

ENHANCING UNIVERSITY STUDENTS' INTERPERSONAL COMPETENCE THROUGH KIPAS COUNSELING GROUNDED IN BUGIS PAPPASENG

M Yunus Sudirman¹, Nurwafiqaf Amirah Budi², Nur Astin³

^{1,2,3}Universitas Muhammadiyah Enrekang

Corresponding Email: myunuss064@gmail.com

Article Information

Received : June 2, 2025

Revised : August 25, 2025

Accepted : August 31, 2025

Abstract

This study aims to develop and evaluate the KIPAS Counseling Model rooted in Bugis pappaseng to improve the interpersonal competence of university students. This model was designed using the Research and Development (R&D) method with the ADDIE (Analysis, Design, Development, Implementation, Evaluation) framework. Data were collected through questionnaires, expert validation, pretest-posttest design, observation, and focus group discussions, with 60 students and five experts (counseling lecturers and cultural experts) participating. The results showed significant improvements in five dimensions of interpersonal competence: effective communication, positive interaction, understanding self and others, appreciation and empathy, and social solidarity. The overall average score increased from 61.2 (moderate category) to 81.3 (high category), with a t -value = 14.27, $p < 0.001$, and a large effect size (Cohen's $d = 1.25$). Qualitative data supported these results, where students reported increased self-confidence, deeper empathy, and stronger social ties after participating in culture-based counseling. Practically, the KIPAS Model offers a counseling framework that is contextual, sustainable, and relevant to students' needs, while revitalizing the value of local wisdom. Academically, this research contributes to the development of cross-cultural counseling literature and demonstrates that local wisdom can be the foundation for modern counseling innovation. The KIPAS Model also has the potential to be replicated and adapted to other cultural contexts in Indonesia, thereby strengthening multicultural education in higher education.

Keywords: : KIPAS Counseling, Bugis Pappaseng, Interpersonal Competence, Local Wisdom, Higher Education.

Introduction

Interpersonal competence is a core 21st-century skill that is crucial for student success in higher education and readiness for the workplace. This skill encompasses effective communication, collaboration, empathy, and the ability to resolve conflict constructively. Cross-national research shows that students with strong interpersonal competence adapt more easily to multicultural academic environments, are more confident in collaboration, and have better career readiness than those with weak interpersonal skills (Asari et al., 2023; Ouariach & Ouariach, 2025). This demonstrates that interpersonal competence is not merely a supporting attribute, but rather a strategic factor determining academic and professional success in the era of globalization (Cushner & Mahon, 2002). Despite its widespread recognition, various studies indicate that students still face serious challenges in building healthy social interactions. Surveys in Asia, including Indonesia, reveal that students often struggle to communicate assertively, tend to be passive in group discussions, and lack the ability to demonstrate empathy in cross-cultural interactions (Fatima et al., 2025; Soraya & Chen, 2022). These barriers not only disrupt social dynamics on campus, but also negatively impact psychological well-being and academic

achievement (Nisa et al., 2025). This condition confirms the existence of a gap between the demands of interpersonal competence and the reality of students, so that more contextual and culturally relevant counseling interventions are needed.

In multicultural Indonesia, the use of local wisdom in counseling is becoming increasingly important (Ardi et al., 2023; Rukmana et al., 2024). One cultural heritage rich in moral and social values is *pappaseng*, a Bugis tradition. *Pappaseng* embodies the principles of *lem pu'* (honesty), *getteng'* (integrity), *siri' na pacce* (self-respect, solidarity, empathy), and *reso* (work ethic) (Abbas, 2013; Hanafi & Tang, 2014; Sudirman, 2021). These values relate to dimensions of interpersonal competence, such as honesty in communication, empathy in social relationships, and solidarity in teamwork. Previous research has shown that integrating local cultural values can strengthen social awareness, increase collective responsibility, and enrich students' learning experiences. Meanwhile, counseling services in higher education still tend to adopt a Western approach that emphasizes universal theoretical frameworks. While this approach has a solid academic foundation, it's not uncommon for students to feel disconnected due to differences in cultural contexts internalized in their daily lives. Several recent studies confirm that culturally sensitive counseling practices can increase the effectiveness of interventions, as students feel better understood when their cultural values, norms, and identities are respected in the counseling process (Elihami et al., 2024; Hidayah et al., 2024). These findings underscore the importance of integrating local wisdom into counseling services as an alternative, more contextual intervention model. However, despite its significant potential, research explicitly operationalizing *pappaseng* within a structured counseling model remains very limited.

Pappaseng is a collection of wise advice passed down across generations, containing moral and ethical guidance for life, including the values of *lem pu'* (honesty), *getteng'* (steadfastness and integrity), *siri' na pacce* (self-respect, solidarity, and empathy), and *reso* (hard work) (Hanafi & Tang, 2014; Sudirman, 2021). These values are highly relevant to the interpersonal competencies students need, particularly in fostering honest communication, empathetic interactions, and social solidarity in academic life. Several studies have highlighted that integrating Bugis cultural values into learning can foster social awareness and a sense of collective responsibility in students (Lestari et al., 2020; Sudirman et al., 2022). However, research directly linking *pappaseng* to counseling intervention design is still very limited. From a methodological perspective, developing counseling interventions requires a systematic framework for validity and evaluation. The ADDIE (Analysis, Design, Development, Implementation, Evaluation) model has proven effective in instructional development because it provides measurable and tested stages (Branch & Varank, 2009). In recent years, ADDIE has been widely adopted to develop digital media, competency-based training, and learning models active. However, its application in designing counseling models based on local wisdom is still rare. This opens up research opportunities to combine interpersonal competence theory, *pappaseng* cultural values, and the ADDIE framework into one innovative counseling model.

