaiwi turung maggalung, ase aga Melo letaneng, magapi mappammula tauwe mattaneng dan laing-laing. Iyena biasa lehadiri okko tella e Mado sibawa papparrentae. Iye tella e Mado, Alena matoro'i abbageanna Waena galungnge bare' degaga majuja”. **Translation:** A family gathering is usually attended by the elders, the grandparents, parents, uncles, and other elders. Meanwhile, in a formal event, such as in an agricultural (*Pallaonruma*) event that is commonly conducted in the cultivating season, they discuss when they will start to cultivate, the types of seed being used, and so forth. This type of event is usually attended by the elders (*Mado*). *Mado* are the people who regulate the water distribution in the paddy field to prevent monopoly. Besides, the government representative also presents at this event.

In addition, another participants MA explained that

“*Iaro nak riolo engka diaseng Mado’ Seng ku ri kampong-e, ku alena makkada baja ipammulai mattaneng, baja iparakai sepe-e, pabbajanna sininna anggota-e pada laoi ku galung-e, narekko engka siddi anggota de na lokka, iro Mado’ Seng lakkawi moloi, iko makalasiwi de na carinnaiwi na bampa tewe*”. **Translation:** In the past, we have *Mado’ Seng* in this village. Once he stated that we should start planting or repairing the irrigation tomorrow, then all of the members of the society came to the paddy field simultaneously. If someone is absent, the *Mado’ Seng* comes to that person directly, and if his reason for being absent does not make sense (*makalasi*), then *Mado’ Seng* will hit him with no doubt.

The interview results demonstrate the potential application of *Tudang Sipulung* to the school’s guidance and counseling service. Essentially, *Tudang Sipulung* is a Bugis culture that facilitates a group of individuals to sit together and deliberate on a topic or problem. This study synergized that purpose in the guidance and counseling service in school. Additionally, the ability of *Mado’* leader to integrate and lead the discussion to attain consensus is linear with the role of the school’s counselors to rule the guidance and counseling process in school.

Aswar, Mappiare-AT, and Irawan (2020) have successfully examined the *Ade’ Assimaturuseng* values as one of the traditions of discussion from the Bugis Wajo society in resolving social issues. Further, that study concludes that *Ade’ Assimaturuseng* is closely correlated with indigenous counseling. Therefore, both *Tudang Sipulung* and *Ade’ Assimaturuseng* concepts carry linearity and resemblance while also being born from the philosophy of the Bugis people. Later, we determined the references of cultural-based guidance and counseling model for the Bugis adolescent senior high school students that is flexible and adaptive to be integrated with *Tudang Sipulung*.

Tudang Sipulung contains significance and noble values, such as *Siri’*, *Tongeng*, *Lempuk*, *Abbulosibatang* and *Sipakatau*. To attain the accurate meaning for each of those values, we conducted an interview with a cultural practitioner, RC, in which he explained:

Siri’ *yatu yasengnge siri’ wedding toi padanna yaseng jati diri. Na taroi siri Alena, masiri mappegau sala, masiri makedo sala, masiri asalaiyyang, mappegau agaga masala rialena, sijinna, sibawa tau laingnge.* **Translation:** *Siri’* can be defined as self-identity, having pudency, the shame to do indecent acts, the shame of doing evil deeds, the shame of being left behind, and conducting behavior that is harmful to ourselves, our family, and other people.

Tongeng *yako tongeng, pemmali narekko mabbellei, tongeng napasilennereng rialena.* **Translation:** *Tongeng* means to always avoid lying and always position truth above everything.

Lempu’ *yako lempuk, yanaritu mabbicara tongeng. Materru pauwi tongengnge, na pakarajai sininna agaga tongengnge.* **Translation:** it represents honesty, always being brave to state the truth and uphold honesty.

Abbulosibatang *yako abbulo sibatang, yanaritu madanna yaseng massiddi. temmassara’, naumai assidiangengnge ri lebo’na atuo tuongenna. yanaritu assibawangetta, weddingngi mapalomori sinna urusatta. sibawa na pappurai sininna masala ta.* **Translation:** it refers never to splitting up and always maintaining closeness as it lowers our burden and eases our ways to solve a problem.

Sipakatau *yako sipakatau, yanaritu padapadatta sipakaraja na mappakaraja.* **Translation:** we should respect each other.

