

Multicultural Counseling in Cultural Perspective Indonesia

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Abstract: Multiculturalism concept comes from the desire to have similarity and confession among each culture in Indonesia, with the understanding that no tribe is better than other tribes. It is the root of the nation unifying motto of *Bhinneka Tunggal Ika*. A concept of cultural equality in Indonesia can be introduced to society through education, which can be implemented into counseling programs in the School. The implementation of multicultural counseling is expected to facilitate individuals to be a responsible person for themselves, society, and God. The application of multicultural counseling is divided into two perspectives, the first is viewing culture from a universal perspective (ethics). This perspective emphasizes that the most basic element of counseling is interpersonal relationships and all counseling is multicultural counseling so there is no need for theory and technique in counseling. The second perspective is viewing culture in the perspective of uniqueness (emic). This perspective sees the need for a collaboration between current theories and techniques on the unique values of Indonesian culture. The direction of multicultural counseling development to Indonesia will make the culture as the basis in an effort to build an interpersonal relationship between counselor and counselee.

1 INTRODUCTION

Indonesia is a multicultural archipelago country, it can be known from the reality of a pluralistic Indonesian society. The plurality of Indonesians is evident from the fact that Indonesia is spread over an archipelago of 13,667 islands (though not entirely inhabited), divided into 358 ethnic groups and 200 sub-tribes, have various religions and beliefs according to statistics: Islam 88.1%, Christian and Catholic 7.89%, Hindu 2.5%, Buddhist 1% and others 1%, and have a history of cultural mixing in various cultural influences, ranging from original Indonesian culture, Hindu, Muslim, Christian and modern Western cultures (Irhandayaningsih, 2012).

Diversity causes the counselor requires a deep understanding in communicating and interacting with the counselee, both between different cultures (between groups) and within the same culture (within group). It also occurred in the implementation of counseling, culture becomes antecedent event that being belief for the counselee so to understand the counselee thoroughly need to understand the counselee's culture. Culture is the blood that flows in the body, which we cannot choose, it is attached to the individual and formed from interaction with the family or the environment.

In the scholarship context, culture lies in the normative domain that can be used to facilitate and bring people to develop from what they are to what they have to be (Kartadinata, 2011). Culture can be used as a tool that can be used to make individuals can behave according to their dignity as human beings so that they are expected to be personally responsible to themselves, society, and God.

The emergence of multiculturalism is based on the need for recognition of cultural diversity, which became the reality of the Indonesian nation. Multiculturalism as a unifying ideology in the recognition of human equality. The multiculturalism context is a concept that legitimizes cultural diversity with the principle of legality and recognition on different cultural differences (Irhandayaningsih, 2012). Multiculturalism provides meaningful similarities and acknowledgments among each culture in Indonesia, with the understanding that no tribe is better than other tribes.

Basically, multiculturalism includes ideas, views, policies, attitudes, and actions of a plural society to become the values of society. The value that aims to develop the same spirit of nationalism in maintaining pluralism is the multicultural core in Indonesia (Irhandayaningsih, 2012). Multicultural is very appropriate to be a reference in Indonesia due to the

fact that understanding of equality and recognition can be used as a unifying the plural nation. One of the logos that shows to special multicultural Indonesia, *Bhinneka Tunggal Ika* (different but still one).

In culture, multiculturalism is an ideology and a tool in improving humanity in the concept of human life equality, while culture is a guideline of human life (Suparlan, 2002). In every culture, there is a normative value that aims to bring individuals to be better. It can be a unifying tool of any cultural differences, for example, all tribes teach people to behave well, and this can be unified in multicultural because although the concept of ethnicity is different the value normative can be used as a unifying tool.