A recent literature review revealed four major research gaps. First, studies on college students' interpersonal competence tend to focus on classroom-based pedagogical approaches, while counseling intervention research remains limited. Second, research on culture-based counseling in Indonesia is mostly descriptive-conceptual in nature. Hanafi et al., (2020) has not yet produced a validated empirical model. Third, research on *pappaseng* is more focused on the realms of philosophy, anthropology, and character education. Handayani & Sunarso, (2020); Syamsuri, (2023), but it is rarely applied in the context of interpersonal counseling. Fourth, the use of ADDIE in the counseling realm is still dominant in digital education. Jonnalagadda et al., (2022) has not been widely applied to the development of local wisdom-based models.

Based on these gaps, this study aims to develop and evaluate the *Pappaseng*-based KIPAS Counseling Model with the ADDIE Model R&D approach. This study is expected to provide three main contributions. First, a theoretical contribution in the form of expanding the cross-cultural counseling literature by presenting an empirically tested *pappaseng* value-based model. Second, a methodological contribution through the demonstration of the application of ADDIE in designing, developing, and evaluating local wisdom-based counseling interventions. Third, a practical contribution by offering a contextual, applicable, and sustainable counseling framework to improve students' interpersonal competence, while strengthening the preservation of Bugis cultural values in Indonesian higher education (Firman et al., 2022; Martínez-Rives et al., 2025).

Conceptually, pappaseng functions as a content domain that provides value; ADDIE provides a process framework for designing and testing the model's effectiveness; while interpersonal competence becomes a learning outcome that is measurable both quantitatively (ICQ scores) and qualitatively (student reflections). The integration of these three elements results in the KIPAS Counseling Model, a counseling intervention based on local wisdom designed to improve students' interpersonal competence in a contextual, meaningful, and sustainable manner (Halida et al., 2022).

Method

This research uses the Research and Development (R&D) method using the ADDIE Model (Analysis, Design, Development, Implementation, and Evaluation) proposed by (Branch & Varank, 2009). In this study, the ADDIE model was applied to develop and test the *Pappaseng* Bugis-based KIPAS Model Counseling (Mappiare-AT et al., 2020), with the main objective of improving students' interpersonal competence, a very important aspect in students' personal development in both academic and professional worlds.

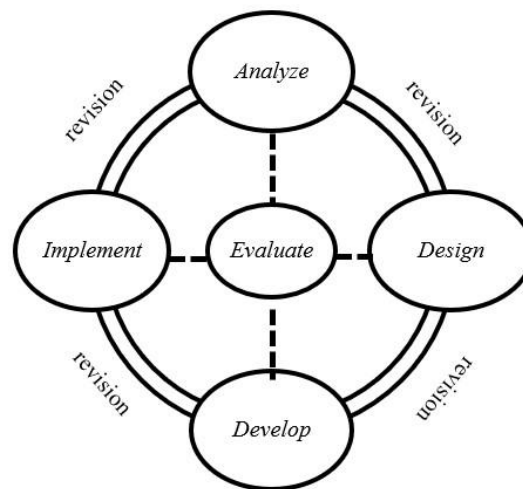


Figure 1. Steps in ADDIE development activities (Branch & Varank, 2009)

The following is a more in-depth explanation of the stages in this research which adopts the ADDIE model:

a). Analysis

The analysis phase aims to identify students' real needs related to interpersonal competencies and explore the potential for integrating Bugis cultural values (*pappaseng*) into the counseling model. The needs analysis was conducted through surveys, interviews, and group discussions to map students' perceptions of the importance of interpersonal competencies to academic, social, and career preparation. In addition, the local cultural analysis focused on examining the core values of *pappaseng lempu'* (honesty), *getteng'* (integrity), *siri' na pacce* (empathy and solidarity), and *reso* (work ethic), which were then positioned as the conceptual basis for counseling.

b). Design

In the design stage, the initial draft of the KIPAS Counseling Model was prepared by integrating the results of the student needs analysis and the values of *pappaseng*. The design includes: 1) Counseling strategies; including an empathetic communication approach, active listening, and conflict resolution. 2) Integration of cultural values; ensuring that each counseling session internalizes the principles of *pappaseng* in the context of student interactions. 3) Module structure; developing a framework for counseling sessions, interpersonal learning materials, and reflective activities that encourage respect for diversity. 4) Learning objectives; establishing indicators of success in the form of increased effective communication, respect for differences, adaptability, and social problem solving.

c). Development

The development phase resulted in a prototype of a local culture-based counseling model in the form of an operational module. This module contains practical guidance for counselors, communication techniques, conflict resolution strategies, and activities to practice interpersonal skills. Assessment instruments were also developed to measure changes in students' interpersonal competencies, including questionnaires, interview guidelines, and observation sheets. Prior to implementation, counselors were trained to master the culture-based counseling approach and to be proficient in using the developed guide.

d). Implementation

The implementation phase involved applying the KIPAS counseling model to a group of students at Muhammadiyah University of Enrekang. This model was piloted through individual and group counseling sessions. During implementation, data was collected using questionnaires, interviews, and observations to evaluate the intervention's effectiveness. The testing involved a purposively selected group of students to represent diverse backgrounds, allowing for comprehensive observation of responses to the counseling model.

e). Evaluation

The evaluation phase is carried out in two forms: 1) Formative evaluation, which is carried out during the development and implementation process to obtain feedback from students and counselors, so that improvements can be made continuously. 2) Summative evaluation, which is carried out after implementation ends to assess the overall effectiveness of the model. Summative evaluation includes measuring improvements in communication skills, social adaptation, empathy, and interpersonal problem solving. The evaluation results are used as a basis for compiling recommendations for further development, so that the KIPAS counseling model is not only relevant to the Bugis cultural context, but also has the potential to be applied more widely in various multicultural universities in Indonesia.