According to the aforementioned description, the values of *Siri’*, *Tongeng*, *Lempuk*, *Abbulosibatang*, and *Sipakatau* from *Tudang Sipulung* can be potentially contextualized in aiding adolescent senior high school students to face different problems. Besides, a previous study has successfully internalized the values of *Siri’*, *Tongeng*, and *Lempuk* in Bugis counseling, as the embodiment of

ideal character and or healthy personality (Aswar, Irawan, & Muslifar, 2020; Rahmi, Mappiare-AT, & Muslihati, 2017).

In addition, following our results of the interview with a cultural practitioner and literature review, the recommended model for *Tudang Sipulung* (sitting together) as a media for group counseling is illustrated in Figure 1.

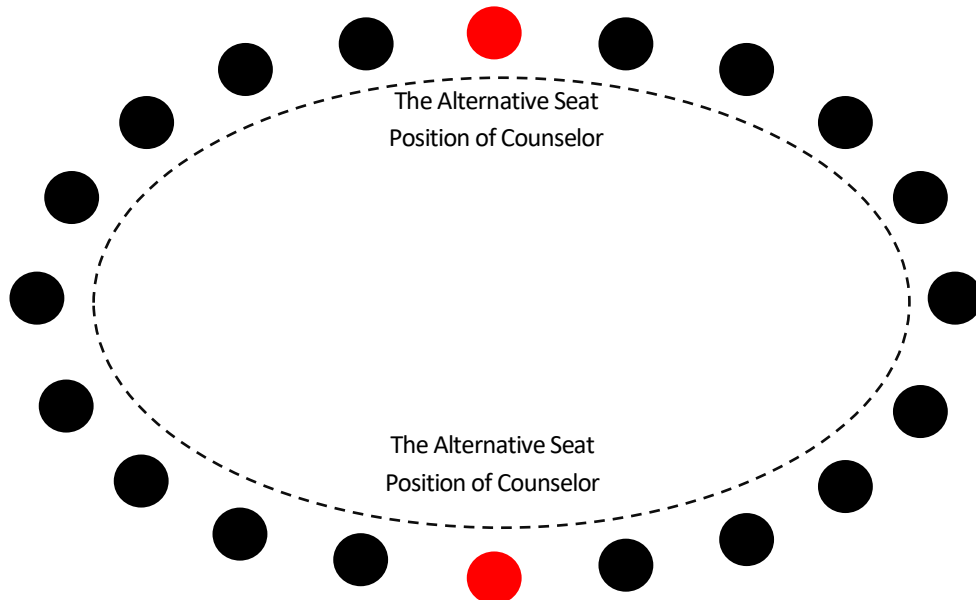


Figure 1. Tudang Sipulung Model to Facilitate Guidance and Counseling Service

As presented in Figure 1, in using *Tudang Sipulung*, the position of the school counselor is in parallel with the students, signifying that the counselor positions them as a friend. This arrangement of positions is essential as it suggests that the counselor is egalitarian, humanist, wise, fair, and courteous, or in the Bugis language, it is known as *sipakatau sipakalebbi* (Mappiare-AT, 2017, 2020).

4. Discussion

4.1. Adolescent and Tudang Sipulung Tradition

The adolescent period is special, since it is full of turmoils caused by imbalanced physical growth. Those turmoils are also influenced by language, emotion, rationale, and social development, along with the changes in brain structure and function, primarily in the cortex areas that are directly connected to the cognitive process and functions (Fuhrmann, Knoll, & Blakemore, 2015). This adolescent period is a transition period from children to adults and only ends at the age of 20 years old (Sawyer, Azzopardi, Wickremarathne, & Patton, 2018). This transition marks someone's significant rationale development into the adult period.

The adolescents in the senior high school level, who are generally between 14 to 17 years old, are in the early teenage phase. In this phase, the adolescents are looking for their identity, self-autonomy (independence), social intimacy, and self-development that carries a substantial influence on their life satisfaction (Fulgini, 2019; Reese et al., 2017). Teenagers at these ages also attempt to construct their particular self-identity and culture so that they have a robust cultural identification through interaction

with the surrounding society. However, optimum development of identity relies on great family relations and friendship (Branje, 2022; Munawaroh et al., 2021).

