

The Effectiveness of KIPAS Counseling to Overcome Post Traumatic Stress Disorders for Elementary School Students

Agus Bambang Nugraha¹, Andreas Wisnu Adi Purnomo^{2*}, Kristoko Dwi Utomo³, Bambang Ismanto Ismanto⁴

[1] Universitas Kristen Satya Wacana, Indonesia. [2] Universitas Kristen Satya Wacana, Indonesia. [3] Universitas Kristen Satya Wacana, Indonesia. [4] Universitas Kristen Satya Wacana, Indonesia.

Abstract

So many natural disasters that occur in 2021 will undoubtedly negatively impact individuals, especially students in elementary school. One of the disorders caused by traumatic events is post-traumatic stress disorder (PTSD). Therefore, efforts to alleviate this become an urgency for educators. Guidance and Counseling is one of the fields engaged in alleviating student problems at school, so counseling services are an alternative that needs to be given to students. In addition, seeing that counseling cannot be separated from cultural elements, efforts to handle psychological disorders that are culturally friendly are things that should be considered and studied in depth. This study aims to determine the effectiveness of the "KIPAS" model of counseling with the joy-sharing technique to overcome post-traumatic stress disorders (PTSD) for students affected by the eruption of Mount Merapi. The type of research used is an experimental design with a randomized pretest-posttest control group. The research sample consisted of 14 individuals divided into the control and experimental groups. Analysis of the data used is statistical analysis with the Mann-Whitney formula. Based on the research results, it was found that the value of sig. 2 tailed is $0.141 > 0.05$, which means that there is no significant effect of the "KIPAS" model counseling treatment. With the excellent news sharing technique to overcome PTSD in elementary school students affected by the eruption of Mount Merapi.

Keywords

post traumatic stress disorders; kipas; elementary school students

Abstrak

Bencana alam yang begitu banyak terjadi pada tahun 2021 tentunya menimbulkan dampak negatif bagi individu, terlebih lagi siswa yang duduk di jenjang sekolah dasar. Salah satu gangguan yang diakibatkan oleh peristiwa traumatis adalah post trauma stress disorders (PTSD). Oleh karena itu, upaya mengentaskan hal tersebut menjadi urgensi bagi tenaga pendidik. Melihat BK menjadi salah satu bidang yang bergerak dalam mengentaskan masalah peserta didik, maka layanan konseling menjadi salah satu alternatif yang perlu diberikan kepada siswa. Selain itu melihat konseling tidak dapat dilepaskan dari unsur budaya, maka upaya penanganan gangguan psikis yang ramah budaya menjadi hal yang patut diperhatikan dan dikaji secara mendalam. Penelitian ini bertujuan untuk mengetahui efektivitas konseling model KIPAS dengan teknik berbagi kegembiraan untuk mengatasi post traumatis stres disorders (PTSD) siswa yang terdampak erupsi gunung Merapi. Jenis penelitian yang digunakan adalah eksperimen dengan desain randomized pretest-posttest

control group. Sampel penelitian berjumlah 14 individu yang dibagi ke dalam kelompok kontrol dan kelompok eksperimen. Analisis data yang digunakan adalah analisis statistik dengan rumus Mann Whitney. Berdasarkan hasil penelitian yang telah dilakukan didapati nilai sig. 2 tailed sebesar $0.141 > 0.05$, yang artinya tidak ada pengaruh yang signifikan perlakuan konseling model KIPAS dengan teknik berbagi kabar gembira untuk mengatasi PTSD siswa sekolah dasar yang terdampak erupsi gunung Merapi.

Kata kunci

post trauma stres disorders; KIPAS; siswa sekolah dasar

Article Info

Artikel History: Submitted: 2021-07-09 | Published: 2021-09-22

DOI: <http://dx.doi.org/10.24127/gdn.v11i2.3949>

Vol 11, No 2 (2021) Page: 71-84

(*) Corresponding Author: Andreas Wisnu Adi Purnomo, Universitas Kristen Satya Wacana, Indonesia, Email: andreaswisnu55@gmail.com



This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted use, distribution, and reproduction in any medium provided the original work is properly cited.

INTRODUCTION

Globally, approximately 175 million children are affected by natural disasters and the effects of climate change (Codreanu, Celenza, & Jacobs in (Dyregrov et al., 2018)). It is undoubtedly an alarm for every stakeholder to help the children affected. In terms of geographical conditions, it can cause natural disasters such as volcanic eruptions and earthquakes in the ring of fire (Arif, 2011). From 2020 to 2021 alone, several volcanoes in Indonesia erupt, such as Semeru, Merapi, Sinabung, Anak Krakatau, and Ile Lewotolok (Azanella, 2020). Seeing the possibility of disasters in Indonesia, the Indonesian people must be prepared to face these possibilities. It also applies to the world of education that carries out the learning process. Education personnel needs to determine the right education services to make their students remain optimal in actualizing themselves even though they are experiencing a disaster.