Result and Discussion

The analysis phase of this research began with a needs assessment of students through the distribution of questionnaires to 120 respondents. The results showed that most students face challenges in interpersonal competency. Sixty-eight percent of students admitted to frequently having difficulty expressing their opinions clearly to peers and lecturers, while 72% felt unable to understand others' perspectives, especially during group discussions. Furthermore, 65% of students reported poor interpersonal conflict management skills, such as when facing misunderstandings in group work. Interestingly, 70.8% of respondents felt they needed a more contextualized counseling approach, tailored to local culture, to make the counseling process more meaningful and relevant to their daily lives. The analysis phase of this research began with a needs assessment of students through the distribution of questionnaires to 120 respondents. The results showed that most students faced challenges in interpersonal competency. The details are summarized in Table 1.

Table 1 Students' Interpersonal Competency Challenges (N = 120)

No.	Indicator of Interpersonal Competency Challenge	Score %	Description
1	Difficulty expressing opinions clearly to peers and lecturers	68.0	Many students struggle to articulate their thoughts effectively during discussions or classroom interactions.
2	Inability to understand others' perspectives, especially during group discussions	72.0	Students often find it difficult to empathize or consider differing viewpoints.
3	Poor interpersonal conflict management skills (e.g., dealing with misunderstandings in group work)	65.0	Students lack effective strategies to resolve conflicts constructively in collaborative settings.
4	Need for a more contextualized counseling approach tailored to local culture	70.8	Students desire culturally responsive counseling methods that reflect their background and daily realities.

As shown in Table 1, a significant proportion of students experience interpersonal challenges, particularly in expressing opinions (68%) and understanding others' perspectives (72%). Additionally, 65% of respondents acknowledged weak conflict management skills. Interestingly, 70.8% of participants expressed the need for a more culturally contextualized counseling approach, emphasizing the importance of integrating local cultural values into the counseling process to enhance its relevance and effectiveness. To deepen these findings, interviews were conducted with four Guidance and Counseling experts and two Bugis cultural experts. From the Guidance and Counseling experts' perspective, it was identified that many students possess strong academic intelligence but face challenges in soft skills, particularly communication, empathy, and teamwork. Meanwhile, the Bugis cultural experts emphasized that the noble values in *pappaseng* (Bugis advice) are highly relevant as a foundation for student interpersonal development. Core values such as *siri' na pacce* (self-respect and solidarity), *lempu* (honesty), and *reso* (hard work) are believed to be the basic principles in developing students' communication skills, empathy, and social responsibility. One expert even emphasized that *pappaseng* is not just moral advice, but a value system that can shape social interaction patterns, so that when it is revived in counseling, students will feel closer and more connected.

To deepen these findings, interviews were conducted with four Guidance and Counseling experts and two Bugis cultural experts. The qualitative data provided rich insights into both the psychological and cultural dimensions of students' interpersonal competencies. From the Guidance and Counseling experts' perspective, several participants emphasized that many students demonstrate strong academic intelligence but struggle to apply it in real social interactions. As one expert noted, "Students can memorize theories and score well in exams, but when they have to express disagreement politely or listen empathetically, they often hesitate or miscommunicate" (GC-1, personal communication, 2025). Another expert added that the problem often arises from a lack of emotional literacy: "They are not trained to recognize feelings both their own and others'. Without emotional literacy, communication easily turns into conflict" (GC-2, personal communication, 2025).

Furthermore, teamwork difficulties were frequently observed. One participant remarked, "Many students tend to work individually even in group tasks. They don't know how to manage different opinions without taking it personally" (GC-3, personal communication, 2025). Another counselor highlighted that counseling should not focus solely on cognitive understanding but should involve experiential activities that foster empathy and relational awareness (GC-4, personal communication, 2025). From the Bugis cultural experts' perspective, the integration of local values is seen as essential. One cultural expert emphasized, "The values of *pappaseng* are not mere old sayings; they are a system of life guidance that can shape social behavior" (C-1, personal communication, 2025). Another explained that "*siri' na pacce* means self-respect that prevents one from hurting others' dignity, while *pacce* means compassion that binds people together in solidarity" (C-2, personal communication, 2025). These values, complemented by *lempu* (honesty) and *reso* (hard work), serve as the moral foundation for nurturing interpersonal harmony among students. As one expert summarized, "If counseling can revive *pappaseng*, students will not feel that empathy or honesty are abstract ideals they will see them as part of their own identity and culture" (C-2, personal communication, 2025). Overall, the interviews revealed that while students' interpersonal challenges largely stem from a lack of social-emotional training, embedding Bugis cultural values particularly those articulated in *pappaseng* offers a culturally grounded and psychologically relevant framework for enhancing communication, empathy, and social responsibility in the counseling process.

