JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling

Strategy For Developing Students' Multicultural Competency Through Relational Cultural Therapy Training

Gusman Lesmana[1]*, Sri Ngayomi Yudha Wastuti[2], Deliati Deliati[3]

[123] Universitas Muhammadiyah Sumatera Utara, Indonesia

*Correspondence: E-mail: gusmanlesmana@umsu.ac.id

A B S T R A C T

This study aims to measure the effectiveness of relational cultural therapy in improving the competence of multicultural students, especially in guidance and counseling study program students as prospective BK/counselor teachers who will provide services to clients who have different cultural backgrounds. The phenomenon found in the field in previous studies in the lecture process for Guidance and Counseling students in counseling skills training, students have difficulty in applying differentiated counseling skills that focus on multicultural skills. This study uses a quantitative type with a pretest-posttest group design plan. The instruments used are the results of the plan and synthesis through the development of aspects of multicultural awareness. The subjects of this study were 40 students of the Faculty of FKIP UMSU who needed to receive the latest multicultural competency training. The analysis used was product moment correlation and produced a correlation coefficient of 0.981 which concluded that rational cultural therapy training significantly increased students' multicultural competence. Future research is encouraged to delve into community guidance and counseling that shape collective identity.

A R T I C L E   I N F O

1. INTRODUCTION

The formation of student character in accordance with national education goals cannot be separated from the influence of the behavior displayed by teachers every day at school when dealing with students. The diversity and number of tribes and cultures in Indonesia are one of the characteristics of Indonesian society. (Yunita et al., 2024). The identity of a country is marked by the many cultures that are spread and occupy certain areas as a distinctive feature between one region and another. So from this condition, the dynamics of intercultural interaction are very likely to occur so that anticipation of friction is very important for each individual to have. Because in the life of a nation and state, it is inseparable from the clashes of cultural differences between one region and another because they have interests that tend to be heterogeneous (Asep Deni et al., 2024).

Culture is a whole system of ideas, actions and results of human work within the framework of social life which is made human's own by learning (Zebua et al., 2024). Even human actions which are instinctive abilities carried by other creatures in their genes (such as eating, drinking, or walking) are also transformed by them into cultural actions or habits. (Rovanita Rama, 2024).

Professional intervention and counseling relationship between counselors and clients who come from different cultural groups, hold different views, and have distinguishing differences, such as gender, sexual orientation, disability, social class, spirituality, and life period. It can be concluded that in the multicultural counseling process there are various differences from various aspects between counselors/BK teachers and clients. These differences ultimately require BK teachers to have broad knowledge and insight related to the client's cultural background before carrying out a deeper counseling process. This statement also indicates that the client's cultural background is not only limited to ethnicity and customs but also includes sexual orientation, gender, spirituality, social class, and others. (Prayitno & Amti, 2009).

Counselors as psychic educators (psychoeducators) cannot be separated from interacting with clients, so they have a strategic role in dealing with diversity and differences that exist, including cultural differences. Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, diverse interactions between individuals and groups by bringing cultural behavior and having different and specific ways of life. The diversity of client cultures such as different cultures, family backgrounds, religions and ethnicities interact with each other in the school community and this requires an understanding of culture. (Berry, 1999).

The phenomenon that occurs in the counseling process is often in the wrong attitude and behavior of the counselor in responding to the conditions that occur in the client. An example of this case is that there are several wrong counselor actions by touching the client's physical body which is considered a form of attention. In another case, the counseling process at school contains touches made on the client's shoulder by a male counselor to a female counselee. The counselor intends to provide reinforcement, but for the counselee it has a different meaning. The condition is different if the opposite applies, namely a female counselor to a male counselee, (Rohman & Mugiarso, 2016). This proves that non-verbal language, namely touch, has contextual meaning in a culture.

Cultural background also has an influence in interpreting non-verbal language. (Syahril, 2018). When the counselor is facing the client. When talking, the client does not make eye contact, even when the eyes look at each other, the client quickly looks away. Perhaps the counselor interprets that the client does not accept the interaction in the conversation positively, feels rejected and does not trust the counselor. Whereas according to a culture,

individuals are not encouraged to look or look directly, which is even considered a sign of arrogance or insult. The three phenomena above prove that it is important for counselors to have cultural intelligence when providing services.

To overcome cultural differences between counselors and clients, counselors need to understand the cultural background of their clients. Thus, in addition to understanding the psychological aspects and counseling techniques, a counselor needs to understand different cultural aspects (Gainau, 2009). However, this counseling is felt to be more effective, especially if the counselor is able to adapt counseling techniques and theories in the cultural perspective of his counseling, especially if the counselor and client have different cultures. These efforts aim to optimize the achievement of guidance and counseling goals.