In crises due to natural disasters, children often experience psychological disorders such as quickly panicking, anger, crying, being afraid to enter the house, being quiet, and withdrawing from social interactions (Thoyibah et al., 2019). Seeing this, the formulation of innovative and appropriate services for children who have the status of students is an urgent matter for teachers. In education itself, guidance and counseling are integral to the national education system. Therefore, Guidance and Counseling services are expected to contribute to overcoming traumatic events experienced by students significantly. Guidance and Counseling play several functions in carrying out their role, including prevention, development, and improvement (Syamsu, 2010). In dealing with crises, Guidance and Counseling are expected to play various functions, such as repair, and mention the development function to make individuals who experience traumatic events able to be treated and rise from adversity experienced.

One of the Guidance and Counseling services usually provided in dealing with individual problems is counseling services. Counseling science consists of four major streams: psychoanalytic, cognitive behavior, existential-humanistic, and multicultural. In addition, there are approximately 400 counseling models that have been developed so far (John, 2016). Therefore, choosing a suitable counseling model for Indonesian cultural backgrounds is necessary. One counseling that departs from Indonesian culture and is currently developing is integrative, progressive, adaptive, structural counseling or "KIPAS" developed by Andi Mappiare AT.

Furthermore, the term counseling is not limited to the context of education alone. Counseling, in this case, can also include aspects outside the context of education—intensive related to implementing brief counseling with maximum effort to achieve optimal results. Progressive refers to the continuous process of working alliances towards progress with a better strategy than the previous strategy. Then the term Adaptive relates to the character and condition of the individual who is full of the ability to serve the demands of the structure or system (environment). Including sensitivity, responsibility for the demands of the environment in which the individual is located, self-balance, and can change the personality system to meet environmental needs. Structure refers to a system that has both static and dynamic elements. The static element has administration and management, curriculum and teaching, and student welfare. Strict roles and regulations support this static structure.

The dynamic structure of the school consists of school authorities, namely the principal, vice-principal, school committee administrators, homeroom teachers, coordinators, and intra-school organizations. responsibility for the demands of the environment in which the individual is located, self-balance. It can change the personality system to meet environmental needs. Structure refers to a system that has both static and dynamic elements. The static element has administration and management, curriculum and teaching, and student welfare. Strict roles and regulations support this static structure. The dynamic structure of the school consists of school authorities, namely the principal, vice-principal, school committee administrators, homeroom teachers, coordinators, and intra-school organizations. responsibility for the demands of the environment in which the individual is located, self-balance. It can change the personality system to meet environmental needs. Structure refers to a system that has both static and dynamic elements. The static element has administration and management, curriculum and teaching, and student welfare. Strict roles and regulations support this static structure.

The dynamic structure of the school consists of school authorities, namely the principal, vice-principal, school committee administrators, homeroom teachers, coordinators, and intra-school organizations. curriculum and teaching, and student welfare. Strict roles and regulations support this static structure. The dynamic structure of the school consists of school authorities, namely the principal, vice-principal, school committee administrators, homeroom teachers, coordinators, and intra-school organizations. curriculum and teaching, and student welfare. Strict roles and regulations support this static structure. The dynamic structure of the school consists of school authorities, namely the principal, vice-principal, school committee administrators, homeroom teachers, coordinators, and intra-school organizations (Mappiare-AT, 2017). The "KIPAS" model of counseling is within the scope of the systemic relational paradigm. Besides that, this counseling develops in the Indonesian paradigm, close to the religious aspect. The purpose of mixing the archipelago culture-based counseling model (specifically "KIPAS") is to help

Guidance and Counseling service personnel to provide counseling services based on Indonesian cultural values so that they are not trapped in counseling based on western culture. (Mappiare-AT, 2017).

Then for the variable post-traumatic stress disorder is defined as a condition that can develop after individuals experience traumatic events such as interpersonal violence, war, life-threatening accidents, and natural disasters. Symptoms of PTSD can be in the form of memories and nightmares related to the traumatic event. In addition, individuals who experience PTSD have symptoms such as irritability, hypervigilance (excessive alertness), difficulty sleeping, poor concentration, and emotional withdrawal (Judah et al., 2015). People with PTSD often avoid certain places or activities that remind them of the traumatic event. According to the American Psychiatric Association(2013), The dimensions of post-traumatic stress disorder consist of the following disorders: Intrusive Re-experiencing, Avoidance, Negative changes in beliefs and feelings, Hyperarousal, and Reactivity. Factors that can trigger PTSD include: experiencing the traumatic event firsthand, witnessing firsthand the event that happened to another person, knowing that the traumatic event occurred to a close or significant family member of the individual concerned, Experiencing repeated or extreme exposure to unpleasant events. Then based on the research results (Ogle et al., 2014), exposure to traumatic events repeatedly can have a significant impact on PTSD experienced by individuals; therefore, appropriate counseling services are of urgency for students who experience traumatic events caused by natural disasters.