In the realm of counseling, culture is an inseparable part, inherent in the individual. Culture is built together between individuals and their environment, so culture influences individuals and individuals influence cultural development. Every individual has a culture contained within himself that is shaped by his developmental environment. So in the context of counseling in Indonesia, will have uniqueness in every counseling process because it contains the values of Indonesian culture. To the extent of the counseling process in Indonesia is a study material that needs to be developed to obtain the results of maximum counseling. In its application, cultural values should be generalizable to be concluded and made an approach in counseling appropriate to the local culture. This understanding is the basis for the development of multicultural counseling theory.

2 CULTURE IN MULTICULTURAL COUNSELING

Basically, culture is a tool of human instruments used to overcome the problems faced in its environment. In addition, culture is a system of objects, activities, and attitudes in which each part is a tool to achieve goals (Turner, 2007). Cultural content is focused on the knowledge of beliefs that can be learned and acquired regarding art, morals, customs, and habits. The cultural perspective in psychosocial view is transmitted socially through interpersonal interaction, not through biological inheritance (Wang, 2015). Family and the environment shape the individual culture.

Multicultural counseling is the fourth power in the counseling approach. It completes the three major powers in other counseling approaches, namely

psychodynamic, behavioral, and humanistic (Pedersen 1991) which evolved in several different understandings and perceptions. The center of the difference lies in differences in cultural significance (Daya, 2001). Culture can be interpreted narrowly and broader, in accordance with the meaning of each individual. This difference of meaning leads to several different approaches to multicultural counseling.

Culture can be defined into two concepts, the first the definition of culture widely and the second in the narrow sense. In a broad sense, culture can be interpreted as a frame of reference that resides within the self and the environment. Culture includes norms of values, beliefs, attitudes, behaviors, and traditions that connect between individuals of the group. It may also include demographic variables, status variables, affiliations, and ethnographic variables (Pedersen, 1991). In addition, it may also include racial or ethnic groups, gender, age, religion, economic status, nationality, physical capacity, or gender (Corey, Corey and Callanan, 2011).

The widespread significance of the culture produces an understanding that "we are all multicultural individuals" (Arredondo et al, 1996; Daya, 2001), and "everyone is a multicultural person" (Arredondo et al, 1996). This happens because in counseling process on counselor and counselee tend to have a different culture. So there is no special form of multicultural counseling. This broad definition raises the question of multicultural standing in counseling, as there will be an understanding that there is no need for multicultural counseling because all counseling is a multicultural counseling.

While culture in the narrow sense is defined as a variable that distinguishes ethnicity or nationality (Pedersen, 1991). In this perspective, different cultures are considered different if individuals come from different ethnicities or nations, so the multicultural counseling process is a counseling that occurs between counselors and counselors who are ethnically or culturally different.

The impact of different cultural meanings results in two different perspectives on multicultural counseling (Patterson, 2004). The first perspective provides an understanding that multicultural counseling is an effort to help counsees who differ from one another in ethnic, racial, cultural, religious, and so on. Cultural differences can have different meanings depending on the perspective. Trends that emphasize cultural differences based on cultural criteria such as race, ethnicity, religion, socioeconomic, gender, etc. are called *emic* (uniqueness), while emphasizing the similarity of

cultural criteria such as race, ethnicity, religion, socioeconomic, gender and so-called ethics (universal) (Puukari and Launikari, 2005). Both of these cultural approaches both view that in multicultural counseling is an effort in assisting counselors who do the counselor by understanding the counseling as a whole, including the culture of the counselee.

So culturally contextual development of culture resides in two cultural perspectives namely ethics and emic (Kartadinata, 2011). Emic issues and cultural diversity have implications for the importance of understanding behavior and development that exist in human beings in the context of the unique culture of each individual. Each individual has a unique culture that must be understood by the counselor. While ethical issues indicate behavior and development in the universal and normative context that must be realized in human life based on the essence and the essential values of human life.