Adolescent in this early teenage period tends to learn various matter from their surrounding society, including the culture. Similarly, the Bugis adolescents in this period or in the senior high school level also begin to learn and identify their culture, both the material and spiritual cultures. They try to learn the mindset, actions, and behavior of the surrounding society. Consequently, adolescents reflect on themselves around society and construct affirmations of their self-identity that are affected by their psychosocial functioning, well-being, and meaning of life (Crocetti, 2017; Ningsih, Hidayah, & Lasan, 2017). Therefore, a genuine attempt from the teachers to revitalize and reconstruct *Tudang Sipulung* tradition in the education field is essential to help the Bugis adolescent understand their culture and feel proud of their culture, as well as be enthusiastic about conserving the local wisdom inherited by their ancestors.

4.2. Tudang Sipulung in Facilitating Group Counseling with KIPAS Counseling Model

Studies have widely investigated the *Tudang Sipulung* culture, such as the studies carried out by Ristiana et al. (2017) and Misrawati (2019). Further, Misrawati (2019) formulates a group counseling model using *Tudang Sipulung*-based technique with four stages, namely (1) initial stage, (2) transition stage, (3) activity stage, and (4) final stage that is integrated with *Siri'*, *Tongeng*, *Lempuk*, *Abbulosibatang*, and *Sipakatau* values. In the Bugis community, *Siri'* is commonly defined as prudence or pride of Bugis, while *Tongeng* means truth and honesty, *lempuk* means righteous deeds, *Abbulosibatang* refers to solidarity, and *sipakatau* means humanizing humans.

In a detailed observation of the *Tudang Sipulung* model formulated by Ristiana et al. (2017), similar to the KIPAS model, good news should be delivered in the initial stage to arouse students' motivation, positive behavior, positive words, and self-esteem. Meanwhile, the next stage consists of data integration and internalization, as well as planning the action, actualization of the plan, and celebration (Mappiare-AT, 2020). The last stage of *Tudang Sipulung* model developed by Misrawati (2019) is correlated with the KIPAS counseling model, which concerns identity.

The implementation of *Tudang Sipulung* as a medium of group counseling for the Bugis adolescent should regard the concepts and application procedures of the KIPAS counseling model. Therefore, the *Tudang Sipulung*-based group counseling for Bugis adolescent senior high school students om Sidrap Regency, South Sulawesi, was designed using the KIPAS model counseling. KIPAS counseling model offers numerous peculiarities, such as the positions of the counselor, the discussion topic, the technique of behaving, progressive thinking, and the KaDo-MUDAH special technique, as well as the stages of the KIPAS counseling model.

First is the position of counselor. As *Tudang Sipulung* originates from Bugis, the Bugis counselor should have positive self quality in the Bugis community perspective. In relation to that, Rahmi et al. (2017) have constructed the ideal character of a counselor following the *Pappaseng* Bugis text, consisting of *Acca* (skillful), *Lempu* (honesty), *Warani* (bravery), and *Getteng* (persistence). Besides, some studies have also formulated the criteria of great counsellors based on the thought of Puang Rimagatalung (Bugis King Arung Matoa Wajo IV) and Arung Bila (Soppeng King), subsisting of *Lempu'* (honesty), *Ininnawa Deceng* (positive thought), *Masempo Ati* (friendliness), *Warani* (bravery), dan *Macca Mpinru* (the ability to reverse back to the discussion) (Aswar, Irawan, et al., 2020; Aswar, Mappiare-AT, et al., 2020).

Those characters can be synergized into the concept of a counselor positioning as a *Kawan, Inovator, Pamong, Abdi, Suporter* (KIPAS), **translation:** friend, innovator, tutor, servant, and supporter. Counselors positions as a friend are relevant with the value of *Masempo Ati*, in which they have to be friendly, polite, appreciative, and respect the counselee. Meanwhile, the positioning as an innovator is correlated with the value of *Acca* and *Macca Mpinru*, where the counselor should be inspirational, creative, and innovative, as well as capable of reflecting on the discussion with the counsees. Additionally, as a tutor and supporter, the counselor should present stable emotion, mental preparedness, and bravery to encourage the counselee to think positively, as well as positive thinking, behavior, and word, similar to the value of *Warani*. Lastly, the positioning as a servant is linear with a value of *Getteng*, where the counselor should have patience during the counseling process.

