

## **Involvement of local community *desa pakraman* in school counseling supervision**

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### ***Abstract***

*Supervision is one of the key program to improve guidance and counseling at school. To increase the quality of supervision, community should be involved. Therefore, this research aimed at analyzing traditional community in Bali who might take part in the program. This literature review surveyed and analyzed articles and books related to supervision in guidance and counseling, community involvement in guidance and counseling, and traditional community in Bali. Result shows that *desa pakraman*, a traditional community in Bali, is potential to take part in the supervision because the community respect and obedient to every regulation issued by *paruman*, the highest hierarchy meeting in *desa pakraman*.*

***Keywords:*** *supervision guidance and counseling; community involvement; *desa pakraman**

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### **Introduction**

Supervision is an important step in school counseling. However, supervision, in most cases, was neglected or was carried out carelessly; even though it was necessary to improve school counselor's quality (Bernard & Goodyear, 2014; Glickman, 1981). Without adequate supervision, school counselor would not be motivated and might feel depressed (Borders & Brown, 2005).

Supervision should be done thoroughly including administration, program development, and clinical (Barret & Schmidt, 1986; Henderson & Lampe, 1992). However, supervision in Indonesia focused on the administration. Even, due to the limited amount of supervisor, supervision was taken care of by the school principal.

To improve the quality of school counseling services, community involvement was crucial (Bryan & Henry, 2008; Bryan & Holcomb-McCoy, 2004; Epstein & Van Voorhis, 2010; Mitchell & Bryan, 2007; Sheldon & Epstein, 2002). Nonetheless, community in Indonesia was less, and even was not, involved in the program. Therefore, we analyzed potential local community in Bali to be involved in school counseling supervision.

## **Materials and Methods**

This study was based on library research. We collected data from articles and books related to school counseling supervision, community involvement in supervision, and local community in Bali.

## **Results and Discussion**

### Counseling Supervision

Counseling supervision was critical to improve school counseling quality. Glickman (1981) defined supervision as a set of tasks to help counselor to develop his/her skills in school counseling process. Bernard & Goodyear (2014) emphasized that supervision was a continuing evaluation intervention from senior member to junior at the same profession to improve the junior's professional skills, to observe given services, and to be the last goal keeper from whoever entering the profession.

Generally, supervision aimed at improving school counseling quality. The improvement could be achieved by having feedbacks from all stakeholders. Based on the feedbacks, counselor responded accordingly to improve school counseling practices, both in the quality and quantity of the program and the counselor. Supervision would be the basic in decision-making of the principal. According to Baggerly & Osborn (2006), supervision was fundamental to professional development because there was confusion between school counselor and classroom teacher, overloaded cases and administration tasks handled by school counselor. Without sufficient supervision, school counselor would be depressed in daily activities and unfinished cases at school (Borders & Brown, 2005).

There are differences in school counseling supervision in United States and in Indonesia. Barret & Schmidt (1986) and Henderson & Lampe (1992) reported that in United States, supervision was focused on quality improvement in administration, program development, and clinical. Administration supervision was accomplished by school administrator focusing on activities related to organization, e.g. presence and staff relationship. Program development supervision was provided by district coordinator (the same as *koordinator gugus* in Indonesia). The supervision included program development, management, and accountability. Clinical supervision was provided by professional counseling focusing on counseling topics, such as self-actualization, intervention, and counseling process. Other research emphasized the importance of clinical supervision to

improve the effectivity, accountability, self-confidence, comfort, and working ability of school counselor (Wood & Rayle, 2006).

In Indonesia, school counseling supervision is provided by a supervisor only. Anggraini (2017) described that the general and special requirement of a supervisor was regulated in the decree of the Minister for the Empowerment of State Apparatus No. 118 Year 1996. The general requirements were (1) government official with certain credit points, (2) experienced teacher for 6 consecutive years at minimum, (3) have attended and certified official education and training in the field of school supervision, (4) each assessment was obtained within the last 2 years and with maximum age of five years before resigning school supervisor position. While the special requirement as a supervisor was to have education as an undergraduate or equivalent at minimum, have been working as a senior teacher, and specialized in guidance and counseling.

Practically, supervising carries out by the principal. The limited number of counselor cannot reach all schools. Therefore, supervising performed by the principal without adequate knowledge in counseling supervision will only end in program evaluation, whereas supervising is really important to improve counseling service as well as counselor's quality.