The presence of the four counseling schools (multicultural) is undoubtedly momentum for counseling science to explore the pearls that exist in each culture to become a more appropriate and culturally friendly counseling model. According to McWhirter and Cheung (Peter, 2019), There are two reasons related to the urgency of adapting Western theory in the cultural context: 1) External validity of the theory used, 2) the ecological point of view the counseling psychology theory. That is used as a reference for intervention, and research plans must be adapted to a cultural perspective. Seeing that counseling is a normative discipline, the counseling process will bring the counselee to certain norms. The norms that apply in culture X will undoubtedly be different from culture Z, so it will lead to confusion if cultural norms X are used to assess cultural norms B. With the presence of a counseling model based on local wisdom, it is hoped that counseling services will appear more effective and helpful in overcoming problems that arise—faced by individuals, especially students.

Concerning the effectiveness of the "KIPAS" counseling model to overcome PTSD, there have been no studies with the same topics and variables as the author's study. However, several studies were found relevant to the effectiveness of "KIPAS" counseling, such as research by Ariantini et al. (2019), which describes and develops techniques. That can be applied in the cultural-based counseling process in folk games with values, philosophy of life, and cultural proverbs of the archipelago. This study uses a descriptive qualitative research approach. Based on this research, it was found that the value system was adopted by the people of Bengkulu, Tarakan, Madura in particular, and Indonesia in general. It can be used as a culture-based counseling technique to help overcome social problems and student careers in practical terms. Based on the results of Ariantini et al.'s study (2019) shows indications that culture-based counseling ("KIPAS") can be used to overcome problems experienced by individuals. Then the study of Wahyuni & Pravesti, Cindy Asli (2017) reviewed the "KIPAS" counseling model. "KIPAS" counseling is counseling that has Indonesian cultural characteristics. Based on this research, it can be

concluded that the "KIPAS" model of counseling is culturally friendly. Pay attention to the needs of students, counselors, and the environment. The counseling process is also influenced by the cultural context of service providers and the counselee as service recipients (Supriatna, 2009).

METHOD

Research design

In this study, we used a randomized pretest-posttest control group experimental method. The research process begins with determining the research subjects around the slopes of Mount Merapi. Then, take care of research permits. Regarding the steps for implementing counseling services, the process of giving treatment refers to the revised version of the "KIPAS" counseling flow made by Mappiare-AT(2017). The following is the flow of counseling "KIPAS" (figure 1).

Participants

Individuals who become research subjects are students in grades 4-6 aged 9-11 years. The research subjects are Javanese who live on the slopes of Mount Merapi. After that, the researcher conducted a pre-test on the subject, then randomly divided the subject into two groups. Each group consisted of 7 individuals (5 women and two men). After dividing into groups, the treatment process was carried out. After the treatment stage was completed, the subject was given a post-test to measure the effect of the treatment.

Instruments

Data collection using The Children's Impact Of Event Scale (13), questionnaire created by the Children and War Foundation(2005). The instrument has gone through an adaptation procedure which refers to the article written by (1999). Based on the results of the instrument trial, it was found that the Cronbach Alpha Reliability value was 0.737, and the corrected item-total correlation coefficient moved from a score of 0.190-0.816.

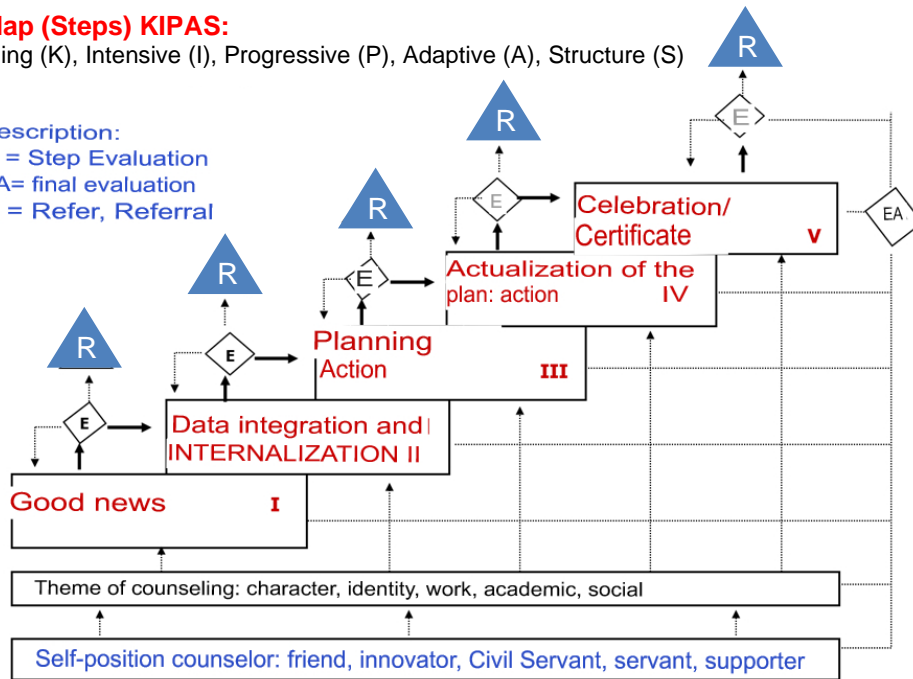
They are referring to Figure 1. Implementing session one begins with good news, where the counselee and the counselor share the good news they have experienced in the last few days. After that, in session two, the counselor analyzed, collected, and concluded the counselee's data from the previous stage. In addition, in this session, the counselor guides the counselee to map his potential and build a more mature self-concept. In session 3, the counselee and the counselor practiced the KADO MUDAH technique. Ka: convey to each other the strengths and weaknesses of the counselee. Do: pray for each other what is the hope of each member. M: Ask for the excellent news experienced by each counselee. U: Banish the problem by expressing *wes ewes ewes ilang mumet e*. D : Utilizing the power to be multiplied. A : Social platform. The counselee is invited to increase flexibility and quality in establishing relationships. H: Wisdom. The counselee and the counselor contemplate the wisdom of the events that occurred. In session 4, the counselee and the counselor celebrate the implementation of the counseling that has been passed.