Second, the topic of discussion. The topics of discussion in the *Tudang Sipulung* group counseling with the KIPAS model are centralized among character, identity, job, academic, and social themes. In relation to the topics, previous studies have investigated the values of *Siri'*, *Ada tongeng*, *Lempu'*, *Abbulosibatang* dan *Sipakatau* (Aswar, Irawan, et al., 2020; Misrawati, 2019). Essentially, those values should reflect the identity of Bugis adolescents. Thus, ideally, the Bugis adolescents should be honest (*Ada Tongeng*), have righteous deeds (*Lempu'*), have great solidarity (*Abbulosibatang*), and always humanize humans (*Sipakatau*). Meanwhile, explicitly, *Lempu'* is relevant to the concept of character, while *Ada tongeng*, *Abbulosibatang*, and *Sipakatau* are correlated with the social discussion that leads the counselee to master those great social skills. Additionally, a study carried out by Setyaputri (2017) identifies the ideal counselor characters following the noble character of *Semar* (Javanese Mythology Character), consisting of honest, religious, fair, sincere, friendly, socially responsible, disciplined, supple, tolerate, neutral, democratic, and have a high curiosity. Meanwhile, another research identifies the social identity of Mandar tribe adolescents as subsisting of great solidarity, being helpful, great empathy, covering the disgrace, democratic, observant, and generous (Irawan, Mappiare-AT, & Muslihati, 2018).

Third, techniques of positively behaving and thinking of KaDo-MUDAH. In the *Tudang Sipulung* group counseling, the counselor can adopt the values from *Pappaseng* Bugis texts to encourage the counsees to have positive thinking and behavior. Those values are similar to the KaDo-MUDAH technique that contains: (1) stating the counselee's superiorities, (2) praying for the counselee's safety, (3) asking for the counselee's positive news, (4) transforming or eradicating the problem, (5) develop the counselee's excellence, (6) praise counselee's excellences, and (7) take wisdom from each issue (Mappiare-AT, 2020). The *Tudang Sipulung* group counseling can be carried out indoors and outdoor, with a maximum of 12 to 18 counsees in each session. As the planner, the school counselor can sit in the middle *Tudang Sipulung* area, as illustrated in Figure 1, and act as the leader. During the counseling process, the counselor may get help from the other school counselors. Besides, in this counseling, no one is allowed to sit behind someone else to extend the counselee's solidarity (*Abbulosibatang*).

In this *Tudung Sipulung* group counseling with the KaDo-MUDAH technique, the school counselor should have a cumulative record that contains each counselee's potential and superiorities before the counseling process. Thus, in the initial stage, the counselor can convey the counsees' superiorities. Further, the counselors should also pray for the counsees' safety or known as *Mello doangeng* in the Bugis language. Meanwhile, in the reflection stage, the school counselor should present the success stories of Bugis community members to motivate the counsees to find a way to behave, act, and communicate positively. In relation to this, the story of *Meong Palo Karellae* at *epos I Lagaligo* is commonly used in the *Tudang Sipulung* to remind people always to be thankful and never be arrogant (Syahrana, Yusoff, & Amin, 2014).

Fourth, stages of the KIPAS counseling model. The stages consist of the delivery of good news, data integration, and internalization, as well as planning the action, the actualization of the plan, and celebration. In the *Tudang Sipulung* group counseling, the presentation of good news is realized through the provision of interview invitations for the counselee to express their superiorities to the counselor directly, along with positive statements showing their rational and proportional hopes (Mappiare-AT, 2020). During this stage, the counselor can also explain the short history, function, and purposes of the integration of *Tudang Sipulung* into group counseling. Besides, the counselors can also describe the principles in the *Tudang Sipulung*, for instance, the counselee should maintain their *Siri* or pride or other people's pride in society.

In the stage of data internalization and integration, the counselor can cooperate with the counselee to regulate each of the counselee's problems. Through this cooperation, both the counselee and counselors can look for the counselee's assets and superiorities. This process can be effective if they focus on one topic of character, identity, job, academic, and social. Besides, in this stage, the counselor holds an essential role in motivating the counselee to involve in the counseling process actively. Therefore, in this stage, the counselor also positions themselves as an innovator, linear with the values of *Acca* and *Macca Mpinru*. If this stage focuses on counseling purposes only, it can be completed in a relatively shorter time (Mappiare-AT, 2020).