Some experts claim that multicultural counseling is a new paradigm in counseling. A paradigm must have a focal point to be recognized as something scientific. Multicultural counseling is faced with the problem of looking for a scientific focal point regarding the multicultural counseling perspective. Some scholars believe that multicultural counseling must be approached from a universal perspective, while others think that a unique cultural perspective (emic) is the focal point of multicultural counseling (Daya, 2001). But it would be better when the counselor can balance emic and ethics, between uniqueness and universality in order to create a harmony of life.

Multicultural counseling is a systematic effort to address cultural diversity in counseling, in addition, multicultural counseling is considered the latest approach to theoretical counseling (Puukari and Launikari, 2005: 30). In multicultural counseling, it implies that human existence cannot be understood without attempting to compare individuals with larger members of society.

2.1 Ethical Position in Multicultural Counseling

The multicultural counseling perspective as a theory is not without criticism, Patterson (1996) emphasizes that the use of techniques in multicultural counseling can obscure the counselor's competencies. The understanding that technique is more important than the quality of counselors is false. Application of the technique becomes dangerous if done without any effort of developing a good relationship to the

counselee. So in the ethical view of multicultural counseling, special techniques, approaches or theories about the implementation of multicultural counseling are not necessary because counselors and counsees must have different cultural values and all counseling is multicultural counseling.

Multiculturalism in this perspective emphasizes that the most basic element of counseling is interpersonal relations (Patterson, 1996). They consider the emphasis on counseling techniques in a cultural perspective at risk of obscuring the counselee characteristics. Counselors are feared to fail in developing relationships with counsees (Daya, 2001).

When culture is broadly defined, everyone is considered to hold a unique cultural composition which means that all forms of counseling relations are defined as multicultural. Cultures are internalized in understanding diverse individuals. The ethical position emphasizes the internalized culture with the understanding that everyone has a unique culture. As a result, it is believed that everyone has different counseling needs (Daya, 2001).

2.2 Emic Position in Multicultural Counseling

Emic views that counseling services can be effective, then the counselor should have an understanding of the cultural characteristics of the counselee (Daya, 2001). Several research findings suggest that counselors need to improve their knowledge of particular cultures and techniques about the counselee culture. Knowledge of the counselee's culture enables counselors to design treatments that fit the culture of the counselee.

The perspective of a culture based on emic views that it is necessary to understand outstanding counseling theories such as behavioral, psychodynamic, humanistic to be adapted in the cultural frame of the counselee (Nwachuku and Ivey, 1991). Counseling theories will become more complex if theoretical studies are structured from a cultural point of view. This step has been done by Nwachuku and Ivey in developing a model to generate the theory of multicultural counseling.

The emic approach to multicultural counseling emphasizes that the best theories and techniques for assisting diverse cultural counsees are theories and techniques developed from a particular cultural framework. The development of these theories can be done through the development of cultural systems that are collaborated with the values of the theory of counseling (Daya, 2001). So that the existing theories

are expected to be elaborated with each culture so that it will be more effectively used in certain cultural contexts, for example, the application of behavioral therapy counseling approach in the context of Islamic culture will produce a new theory called counseling behavioral therapy for Muslims.

3 COMPETENCE OF MULTICULTURAL COUNSELORS

Multicultural competence is a competency that must be mastered by every individual, both as a person and a professional. In the context of the counselor profession, multicultural competence is presented in a variety of intervention strategies to help others develop multicultural competencies. The counselor needs to understand the essential things of counselor's cultural life, in order to develop long-term multicultural behavior to build a harmonious life in diversity. This should be a counselor mission in facilitating student development (Kartadinata, 2016).

Multicultural counseling aims to assist the counselee in accordance with the life experience and cultural values of the client, balancing the importance of individualism and collectivism in the assessment, diagnosis, and problem-solving of the counselee (Sue and Sue, 2008). The emphasis of the counselor's competence is on individual change. However, if only individuals change and system do not change then the status quo will remain in the counselee (Arredondo 1996) so that in multicultural counseling leads to a thorough change towards the counselees' view.