In addition, qualitative data was also obtained through focus group discussions (FGDs) with 15 students. These discussions revealed that students often experience misunderstandings with peers due to differences in communication styles and find it difficult to express empathy in a competitive academic environment. However, they found counseling connected to local culture to be more easily accepted because it presented examples and values familiar to everyday life. One student even stated that psychological theory often feels abstract, while values such as *siri' na pacce* are more touching and lasting because they are rooted in cultural traditions they have understood since childhood. Thus, the analysis of both quantitative and qualitative data demonstrates a clear need for the development of a counseling model based on local wisdom.

Students require an approach that emphasizes not only formal psychological aspects but also integrates cultural values entrenched in the community. *Pappaseng* Bugis, with its universal yet contextual values, has proven highly relevant as a basis for developing the KIPAS Counseling Model to enhance students' interpersonal competence.

In addition, qualitative data were also obtained through focus group discussions (FGDs) with 15 students. These discussions revealed several key insights into the challenges students face in social interactions. Most participants reported experiencing misunderstandings with peers due to differences in communication styles. One student noted, "Often, I feel my peers do not understand my point because I tend to speak too directly, while they prefer a softer approach." Several students also expressed difficulty in showing empathy, particularly in the competitive academic environment. One participant stated, "In class, we are often preoccupied with assignments and grades, so I find it hard to truly listen and understand my peers' feelings." However, students found counseling connected to local culture to be more easily accepted. The majority agreed that examples and values presented in culture-based counseling felt more relevant and acceptable because these values were familiar to their everyday lives. One student even remarked, "Psychological theory often feels abstract, whereas values like *siri' na pacce* (self-respect and solidarity) are more touching and lasting because these values have been part of our cultural traditions since childhood." The results of these FGDs indicate that students feel more connected to counseling approaches that incorporate local cultural values, compared to psychological theories that seem more foreign. This clearly demonstrates the need for the development of a counseling model based on local wisdom. Students require an approach that not only emphasizes formal psychological aspects but also integrates cultural values deeply embedded in their communities. Bugis Pappaseng, with its universal yet contextual values, has proven highly relevant as a foundation for developing the KIPAS Counseling Model to enhance students' interpersonal competence.

The design phase of this study aimed to develop a conceptual framework for the KIPAS Counseling Model based on the Bugis pappaseng values. Based on the needs analysis, it was found that students have significant weaknesses in interpersonal skills, particularly in communication, understanding others' perspectives, and conflict management (Epstein et al., 2025). These weaknesses were not only confirmed by quantitative data but also by qualitative insights gathered through interviews and focus group discussions, where students openly shared their challenges. A major finding was that many students, despite their academic strengths, struggled in social settings. They found it difficult to communicate clearly and assertively, understand different perspectives, and manage conflicts constructively. This gap in interpersonal skills had a noticeable impact on their academic performance, group work, and relationships with peers and lecturers.

The integration of Bugis cultural values into the KIPAS Counseling Model was conceptualized to address these challenges. Based on the analysis, five core dimensions of counseling were formulated: Communication, Interaction, Understanding, Appreciation, and Solidarity. These dimensions were not arbitrarily chosen but were closely linked to key values within the Bugis pappaseng. For instance, *lempu* (honesty) was identified as essential for effective communication, while the principle of respect in interaction resonated with students' need to engage in productive, non-confrontational dialogue. Additionally, self-introspection in understanding, *pacce* (empathy) in appreciation, and *siri' na pacce* (self-respect and solidarity) in social solidarity were aligned with the cultural foundation that underpins positive social behavior.

This conceptual alignment between the counseling dimensions and cultural values allowed the researchers to design a model that was both culturally grounded and practical for students. The key idea was to integrate culturally relevant practices into counseling, which would be more meaningful and engaging for students compared to traditional Western psychological theories. Previous studies have shown that culturally tailored interventions are more likely to resonate with students and produce better outcomes in diverse educational contexts (Banks & Banks, 2010; Bastomi, 2020). The emphasis on pappaseng, with its universal yet locally contextualized values, provided a relevant and familiar framework for counseling that could effectively address the interpersonal challenges faced by the students. The development of the counseling module involved more than just drafting the content. It included carefully formulating clear objectives, selecting materials that aligned with the cultural context, designing activities that were culturally

sensitive, and developing evaluation instruments that could measure the effectiveness of the counseling intervention. The module was constructed in a way that did not merely teach theoretical concepts but also provided practical guidance and real-life examples from students' own lives, directly linked to Bugis cultural values. This integration of cultural context into the curriculum ensured that the counseling process was not seen as abstract or disconnected from students' lived experiences.

To ensure that the module was effective, an initial readability test was conducted with 20 students. The results showed that 80% of the students found the module easy to understand, citing the use of simple, relatable language and examples closely tied to their daily experiences. This is an important finding because it suggests that culturally relevant content and language that reflects students' lived experiences can significantly enhance their engagement with the material. Moreover, qualitative feedback from the students indicated that they found culturally based case examples more relatable and realistic than the generic examples typically used in Western psychological theories. One student noted, "The case studies felt like they were about people I know, and the advice makes more sense because it's grounded in something familiar. This reinforces the idea that counseling models that integrate students' cultural values are more likely to be effective. Students are more willing to engage with content that speaks to their cultural identity and experiences, which helps them internalize the lessons and apply them in real-world scenarios.

In addition to the readability test, the draft module underwent validation by four guidance and counseling experts and two Bugis cultural experts. The validation process focused on three main aspects: substance, cultural relevance, and presentation techniques. The results of the validation showed that the module met the eligibility criteria for implementation. The highest score was for cultural relevance, which received 89%, indicating that the integration of Bugis cultural values was highly appropriate and well-received by experts. This score aligns with findings from earlier research that emphasize the importance of cultural relevance in educational interventions (Zhai & Prescod, 2025).