Figure 1. "KIPAS" flow map of Andi Mappiare AT, Lutfi Fauzan (2019)

Flow Map (Steps) KIPAS:

Counseling (K), Intensive (I), Progressive (P), Adaptive (A), Structure (S)

Description:
 E = Step Evaluation
 EA= final evaluation
 R = Refer, Referral



Data Analysis

The analytical technique used in this study is a statistic using the Mann-Whitney formula. This formula is a non-parametric statistic used to determine the difference in the median of 2 independent groups if the dependent variable is ordinal or interval/ratio that is not normally distributed. The type of data taken is ordinal data. The data collection process was carried out by manually distributing The Children's Impact Of Event Scale (13) questionnaires. In the data collection process, we guided the subjects in filling out the questionnaire. After the subject finished filling out the questionnaire, the researcher collected the completed questionnaire. After the data is collected, the researcher performs statistical analysis using software for statistics.

RESULTS AND DISCUSSION

The results of this study are described in two parts, namely the results of PTSD measurements between the pre-test and post-test periods and the results of statistical tests using Mann-Whitney statistical analysis. Based on table 1. It is found that the description of the data, the average or mean pre-test of the experimental group is 24.62; the mean post-test of the experimental group was 22.50; the mean pre-test of the control group was 28.28, and the mean post-test control group was 27.28.

Table 1. PTSD Instrument Filling Score Data

No.	Pre-test experimental group	Posttest experimental group	Pre-test control group	Posttest control group
1	27	30	31	31
2	24	26	28	28
3	23	26	29	20
4	24	19	20	21
5	23	17	24	24
6	25	23	39	39
7	27	27	27	28
mean	24.62	22.50	28.28	27.28

Table 2. Table of Statistical Test Results

No.	Different Test Results	asypm. Sig. (2-tailed)
1	The Results of the Pre-Test Difference between the Experimental and Control Groups.	0.107
2	The Results of the Pre-Post Test of the Experimental Group.	0.948
3	Results of the Post-Test Difference between Experimental and Control Groups.	0.141

Based on the analysis results presented in table 2, column 1. The Asymp sig value was found. (2-tailed) the difference between the pre-test scores of the control group and experimental groups' pre-test scores is $0.107 > 0.05$, which means that there is no significant difference between the experimental and control groups' pre-test scores before treatment. Moreover, it can be said that the subjects studied left with relatively the same PTSD levels. Based on the analysis results presented in table 2, column 2. The value of Asymp sig. (2-tailed) the difference between the pre-test and post-test scores of the experimental group was $0.747 > 0.05$, which means that there was no significant difference between the pre-test scores and the post-test scores on subjects who did not receive treatment. Based on the analysis presented in table 2, column 3. The Asymp value was found. sig. (2-tailed) of $0.141 > 0.05$ means no significant decrease in PTSD scores before and after treatment. It indicates that the "KIPAS" model is less effective for alleviating PTSD experienced by elementary school students in Sumber, Dukun sub-district, Magelang Regency.

Judging from the demographic aspect, the individuals who are the subjects in the study are students aged 9 -11 years. In addition, in terms of cultural and social background, the subject is a student who lives on the slopes of Mount Merapi. The language used daily is more dominant in Javanese than Indonesian. Looking at the existing language background, the researcher suspects that language is one factor that makes the "KIPAS" approach less effective. Moreover, language is one of the topics discussed in multicultural counseling. Based on the findings in this study, the researcher assumes that counseling with a multicultural approach has a weakness in the problem area, which includes psychological disorders that tend to be chronic.

Post-traumatic stress disorder (PTSD) can be a long-term problem for individuals who experience it. A study written by Andreasen(2011) showed that 33–47 percent of individuals treated for PTSD were still experiencing symptoms more than a year after the traumatic event occurred. The traumatic experience in the long term can be a significant factor in individual psychological disorders(Ekinçi & Kandemir, 2015). According to Judah et al. (2015), PTSD can develop through severe events related to natural disasters, violence, rape, and significant accidents. Regarding the effects of natural disasters on PTSD experienced by individuals, the results showed that 79% of respondents from 38 subjects who were victims of natural disasters experienced PTSD symptoms (Endiyono & Hidayah, 2019). It provides a prediction that natural disaster events that occur can trigger PTSD in victims. In addition, individuals who experience PTSD often develop high autonomic reactivity(Pitman et al., 2012). It can be seen from the attitude of the individual concerned when receiving stimuli related to the traumatic event.