In the next stage of action planning, Mappiare-AT (2020) states that the counsees are aided in planning their activities properly. During this stage, the school counselor aids each counselee in understanding each counseling strategy, as well as ensuring that the counselee really accepts their selected strategy and has the commitment to complete the counseling. Therefore, in this stage, the counselor can position themselves as a servant (*Getteng*) with the patience to help counsees attain their purposes.

In the stage of plan actualization, school counselors should consider and reinforce the counselee's commitment to complete the counseling process with their selected strategy to obtain their ideal potential (Mappiare-AT, 2020). During this stage, the counsees' role should be intensified in group counseling and outside the counseling.

Lastly, in the celebration stage, the group counseling is ended with a small celebration, such as by stating 'thank God for the chance to attend this counseling process' (Mappiare-AT, 2020). Additionally, the counsees can also be provided with a certificate for their achievement in completing counseling with their selected strategy and attaining the purposes of group counseling with Bugis traditional patterns, such as *Lontara*, *Badik*, *Phinisi* or *Lipa Sabbe*. In the end, the *Tudang Sipulung* group counseling can produce satisfactory results, with increased accountability of the counselors in front of the counselee.

5. Conclusion

Tudang Sipulung is a traditional culture of Bugis that contains values, virtues, and positive matters that are relevant to be revitalized in the Bugis adolescent. This culture carries the potential to be integrated into the guidance and counseling service in school to help adolescents resolve their issues. Our results suggest that *Tudang Sipulung* has positive potential to be constructed and applied as a media of group counseling using the KIPAS model for Bugis adolescents. In the counseling process, the positioning of the counselors, discussion themes, techniques for positively behaving and thinking (KaDo-MUDAH technique), and the KIPAS counseling model stages should be considered. During the positioning of the counsellors, the counselor should present *Acca* (skillful), *Lempu* (honesty), *Warani* (bravery), *Getteng* (perseverance), *Ininnawa deceng* (positive thinking), *Masempo ati* (friendliness), and *Macca Mpinru*

(skill to reflect the discussion). For the discussion topics, the counselor can explore the themes of *Siri*, *Ada tongeng*, *Lempu*, *Abbulosibatang* and *Sipakatau*, which generally reflects the counselees' identity, character, and social. Further, the techniques for positively behaving and thinking can be developed through the *Pappaseng* texts from Bugis.

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Konstruksi Nilai Tudang Sipulung sebagai Strategi Bimbingan Kelompok terhadap Remaja Bugis dalam Perspektif Konseling Model KIPAS

Kata kunci

Bimbingan kelompok;
Remaja Bugis;
Tudang Sipulung;
Konseling model KIPAS;

Abstrak

Kajian ini berupaya untuk mendeskripsikan eksistensi Tudang Sipulung sebagai sarana bimbingan kelompok dalam kerangka acuan konseling model KIPAS (Konseling Intensif dan Progresif yang Adaptif terhadap Struktur) terhadap Remaja Bugis sekolah menengah atas di Kab. Sidenreng Rappang. Metode penelitian yang digunakan adalah kajian AHB (analisis hermeneutika bersusun). Pengumpulan data dilakukan melalui wawancara dan studi kepustakaan, serta pengabsahan data ditempuh melalui triangulasi data. Pada penelitian ini, subjek berjumlah 4 orang, 2 orang dari kalangan tokoh masyarakat (budayawan) dan 2 orang dari kalangan siswa (remaja Bugis). Hasil penelitian menunjukkan bahwa *Tudang Sipulung* merupakan warisan tradisi leluhur masyarakat Bugis Sidenreng Rappang (Sidrap) yang mengandung nilai-nilai positif dalam bentuk wahana kelompok ketika hendak membicarakan suatu hal yang perlu untuk disepakati secara bersama-sama. Pada praksis bimbingan dan konseling, *Tudang Sipulung* dapat dikonstruksi dan diimplementasikan sebagai strategi bimbingan kelompok dalam perspektif konseling model KIPAS dalam melayani konseli atau remaja yang berlatar suku Bugis. Adapun nilai-nilai budaya *Tudang Sipulung* yang dapat diintegrasikan dengan konseling model KIPAS meliputi pemosisian diri konselor, tema bahasan, teknik-teknik bersikap dan berpikir positif serta teknik khusus KaDo-MUDAH, hingga langkah-langkah konseling model KIPAS.