Table 1. Module Validation Results by Experts

Assessment Aspects	Score (%)	Category	Information
Substance	86	Worthy	Materials align with the objectives and needs of Counseling
Cultural Relevance	89	Very Worthy	Bugis cultural values are well integrated
Presentation Techniques	84	Worthy	Clear & easy to understand presentation format
Overall Average	86.3	Very Worthy	The module meets academic eligibility standards

The validation results in Table 1, conducted by four guidance and counseling experts and two Bugis cultural experts, indicate that the developed module meets the eligibility criteria. For the substance aspect, the module scored 86%, which falls into the appropriate category. This aligns with the view that the substance of the material must be consistent with the objectives of guidance and counseling services to achieve optimal impact (Zhai & Prescod, 2025). Furthermore, the cultural relevance aspect scored the highest, at 89%, categorized as very appropriate. This achievement indicates that the integration of local values, specifically Bugis culture, is a crucial factor in strengthening the contextualization of educational services (Banks & Banks, 2010; Bastomi, 2020). The technical presentation aspect scored 84%, also in the appropriate category, confirming that the module's presentation meets the principles of readability and ease of use as emphasized. Overall, the average validation score reached 86.3%, which falls into the very appropriate category, so the module can be declared ready to proceed to the field trial stage. This is in line with previous research findings that modules that have passed expert validation with a score above 80% are generally considered to have a high level of feasibility for implementation (Plomp & Nieveen, 2010). Overall, this design stage resulted in a systematic, conceptually tested KIPAS Counseling Model framework that received support from both students and experts.

The development stage is a continuation of the design process, namely formulating, refining, and testing the initial draft of the Bugis culture-based KIPAS Counseling Model until it becomes a prototype ready for implementation. At this stage, the previously designed counseling module

is further validated by experts, revised based on input, and tested in limited trials to assess its effectiveness and practical feasibility. This process is carried out systematically so that the resulting model is not only conceptually robust but also can be implemented in practice. Module development begins with a second stage of validation involving seven experts, consisting of three lecturers of Guidance and Counseling, two Bugis culture experts, and two higher education practitioners. The assessment is carried out using a validation sheet that covers aspects of content, language, presentation, and graphics.

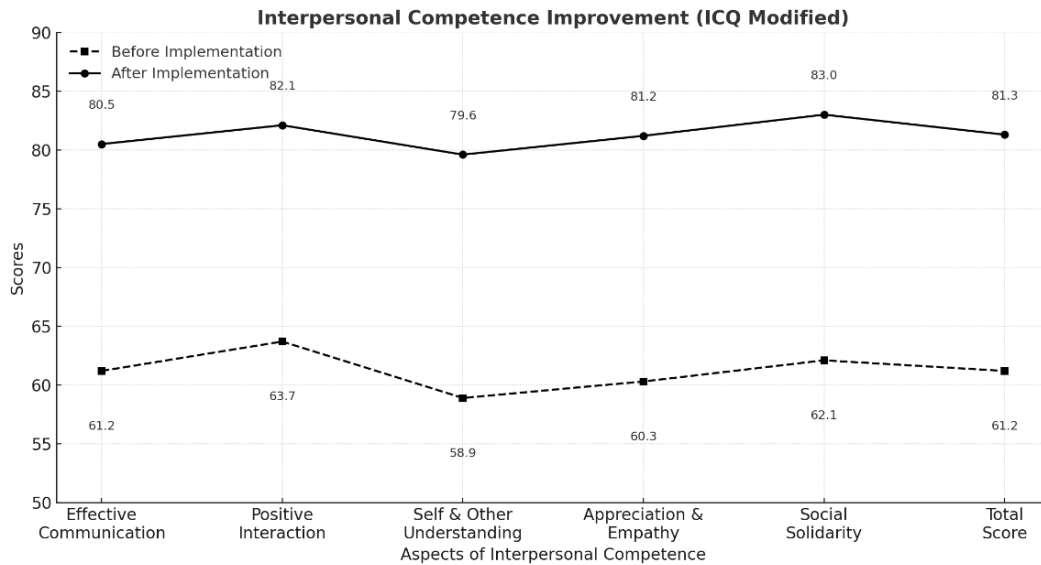
Table 2. Module Validation Results Based on Content, Language, Presentation, and Graphics Aspects

Assessment Aspects	Score (%)	Category	Information
Content	88	Very Worthy	Successfully integrating pappaseng values with students' interpersonal skills
Linguistics	85	Worthy	Additional explanations are needed on some cultural terms to make them easier for non-Bugis students to understand.
Presentation	87	Very Worthy	The activity format is systematic, sequential, and easy to follow.
Graphics	83	Worthy	The layout needs to be refined to make it more visually appealing
Overall Average	85.8	Very Worthy	The module meets the eligibility standards and is ready for limited testing.