From the psychobiological perspective, the cause of PTSD is caused by the organism's function to adapt to occur abnormally, excessively, or severely stressful events that burden the individual's coping ability (Wilson, 2004). Refer to manual statistical diagnostic classification five or DSM-V(Andreasen, 2011) published by the American Psychiatric Association. The symptoms of PTSD include Intrusive re-experience, individuals who experience PTSD often re-experience the trauma they have experienced in certain situations. It is commonly referred to as a flashback, where the individual concerned relives his traumatic experience in a picture of the traumatic event. Images about these bad experiences can appear in the form of nightmares that repeatedly occur. Even at a more extreme level, individuals who experience PTSD can experience hallucinations. These symptoms can cause a person to lose touch with the "here and now" conditions and react the same way they did when the traumatic event occurred. Then the second symptom is related to avoidance or avoidance. Individuals with PTSD go to great lengths to avoid anything that can make them remember the traumatic experience. They may try to avoid certain people, places, or things that remind them of things that make them feel overwhelmed. The inability to frame thoughts and feelings responds to trauma, commonly known as "dissociation."

The third symptom is negative changes in beliefs and feelings. Individuals who experience PTSD often have negative beliefs and feelings that emerge after a traumatic event. These thoughts and feelings include overly negative assumptions about oneself or the world and feelings of isolation. The individual may have difficulty feeling positive emotions and interest in activities they normally enjoy. Other negative beliefs sometimes appear in blaming yourself or others excessively because they have caused the bad event to happen. The next symptom is Hyperarousal and Reactivity. Psychological and physiological symptoms are typical of post-traumatic stress disorder, including being very restless, easily startled, irritable, and may experience sleep disturbances such as insomnia or nightmares. In addition, the individual concerned shows a vigilant attitude and has difficulty concentrating. Sometimes individuals with PTSD will experience panic attacks accompanied by physical symptoms such as shortness of breath and chest pain.

Meanwhile, other symptoms related to emotional and behavioral aspects can appear in feelings of irritability, aggressive behavior, and risky or destructive behavior. Judging from the causative factors, PTSD is caused by things such as: Sometimes individuals with PTSD will experience panic attacks accompanied by physical symptoms such as shortness of breath and chest pain. Meanwhile, other symptoms related to emotional and behavioral

aspects can appear in the form of irritability, aggressive behavior, and risky or destructive behavior. Judging from the causative factors, PTSD is caused by things such as: Sometimes individuals with PTSD will experience panic attacks accompanied by physical symptoms such as shortness of breath and chest pain. Meanwhile, other symptoms related to emotional and behavioral aspects can appear in feelings of irritability, aggressive behavior, and risky or destructive behavior. Judging from the causative factors, PTSD is caused by things such as:(Association, 2013): 1) Experiencing the traumatic event firsthand.

As a result of the bad experiences one has experienced, one can feel anxious, restless, overburdened, and even saddened. In addition, the individual concerned may also feel more irritable or irritated than usual(Disaster, 2014). In addition, according to Smet (Tentama, 2015), Traumatic events and events trigger stress in the individual who experiences them. 2) Witnessing the events that happened to other people. Individuals interpret the reality they experience, of course, using sensory aspects such as the sense of sight. After the individual sees, there will be a process of cognition to bring up the meaning of the events he sees. If the event is contrary to what he expected, it can cause problems for the individual concerned. Eten & Taylor (Tentama, 2015). A study showed that as many as 20% of individuals who witnessed a traumatic event would experience PTSD. The next factor is 3) Knowing the traumatic event to the closest person. Humans are a species that cannot live alone. In their lives, they need other humans to help them live their lives.

Apart from their social needs, establishing relationships with other humans is their way of self-actualization. Loss or separation of individuals from other people close to them can negatively impact them. Moreover, the departure of significant figures is caused by unwanted events (e.g., natural disasters, accidents, etc.). 4) Experiencing repeated or extreme exposure to a traumatic event (Ogle et al., 2014) repeated exposure to traumatic events has a significant impact on the PTSD experienced by individuals. In addition to external factors, individual internal factors such as biology, which includes aspects of a family history of mental disorders, also affect PTSD experienced by the subject in question (Alodokter, 2020). Based on the results of Uher's research(2009), it was concluded that mental disorders were most likely caused by various proportions of the interaction between genetics and the environment and several other variables. It indicates that the history of psychological disorders experienced by the previous generation can be passed down to the next generation. An overview of the factors that cause PTSD becomes an important reference for psychological service personnel, including Guidance and Counseling to provide help.