#### **Involvement of Community in School Counseling**

Community involvement, including family, in school counseling program is necessary. Sheldon & Epstein (2002) suggested better relationships and cooperation between school, family, and community as a way to improve student behavior and discipline. In a study involving 72 public school counselors in South Carolina, it was concluded the importance of cooperative relationships between schools, families, and communities. To increase the involvement of school counselors in school-family-community cooperation, school counselor training also requires counselors training to support partnership programs, to think of strategies in overcoming barriers of the cooperation, and to become catalysts for positive changes in the school system (Bryan & Holcomb-McCoy, 2004). This partnership is very important to create a good environment, develop positive and caring relationships between adults and children, strengthen children's social networks, and foster success in the academic field. This partnership approach requires a paradigm shift among school counselors. School counselors must realize that schools and counselors only cannot create strength in children who experience problems in the economy and social life. The empowerment of those problematic children will only succeed if there is a good relationship between school, school staff, family, and community (Bryan & Henry, 2008). School, family

and community cooperation that includes planning, implementing and evaluating in school counseling programs should reduce students' problems in the academic field and everyday life (Epstein & Van Voorhis, 2010).

In Indonesia, the involvement of the community, including families, in the guidance and counseling program in schools needs improvement. The mindset of the community still considers that the child's progress in the academic and behavioral fields is merely the responsibility of the school. In addition, many parents, both father and mother, work full-time thus they do not have time to be involved in school activities, including guidance and counseling. However, when a child is exposed to problems at school and gets disciplinary guidance, parents are angry at the school and assume the school is incompetent and has no right to scold their children. In fact, it is common for parents to physically threaten the school. As a result, teacher guidance and counseling become depressed and lazy to run the program that has been compiled. The daily activities of a school counselor are then related to administrative matters only.

### **Involvement of *Desa pakraman* in School Counseling Supervision**

In Bali, in the village environment, there are two forms of government that are known, namely *desa dinas* and *desa pakraman*. The *desa dinas* is an official government system to carry out administrative functions in matters of service (government). Whereas based on Bali Provincial Regulation No. 3 of 2001, *desa pakraman* is a local community law in the Province of Bali which has Hindu tradition inherited in *Kahyangan Tiga* or *Kahyangan Desa* bonds, and have certain areas and own property and the right to take care of his own household.

*Desa pakraman* was led by a leader called *bendesa adat*, who was elected by the all traditional villagers. The highest power of *desa pakraman* is in the hands of the *paruman*, i.e. the meeting of the village. Unlike the official village, the members of *desa pakraman* are *penyungsum* (members) in the temple of *Kahyangan Tiga*, which is a temple where God is praised in the form of Creator, Preserver, and Destroyer. Meanwhile, the law used in *desa pakraman* is based on local customs, referred to as *awig-awig*. In general, *desa pakraman* bonds its members stronger than *desa dinas*.

The strength of this bond is awakened by the similarity of interests in religious ceremonies and its pure bonding nature (Vipriyanti, 2008). The people in Bali are very respectful and always follow the rules that apply in the *desa pakraman* respectively. Severe violations of the prevailing rules can lead to *kasepe kang*, which means being ostracized or

exiled, though the punishment can be different in each *desa pakraman*. For example, *Desa Pakraman* Tukadmungga, Kecamatan Buleleng, Kabupaten Buleleng, Bali Province has two types of *kasepekang*, i.e. easy and hard type. Easy *kasepekang* punishment includes not being allowed to pray at village temples, not being allowed to take water for drinking and bathing in the village area, and not being allowed to trade or shop in the village market. Whereas hard *kasepekang* punishment includes not obtaining any administrative services, not getting *setra* (graves), not being able to ask for holy water from temples of *Kahyangan Tiga* for private ceremonies, and being ostracized or exiled as a member of *desa pakraman* (Sukrada, 2013).

The villagers obey *desa pakraman's* rules more than that of *desa dinas*; therefore, *desa pakraman* is a potential stakeholder in the school counseling program. The involvement of *desa pakraman* is not only in implementation, but more importantly is in terms of supervision. Through *paruman* which is attended by school counselor and villagers, *desa pakraman* may listen to and gain the problems experienced by their children in school, both in academic and in behavior. Then, *desa pakraman* may suggest strategic steps that can be taken to improve the quality of school counseling. These steps are certainly taken from a deeper understanding of local traditions on the problems experienced by students in school. The school counselor then interprets suggestions from *desa pakraman* into an appropriate counseling program. With this traditional approach, it is expected that the steps taken will be more targeted. In addition, the steps suggested through this *paruman* will be obeyed and implemented by the community.

## Conclusion

School counselors are often trapped in daily administrative tasks at school without thinking about improving the quality of services provided, which is caused by a lack of quality supervision. To improve this quality, the involvement of the community is necessary, both in implementation and supervision. In Bali, in addition to the modern order of society, there is also a custom-oriented community order, called *desa pakraman*. Balinese people are very obedient to the rules that apply in a *desa pakraman*. Therefore, *desa pakraman* has enormous potential to be involved in counseling and supervising activities in schools, thus the service quality will increase.

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