The module validation results in Table 2. show that the content aspect obtained a score of 88%, categorized as very appropriate. This achievement confirms that the integration of *pappaseng* values into students' interpersonal skills has been carried out appropriately and is relevant to the needs of students, as emphasized that the substance of the material is an essential aspect in the effectiveness of a learning medium. Furthermore, the linguistic aspect obtained a score of 85%, categorized as appropriate. Although the language structure is generally communicative, the validators assessed that several cultural terms require additional explanation for broader understanding, especially by non-Bugis students. This is in line with the finding that clarity of language is a prerequisite for module readability so that it can support cross-cultural understanding. In the presentation aspect, the module obtained a score of 87%, categorized as very appropriate. These results indicate that the presentation format of the activities has been arranged systematically and coherently, supporting ease of use in learning practices. This condition is in line with the principle that structured presentation will increase consistency and student understanding (Plomp & Nieveen, 2010). Meanwhile, the graphical aspect scored 83%, categorized as adequate, with a note that layout improvements are needed to make the module more visually appealing. Effective visualization is known to increase reader engagement and motivate them in the learning process. Overall, the average validation score reached 85.8%, categorized as very adequate, thus the module is declared to meet the eligibility criteria for implementation.

The implementation phase of the KIPAS counseling model, based on Bugis pappaseng, was applied more broadly to assess its effectiveness in a group counseling setting in higher education. The implementation process involved 60 students from various study programs at Muhammadiyah University of Enrekang, selected using purposive sampling to ensure a representative sample of the student population. The 4-week implementation included eight group counseling sessions, each lasting 90 minutes, and was systematically structured to include an introduction to pappaseng values, case discussions, role plays, and joint reflections. The use of these culturally grounded activities allowed students to practice and internalize the counseling concepts in a manner that was both meaningful and practical. Implementation showed significant improvements in all aspects of students' interpersonal competence. Measurement results using the modified Interpersonal Competence (ICQ) scale showed that effective communication skills increased from a mean score of 61.2 (SD = 7.8) to 80.5 (SD = 6.4). Positive interactions increased from 63.7 (SD = 6.9) to 82.1 (SD = 5.7). Understanding of self and others increased from 58.9 (SD = 8.1) to 79.6 (SD = 6.2). Appreciation and empathy increased from 60.3 (SD = 7.4) to 81.2 (SD = 5.9). Social solidarity also increased from 62.1 (SD = 7.6) to 83.0 (SD = 6.1). Overall, the

total score for interpersonal competence increased from 61.2 (moderate category) to 81.3 (high category). The paired sample t-test showed a t value of 14.27 with $p < 0.001$, indicating a highly significant difference. Cohen's d value of 1.25 also indicated a large effect size.



Graph 1. Average Interpersonal Competence of Students Before and After Implementation of the KIPAS Counseling Model Based on *Pappaseng* Bugis

Figure 1. Shows a significant increase in students' interpersonal competence based on five aspects. The main scale of the modified Interpersonal Competence Questionnaire (ICQ). The average score for each aspect increased substantially from the moderate to the high category. Before implementation, the score ranged from 58.9 to 63.7, while after implementation, it increased consistently to 79.6 to 83.0. The greatest increase was shown in the Social Solidarity aspect (from 62.1 to 83.0), while the lowest increase remained at a high level, namely in the Self and Other Understanding aspect (from 58.9 to 79.6). Overall, the graph confirms that the culture-based counseling intervention is effective in strengthening students' communication skills, positive interactions, empathy, and social solidarity. The results of the statistical test using a paired sample t-test showed a value of $t = 14.27$ with $p < 0.001$, indicating a highly significant difference before and after implementation. Cohen's d value of 1.25 also indicates that the effect size is very large, further strengthening the conclusion that this counseling model has a significant and relevant impact on improving students' interpersonal competence. Overall, the line chart shows an increasing trend in the total interpersonal competency score from the moderate category (61.2) to the high category (81.3). This result is supported by the paired sample t-test which shows a t value of 14.27 with $p < 0.001$, and a Cohen's d effect size of 1.25. This finding confirms that the implementation of the KIPAS Counseling Model based on Bugis pappaseng is not only culturally relevant but also empirically effective in improving students' interpersonal skills. Thus, the line chart not only presents numerical data but also serves as visual evidence of the effectiveness of the counseling intervention developed. Overall, it shows that the improvement in posttest scores is not just a number, but is directly reflected in students' attitudes, behaviors, and real-life experiences. The integration of Bugis pappaseng values into the KIPAS Counseling Model makes counseling more contextual, meaningful, and well-received by students.

The evaluation phase was carried out in two forms: formative and summative evaluations. Formative evaluation took place throughout the counseling sessions, tracking students' participation and reflections. It was noted that student engagement increased significantly during the course, with 35% of students actively participating in the first session and 82% by the fourth session. Summative evaluation at the end of the program confirmed that 85% of students felt they had a better understanding of themselves and others, and 90% found the approach based on Bugis pappaseng to be relevant to their daily lives. These evaluations demonstrate that the KIPAS Counseling Model based on Bugis pappaseng was not only effective in improving students' interpersonal competence but also highly valued by the students. The model's success in fostering

empathy, communication, and social solidarity highlights the importance of integrating local wisdom into counseling practices, particularly in multicultural educational contexts. The model's adaptability to other cultural settings further underscores its potential as a sustainable, culturally relevant counseling approach that can contribute to the development of students' interpersonal skills and social responsibility. Overall, the implementation of the KIPAS Counseling Model based on Bugis *pappaseng* through the ADDIE stages demonstrates a systematic development process and significant results. With these practical and academic implications, the KIPAS Counseling Model based on Bugis *pappaseng* not only contributes to improving students' interpersonal competence but also emphasizes the importance of reviving cultural values in higher education practices. This aligns with efforts to preserve local wisdom while preparing students to become individuals with strong interpersonal skills, empathy, and social solidarity in facing global challenges.