Seeing Guidance and Counseling as a unit that carries out a healing function, Guidance and Counseling staff need to provide services that can empower students to alleviate the problems they are experiencing considering the situation in early 2021. Natural and non-natural disasters (covid-19 pandemic) occurred massively and caused traumatic impacts on victims. Counseling is one of the right choices to alleviate the destructive effects of traumatic events experienced by individuals. The socio-cultural aspect cannot be denied that counseling is a product of culture and contributes to transforming culture during society (Mappiare-AT, 2017). Amid the establishment of counseling theory from a western culture such as psychoanalysis, cognitive behavior, and existential humanism. The emergence of the fourth school of thought, namely multiculturalism, became a golden momentum for developing and reconstructing counseling theory based on local wisdom. One counseling

developed based on local Indonesian culture is "KIPAS," which stands for "KIPAS," Intensive Progressive Adaptive Structured Counseling. Andi Mappiare AT developed this model. The term counseling in the "KIPAS" model refers to educational counseling, but if we look further, the term counseling is not limited to the educational context alone. Counseling can also include aspects outside the educational context.

The purpose of mixing the archipelago culture-based counseling model (specifically "KIPAS") is to help Guidance and Counseling service personnel to provide counseling services based on Indonesian cultural values so that they are not trapped in counseling based on western culture (Mappiare-AT, 2017). Concerning the paradigm towards humans, "KIPAS" counseling views humans (counselees) as individuals who (Andi Mappiare AT et al., 2019): 1) born with a high degree, perfect, holy, full of love, and responsible as caliph. 2) In addition, humans are full of potential, inventiveness, creative power tend towards goodness, benefit, and social benefit. 3) Humans tend to act for common purposes, cooperation, and a happy atmosphere. 4) Humans believe that there is wisdom from every problem they experience. Then the purpose of the counseling model "KIPAS" cannot be separated from the paradigm used by the model in viewing a problem. The counseling model "KIPAS" views the problems experienced by individuals related to interactions and relationships built and run by individuals. In addition, in "KIPAS" counseling, the counselor must consider aspects of the counselee's basis. (Andi Mappiare AT et al., 2019): 1) Hidden and wasted skills, 2) Hidden intelligence and not being used optimally, 3) Power is stored/wasted, 4) excessive associative, 5) sensitive to orientation deviation. "KIPAS" counseling aims to help counselees to make changes such as 1) achieving productive life skills, 2) being able to think intelligently and critically, 3) being full of power, 4) being able to analyze reality actively and realistically, 5) being sensitive to norms, values, and goodness.

Looking at the studies so far on the "KIPAS" model, some of them discuss issues related to the world of education, such as social skills, career maturity, & character development Ariantini et al. (2019); Fitri & Mappiare-at (2020); Saputri (2020). These are topics that are very thick with Educational Guidance and Counseling. Then in terms of the stages of counseling used in this experiment refers to the "KIPAS" Flow (Mappiare-AT, 2017) revised edition. This stage had received criticism from Hariko & Ildil (2017), where the criticism of "KIPAS" relates to cutting the counseling stages. In addition, another substance that has received criticism is the concept of Indonesian human being used. The concept of Indonesian human beings so far still requires in-depth study. Meanwhile, the techniques used consist of KADO MUDAH, which stands for 1) Say the advantages, 2) Pray for safety, 3) Ask for positive news, 4) Banish problems, 5) Strength to strive for advantages, 6) Promote positive social networks, 7) Wisdom problem. So far, few studies have examined the KADO MUDAH technique's efficacy in treating PTSD disorders.

So far, some of the techniques often used in trauma counseling consist of reframing cognitive structures, relaxation, affective management, anger management, and techniques that help individuals express themselves (Schiraldi, 2009). A technique capable of these symptoms is needed for PTSD, such as hyperarousal and reactivity. Relaxation and breathing retraining can reduce hyperarousal symptoms and reactivity in individuals with PTSD. Reviewing the technique of "KIPAS," so far, few studies have reviewed its significance for treating symptoms such as hyperarousal and reactivity. Then other symptoms of PTSD, which include aspects of cognition and belief and avoidance behavior, are necessary to use techniques that can reduce dysfunctional cognitions, beliefs, and

behaviors. The need for further study and development of the "KIPAS" counseling technique indicates the limitations of the "KIPAS" model to treat PTSD symptoms. Judging from the substance of the view of Indonesian people, which still requires in-depth study, it impacts how to view Indonesian people who are explicitly experiencing post-traumatic stress disorder.

Referring to several aspects such as the human view, flow, and counseling technique of the "KIPAS" model, it is suspected that there was no significant decrease in the research subjects. These findings are the first step for further studies on the "KIPAS" counseling model's effectiveness in overcoming crises, specifically post-traumatic stress disorder for students caused by natural and non-natural disaster situations. The results of this study serve as a reflection for Guidance and Counseling service personnel to realize the importance of the role and position of Guidance and Counseling in the national education system. Guidance and Counseling become an integral part of the national education system and collaborate with education management, curriculum & learning. The findings of this study provide a point of view regarding the need for the development of Guidance and Counseling services and learning that is contextual, mixed from local wisdom values, and effective for the implementation of learning taken by students.