Arredondo (1996) and Corey, Corey and Callanan (2011) describes the competencies that counselors must have in multicultural counseling into three aspects: the counselor's awareness of the value and bias of the self-culture, understand worldview of counselee, develop appropriate intervention strategies and techniques according to the culture of the counselee. The description of the three aspects is done by looking at three indicators, namely attitudes and beliefs, knowledge, and skills. While Sue and Sue (2008) and Kardinata (2016) divide the indicators of multicultural counseling competence into three indicators namely awareness, knowledge, and skills.

In these experts' view, the first multicultural counselor is required to have the attitudes, beliefs, and awareness of the cultural values that the counselor has within him. It is important, in the light of that understanding, it avoids the ambiguity between the counselor's values and the value

counselee, so the counseling process will not affect each other. Second, counselors should have competencies that can be used to understand the counselee's point of view. This competence can be a deep understanding of the various cultures. The more counselors understand the differences between cultures that exist in the environment the easier the counselor understands the problem counselee. Third, the counselor is expected to have skills in developing appropriate intervention strategies and techniques according to the culture of the counselee. This strategy of intervention and counseling techniques is a tool in changing counselee behavior, so that the more techniques and interventions that the counselor understands, the counselor is easier to elaborate those skills in helping the counselee.

4 THE DIRECTION OF MULTICULTURAL COUNSELING IN INDONESIA

Guidance and counseling in Indonesia, part of the science of education contain many philosophical issues. The issue itself never changes, but the point of view or perspective on the issue may change (Kartadinata, 2011) so that the development of existing scholarship changes in line with the present perspective. The development of an understanding of the multicultural in ethical and emic perspectives is actually not changing, but the way of view is changed so that requires a deeper assessment and development.

The current counseling theory emerges from a process that does not promote cultural elements, so it seems necessary to develop deeper scholarship related to cultural standing in counseling. One thing must be understood that rarely a scientific perspective starts from something that is considered to be prevalent in the scientific community, the results of research incorporate it into conceptual boxes without an arbitrary element (Kuhn, 2012), so that the development of multicultural counseling science finally it is not impossible to find the focal point of the study.

The direction of multicultural counseling in Indonesia is related to two things, the first development of multicultural counseling in the perspective of emic. In this perspective, we try to develop multicultural counseling approach through tribal approaches in Indonesia. For example the development of multicultural counseling in Lampung culture which has an emic philosophy of life Nengah

Nyampur (principle of togetherness). This philosophy is part of customs and uniqueness in Lampung tribe so that the end of this research will produce a new approach in the form of multicultural counseling theory Nengah Nyampur, as the basic theory in helping the counselee who has Lampung culture.

Second, trying to develop multicultural counseling in an ethical perspective. In this perspective will develop an Indonesian multicultural counseling approach by making Indonesian culture as the basis for building interpersonal relationship between counselor and counselee. The focus of research is how to build rapport in counseling with the perspective of Indonesian society, so that classical issues are related to sitting between men and women, the situation of counseling, ethics of speech, polite boundaries between counselors and counsees, etc. that related to the counseling process can be adapted to the cultural customs of Indonesian society. This research will be used as a reference in the implementation of counseling in Indonesia.

5 CONCLUSIONS

Indonesia is a multicultural country that upholds the principle of equality of cultural differences in Indonesia. The existing pluralism is united through the normative values contained in the culture so that no part of the culture has a higher value than other cultures. Efforts that can be done to the community about cultural equality in Indonesia is through education which can be implemented into counseling programs in the School.

Through counseling is expected to develop a counselee's understanding of the fact that the counsel lives in a multicultural society, so the counselee can develop multicultural behavior. In its application multicultural counseling is divided into two perspectives, the first viewing the culture from a universal perspective (ethics), the second viewing the culture in the perspective of uniqueness (emic) thus it requires research that applies the perspective of emic in Indonesia which apply the uniqueness of tribes, customs and research perspectives ethics in Indonesian society. Then applying Indonesian value into counselling.

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