This study has several limitations that should be considered for future research development. First, the limited sample size (60 students) may not fully represent the diversity of student populations across different universities or cultural backgrounds, so the findings of this study need to be tested with a larger and more diverse sample to ensure generalizability. Second, the relatively short duration of the intervention (four weeks) may not be sufficient to observe the long-term effects on students' interpersonal competencies, so future research should adopt a longitudinal design to assess the sustainability of these changes over time. Third, data obtained through self-reports may contain biases, such as the desire to provide socially desirable answers, so using more objective data collection methods, such as direct observation or third-party assessments, would provide a more accurate picture. Fourth, while this study involved guidance and counseling experts as well as Bugis cultural experts, collaborating with experts from other disciplines, such as social psychology or multicultural education, would enrich the validation process and strengthen the study's findings. For future research, it is recommended to involve a larger and more diverse sample, adopt a longitudinal design, and incorporate various data collection methods and perspectives from different academic disciplines to enrich the study's findings and expand the application of culture-based counseling models in broader and more diverse contexts.

Conclusion

This study confirms that the KIPAS Model Counseling based on Bugis *pappaseng* is proven effective in improving students' interpersonal competence. The integration of local wisdom values with counseling practices resulted in significant improvements in five key dimensions: effective communication, positive interaction, self-understanding and others, appreciation and empathy, and social solidarity. Quantitative findings showed an increase in posttest scores with a large effect size, while qualitative findings confirmed positive student acceptance and increasingly healthy group dynamics. Academically, the results of this study enrich the literature on culture-based counseling and demonstrate that local wisdom can be used as a methodological basis for counseling service innovation in higher education. Practically, the KIPAS Model offers a contextual, meaningful, and sustainable counseling framework for students facing interpersonal challenges in the global era. Thus, this study not only contributes to the development of counseling theory and practice but also opens up opportunities for replication of similar models in other cultural contexts to strengthen multicultural education in Indonesia. Based on the results, the conclusion obtained is that the integration of local cultural values in the development of counseling models can enrich existing counseling approaches. Values in Bugis culture, such as *pappaseng* (ethical behavior), *sipakatau* (mutual respect), and *sipakalebbi* (mutual perfection), provide a strong foundation in forming healthy and effective interpersonal relationships. The implementation of the KIPAS model based on Bugis culture has been proven to be able to improve students' interpersonal skills, including the ability to adapt, communicate with empathy, and build harmonious social relationships. In addition, students who participated in this program showed improvements in terms of conflict management, tolerance, and mutual respect between individuals in the academic environment.

Acknowledgments

The author would like to express his deepest gratitude to the Ministry of Higher Education, Science, and Technology (Kemdiktisaintek), especially to the Directorate of Research and Community Service (DPPM) for their support and opportunity in conducting this research. The assistance provided has enabled this research to be carried out successfully and has made a significant contribution to the development of science and technology in Indonesia. I would also like to thank the University's Institute for Research and Community Service (LPPM) for providing facilities, guidance, and administrative support, which were very meaningful during the research process. The participation of DPPM and LPPM was vital in supporting the smooth submission and implementation of the research, as well as in ensuring that this research remained in accordance with the established standards. Without the support of these parties, this research would not have been able to run smoothly. Hopefully, this established cooperation can continue for the advancement of education and research in Indonesia, as well as greater contributions to the development of science that is beneficial to the wider community.

Author Contributions Statement

MY was the main researcher and writer of this paper, as well as the person who started it. WF and AN were members who helped with this research by doing important work in the literature review, collecting data, and analyzing the research findings.

References

- Abbas, I. (2013). Pappaseng: kearifan lokal manusia bugis yang terlupakan. *Sosiohumaniora*, 15(3), 272. <https://doi.org/10.24198/sosiohumaniora.v15i3.5752>
- Ardi, Z., Eseadi, C., Yuniarti, E., Yendi, F. M., & Murni, A. W. (2023). Efficacy of cognitive behavioral therapy with local wisdom and web-based counseling on generalized anxiety disorders and functional gastrointestinal disorders in adolescent college girls: Protocol for a randomized controlled trial. *JMIR Research Protocols*, 12(1), e50316.
- Asari, J., Fujita-Ohtani, M., Nakamura, K., Nakamura, T., Inoue, Y., & Kimoto, S. (2023). Evaluation agreement between peer assessors, supervisors, and parents in assessing communication and interpersonal skills of students of pediatric dentistry. *Pediatric Dental Journal*, 33(2), 133–138. <https://doi.org/10.1016/j.pdj.2023.04.002>
- Banks, J. A., & Banks, C. A. M. (2010). *Multicultural education: Issues and perspectives*. John Wiley & Sons.
- Bastomi, H. (2020). Integrasi kompetensi multikultural dan keadilan sosial dalam layanan konseling. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 14(2), 241–258.
- Branch, R. M., & Varank, İ. (2009). *Instructional design: The ADDIE approach* (Vol. 722). Springer.
- Cushner, K., & Mahon, J. (2002). Overseas student teaching: Affecting personal, professional, and global competencies in an age of globalization. *Journal of Studies in International Education*, 6(1), 44–58.
- Elihami, E., Sitonda, S., & Sudirman, M. Y. (2024). *Exploring education futures: insights from cooperative teachers on elementary school supervision*. 593, 04002.
- Epstein, R., Dyck, P., Caligiuri, T. T., & London, M. E. (2025). Adulthood across the lifespan: how statistics can mislead us about the competence of young people. *Available at SSRN 5276561*.
- Fatima, F., Siddiqi, F. A., Ali, D. S., & Zahoor, A. (2025). Association between empathy and assertiveness of undergraduate students of medical colleges of Punjab. *Frontiers in Psychiatry*, 16, 1543308.