CONCLUSION

Based on the research that has been done, the results show that the "KIPAS" model of counseling is not significant for overcoming post-traumatic stress disorder for elementary school students in Sumber, Dukun sub-district, Magelang Regency. Aspects that need to be studied and developed further related to the "KIPAS" model to overcome PTSD include: 1) A complete Indonesian human paradigm to view Indonesian individual psychological disorders 2) Stages of "KIPAS" counseling, 3) Counseling techniques "KIPAS" which is more suitable for PTSD disorders. Then suggestions for other researchers who want to study topics similar to this research are expected to consider aspects of the counseling technique of the "KIPAS" model, which is more appropriate to overcome PTSD.

REFERENCES

- Alodokter. (2020). *PTSD (post-traumatic stress disorder)*. Alodokter. <https://www.alodokter.com/ptsd>. [Google Search] [Google Scholar] [Google Books]
- Andi Mappiare A. T., Lutfi Fauzan., D. H. R. (2019). *Pendidikan Dan Pelatihan Teknik Berbagi Kegembiraan Ala Konseling Model Kipas Pada Perantau Akademik Dan Guru Bk Malang Raya*. [Google Search] [Google Scholar] [Google Books]
- Ariantini, N., Naser, M. N., & Hanafi, A. (2019). Konstruksi Teknik Konseling Berbasis Budaya Model KIPAS untuk Meningkatkan Kecakapan Sosial dan Kematangan Karier Siswa. *Nusantara of Research : Jurnal Hasil-Hasil Penelitian Universitas Nusantara PGRI Kediri*, 6(1), 26–32. doi: 10.29407/nor.v6i1.13080 [Google Search] [Google Scholar] [Google Books] [Publisher website]
- Arif, A. (2011). *Hidup Mati di Negeri Cincin Api*. Kompas. <https://travel.kompas.com/read/2011/09/14/1059492/Hidup->

- Mati.di.Negeri.Cincin.Api?page=all*. [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)]
- Association, A. P. (2013). *Diagnistic adn statistical Manual of Mental Disorders (5 ed.)*. [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)]
- Azanella, L. A. (2020). Kalaeidoskop 2020: 5 Gunung Berapi di Indonesia yang Mengalami Erupsi. *Kompas*.
<https://www.kompas.com/tren/read/2020/12/15/142000765/kaleidoskop-2020--5-gunung-api-di-indonesia-yang-mengalami-erupsi?page=all>. [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)]
- Children and War Foundation. (2005). *The Childrens Impact of Event Scale* (13). 13, 15–17. [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)]
- Dyregrov, A., Yule, W., & Olf, M. (2018). Children and natural disasters. *European Journal of Psychotraumatology*, 9(sup2), 1500823. doi: 10.1080/20008198.2018.1500823 [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)] [[Publisher website](#)]
- Ekinci, S., & Kandemir, H. (2014). Childhood trauma in the lives of substance-dependent patients: The relationship between depression, anxiety and self-esteem. *Nordic Journal of Psychiatry*, 69(4), 249–253. doi: 10.3109/08039488.2014.981856 [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)] [[Publisher website](#)]
- Endiyono, E., & Hidayah, N. I. (2019). Gambaran post traumatic stress disorder korban bencana tanah longsor di dusun jemblung kabupaten Banjarnegara. *MEDISAINS*, 16(3), 127. doi: 10.30595/medisains.v16i3.3622 [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)] [[Publisher website](#)]
- Fitri, M., -At, A. M., & Triyono, T. (2020). Diskusi Nilai Etika dari Hadih Maja dalam Konseling Model KIPAS dengan Tema Kecakapan Sosial. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 5(8), 1093–1098. doi: 10.17977/jptpp.v5i8.13892 [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)] [[Publisher website](#)]
- Hariko, R., & Ildil, I. (2017). Analisis Kritik Terhadap Model Kipas; Konseling Intensif Progresif Adaptif Struktur. *Jurnal Konseling Dan Pendidikan*, 5(2), 109. doi: 10.29210/120500 [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)] [[Publisher website](#)]
- Helminen, S. E., Vehkalahti, M., Ketomäki, T.-M., & Murtomaa, H. (1999). Dentists' selection of measures for assessment of oral health risk factors for Finnish young adults. *Acta Odontologica Scandinavica*, 57(4), 225–230. doi: 10.1080/000163599428823 [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)] [[Publisher website](#)]
- Jhon, M. (2016). *Pengantar Konseling: Teori dan Studi Kasus (4 ed.)*. Prenada Media Group. [[Google Search](#)] [[Google Scholar](#)] [[Google Books](#)]