- Firman, F., Hannani, H., & Haramain, M. (2022). Developing the Indonesian student's personality through recognizing local culture and literature: A brief study of Bugis pappaseng. *Journal of Positive School Psychology*, 6(8), 6509–6519.
- Halida, H., Mappiare-At, A., Ramli, M., Akbar, S., Dewantara, J. A., & Fitriyah, F. K. (2022). Is symbolic modeling videos containing Malay values effective to improve student's social harmony? *Pegem Journal of Education and Instruction*, 12(3), 144–153. <https://doi.org/10.47750/pegegog.12.03.16>
- Hanafi, H., Hidayah, N., Mappiare-AT, A., & Atmoko, A. (2020). *Belief system on multicultural counseling: Literature review of positive belief system of nusantara culture*. 197–201.
- Hanafi, H., & Tang, M. R. (2014). Educational value and character in pappaseng bugis (buginese message). *Journal of Language Teaching & Research*, 5(5). <https://doi.org/10.4304/jltr.5.5.1092-1102>
- Handayani, D., & Sunarso, S. (2020). Eksistensi budaya pappaseng sebagai sarana pendidikan moral. *Mudra Jurnal Seni Budaya*, 35(2), 232–241.
- Hidayah, N., Ramli, M., Fauzan, L., Nor, M. B. M., Rofiqoh, R., Hanafi, H., & Saputra, N. M. A. (2024). Development of a hybrid training package of narrative counseling based on Parebhasan culture to improve counselor skills in Madura. *Journal of Innovation in Educational and Cultural Research*, 5(3), 417–425.
- Jonnalagadda, R., Singh, P., Gogineni, A., Reddy, R. R. S., & Reddy, H. B. (2022). Developing, implementing and evaluating training for online graduate teaching assistants based on Addie Model. *Asian Journal of Education and Social Studies*, 28(1), 1–10.
- Lestari, I., Mahfud, A., & Mulawarman, M. (2020). The value of local wisdom in developing indigenous counseling. *Jurnal Pendidikan Progresif*, 10(3), 396–403.
- Mappiare-AT, A., Hidayah, N., & Fauzan, L. (2020). *Revitalization of the Ideal Value of Archipelago's Culture through KIPAS Model Counseling*. 167–172. <https://doi.org/10.2991/assehr.k.201214.231>
- Martínez-Rives, N. L., Martín Chaparro, P., Asano, K., Aliri Lazcano, J., Goñi-Balentiaga, O., Kaneda, Y., Hara, A., & Kotera, Y. (2025). Cross-Cultural adaptation of the brief form of the interpersonal competence questionnaire (ICQ-15) into Japanese. *Societies*, 15(7), 179.
- Nisa, S. S., Zuhro Fitriana, A. Q., & Adibah, D. F. (2025). Ketidaknyamanan akademik: pergulatan mahasiswa antara minder dan tuntutan lingkungan sosial. *Menulis: Jurnal Penelitian Nusantara*, 1(5), 527–535.
- Ouariach, F. Z., & Ouariach, S. (2025). Digital and interpersonal skills in higher education: a qualitative analysis of international teaching practices. *DIROSAT: Journal of Education, Social Sciences & Humanities*, 3(3), 364–376.
- Plomp, T., & Nieveen, N. M. (2010). *An introduction to educational design research: Proceedings of the seminar conducted at the East China Normal University, Shanghai (PR China), November 23-26, 2007*. Stichting Leerplan Ontwikkeling (SLO).
- Rukmana, W. A., Romadhoni, N. F., Irianawati, D. A., Rismawati, M., & Firdausi, F. N. (2024). *Multicultural counseling: exploring local wisdom in counseling approaches*. 2(1), 468–476.
- Soraya, S. Z., & Chen, M.-Y. (2022). Identifying struggles and challenges faced by Indonesian migrant workers pursuing higher education in Taiwan. *Journal of Education and Learning (EduLearn)*, 16(1), 35–42.
- Sudirman, M. Y. (2021). Value of work ethic in pappaseng bugis and its implications for student career maturity during the covid-19 pandemic:(study of gadamerian

- hermeneutics). *Jurnal Bikotetik (Bimbingan Dan Konseling: Teori Dan Praktik)*, 5(2), 79–83. <https://doi.org/10.26740/bikotetik.v5n2.p79-83>
- Sudirman, M. Y., Kurniawan, N. A., Putri, S. N. J., Aiman, U., & Saputra, R. (2022). *Konseling KIPAS: konseling intensif progesif adaptif dan sktruktur dalam mereduksi trauma penyintas covid-19*. 389–398. <http://conference.um.ac.id/index.php/bk/article/view/2898>
- Sudirman, M. Y., Saputra, R., Mahyuddin, M. J., & Astrifo, A. (2024). *Finding spiritual balance: a study of the effectiveness of islamic counseling in improving college students' well-being*. 1(1), 271–278.
- Syamsuri, A. S. (2023). *Pappaseng as a reflection of the traditions and culture of the bugis community*. 1.
- Zhai, Y., & Prescod, D. J. (2025). Promoting multicultural and social justice counselling competency of international counselling students. *Counselling and Psychotherapy Research*, 25(1), e12803.

Copyright Holder

© Sudirman, M. Y., Budi, N. A., Astin, N.

First Publication Right

COUNSENESIA: Indonesia Journal of Guidance and Counseling

This Article is Licensed Under