- Kebencanaan, P. (2014). Pemulihan Pasca Bencana Secara Psikologis. Psikologi UGM. <http://psikologikebencanaan.wg.ugm.ac.id/index.php/policy-brief>. [Google Search] [Google Scholar] [Google Books]
- Mappiare-AT, A. (2017). Meramu Model Konseling Berbasis Budaya Nusantara: KIPAS (*Konseling Intensif Progresif Adaptif Struktur*). [Google Search] [Google Scholar] [Google Books]
- Nc, A. (2011). What is post-traumatic stress disorder?. *Dialogues in Clinical Neuroscience*, 13(3), 240–243. doi: 10.31887/dcns.2011.13.2/nandreasen [Google Search] [Google Scholar] [Google Books] [Publisher website]
- Ogle, C. M., Rubin, D. C., & Siegler, I. C. (2013). Cumulative exposure to traumatic events in older adults. *Aging & Mental Health*, 18(3), 316–325. doi: 10.1080/13607863.2013.832730 [Google Search] [Google Scholar] [Google Books] [Publisher website]
- Petrus, J. (2019). *Konseling Indigenous dalam Perspektif Budaya Tobelo (1 ed.)*. Widya Sari Press. [Google Search] [Google Scholar] [Google Books]
- Pitman, R. K., Rasmusson, A. M., Koenen, K., Shin, L. M., Orr, S. P., Gilbertson, M. W., Milad, M. R., & Liberzon, I. (2012). Biological studies of post-traumatic stress disorder. *Nature Reviews Neuroscience*, 13(11), 769–787. doi: 10.1038/nrn3339 [Google Search] [Google Scholar] [Google Books] [Publisher website]
- Saputri, N. D. (2020). Konstruksi pacelathon sebagai teknik konseling model kipas dalam pengembangan karakter siswa SMA. [Universitas Negeri Malang.]. <https://mill.onesearch.id/Record/IOS5407.slims-101554>. [Google Search] [Google Scholar] [Google Books]
- Schiraldi, G. (2009). *The Post-Traumatic Stress Disorder Sourcebook EB: A Guide to Healing, Recovery, and Growth*. [Google Search] [Google Scholar] [Google Books]
- Sugiyono. (2019). *Metode Penelitian Pendidikan: pendekatan kuantitatif, kualitatif, dan R &D*. (27 ed.). Alfabeta. [Google Search] [Google Scholar] [Google Books]
- Supriatna, M. (2009). *Bimbingan dan Konseling Lintas Budaya: Materi PLPG PPB, FIP, UPI*. [Google Search] [Google Scholar] [Google Books]
- Syamsu, Y. dan J. N. (2010). *Landasan Bimbingan dan Konseling*. PT.Remaja Rosdakarya. [Google Search] [Google Scholar] [Google Books]
- T., A. A. M. A., Hidayah, N., Muslihati, M., & Fauzan, L. (2019). Adoption of People's Game as a Modification Technique in KIPAS Model Counseling. *Proceedings of the 5th International Conference on Education and Technology (ICET 2019)*, 382, 555–558. doi: 10.2991/icet-19.2019.139 [Google Search] [Google Scholar] [Google Books] [Publisher website]
- Tentama, F. (2015). Dukungan Sosial Dan Post-Traumatic Stress Disorder Pada Remaja Penyintas Gunung Merapi. *Jurnal Psikologi*, 13(2), 133-138. doi:

10.14710/jpu.13.2.133-138 [\[Google Search\]](#) [\[Google Scholar\]](#) [\[Google Books\]](#) [\[Publisher website\]](#)

Thoyibah, Z., Dwidiyanti, M., Mulianingsih, M., Nurmayani, W., & Wiguna, R. I. (2019). Gambaran Dampak Kecemasan dan Gejala Psikologis pada Anak Korban Bencana Gempa Bumi di Lombok. *Holistic Nursing and Health Science*, 2(1), 31–38. doi: 10.14710/hnhs.2.1.2019.31-38 [\[Google Search\]](#) [\[Google Scholar\]](#) [\[Google Books\]](#) [\[Publisher website\]](#)

Uher, R. (2009). The role of genetic variation in the causation of mental illness: an evolution-informed framework. *Molecular Psychiatry*, 14(12), 1072–1082. doi: 10.1038/mp.2009.85 [\[Google Search\]](#) [\[Google Scholar\]](#) [\[Google Books\]](#) [\[Publisher website\]](#)

Wahyuni, F., & Pravesti, Cindy Asli, G. (2017). Prosiding Seminar Kaunseling Antarabangsa Menjawab Tantangan Global Dengan Konseling Model Kipas “*Konseling Ramah Budaya* .” 2017(March), 1–7. [\[Google Search\]](#) [\[Google Scholar\]](#) [\[Google Books\]](#)

Wilson, J. P. (2004). PTSD and Complex PTSD: Symtoms, Syndromes, and Diagnoses. In P. J. Wilson & M. T. Keane (Ed.), *Assessing Psychological Trauma and PTSD* (2 ed.). The Guildford Press. [\[Google Search\]](#) [\[Google Scholar\]](#) [\[Google Books\]](#)

Yehuda, R., Hoge, C. W., McFarlane, A. C., Vermetten, E., Lanius, R. A., Nievergelt, C. M., Hobfoll, S. E., Koenen, K. C., Neylan, T. C., & Hyman, S. E. (2015). Post-traumatic stress disorder. *Nature Reviews Disease Primers*, 1(1), nrdp201557. doi: 10.1038/nrdp.2015.57 [\[Google Search\]](#) [\[Google Scholar\]](#) [\[Google Books\]](#) [\[Publisher website\]](#)

Acknowledgment

The authors would like to thank the Ministry of Education and Culture of the Republic of Indonesia for the PTUPT Research Grant for 2019-2021 so that this research can be carried out.