Multicultural competence training and coaching is carried out for prospective counselors who will later provide services to their clients as a process of providing assistance. The process of interaction/counseling between two people with different cultural backgrounds is called multicultural counseling. BK teachers need to have multicultural counseling competence also because the problems experienced by students in schools are often related to the cultural diversity of students. Increasingly, problems originating from the cultural diversity of clients arise and are difficult to solve in the education and counseling process at school; while BK teachers, and even the school system have not been intentionally prepared to deal with such situations (Sihabudin, 2022).

2. METHODS

The method used in this study is the mixed methods method. This study is a research step by combining two forms of research that have existed previously, namely qualitative research and quantitative research. The combination research method (mixed methods) is a research method between quantitative methods and qualitative methods to be used together in a research activity. (Prasetia, 2022). This method is effective because the transfer of knowledge and skills obtained during the training is better conveyed, because the training participants are given direct practice in using and operating various applications and technologies in learning. The following **Figure 1** is a general flowchart of the research method.
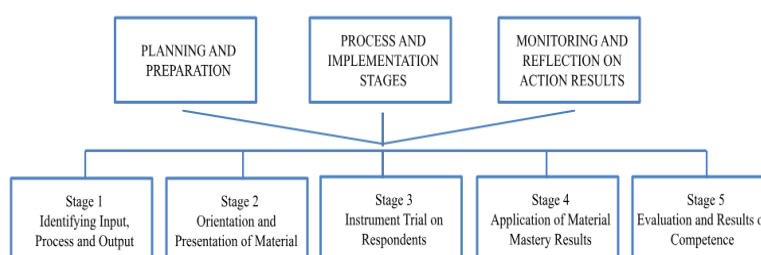
Figure 1. Research procedures and stages.

This type of research is a quasi-experimental research using treatment on research objects involving limited respondents, namely students of the Guidance and Counseling study program who took the Professional BK course in the odd semester of the 2023/2024 year, class of 2021, as many as 30 students. The design of this research is Pretest-Postest Control Group Design (Sugiyono, 2013) which can be seen in the **Table 1**.

Table 1. Research design.

No.	Research Design		
	Pre test	Treatment	Post test
1	O1	X1	O2

Description: O1 : The ability of counselor before being given relational cultural therapy
O2 : The ability of counselor after being given relational cultural therapy.

Below are the results of the integration and development of concepts from research results that the process of arranging words in delivering counseling conversations with a multicultural approach effectively improves the quality of counseling results and processes (see **Table 2**).

Table 2. Counseling technique research instrument with paraphrasing words and sentences.

No.	Aspect	Indicator	Significance of Paraphrase	
			Ordinary Statement	Culture-based Paraphrase

1.	(Attending respone/ Giving attention	(Luddin & Bakar, 2009) Attending skills are an attitude in the form of giving attention to clients. This skill really requires cultural considerations and norms.	1. Verbal Language
			  a. Saying/replying greetings
			  b. Shaking hands if necessary and mandatory
			  c. Asking to sit down
			  d. Getting to know each other/mentioning names
			  e. Opening a conversation
			  f. Providing information about the purpose of the meeting, the counseling process, goals, ethics, counselor's duties, benefits and duties of the client.
			
			2. Non-verbal Language
			  a. Sitting method and distance
			  b. Facing properly
			  c. Leaning forward
			  d. Eye contact
			  e. Moving the body efficiently
			  f. Not using excessive movements.
				1. Verbal Language
				  a. Greeting and giving a neutral greeting but agreed by both parties
				  b. Shaking hands if necessary in a counseling meeting
				  c. Inviting to sit in the place provided
				  d. Getting to know each other if you don't know each other / asking for news or conditions if you already know each other for familiarity
				  e. Opening a conversation
				  f. Providing information about the purpose of the meeting, the counseling process, goals, ethics, counselor's duties, benefits and duties of the client.
				
				2. Non-verbal Language
				  a. Maintaining the way and distance of sitting according to culture
				  b. Facing appropriately according to interests

			c. Leaning forward d. Dynamic eye contact e. Moving the body efficiently without being excessive.	
2.	Doing empathy /emphatizing	(Yunita et al., 2024) Empathy technique is to attune oneself (be sensitive) to what, how, and the background of other people's feelings and thoughts as they feel and think.	1. Verbal Language a. Communicated in the form of questions, reassurance, denial, and advice. b. Only focuses on the content or cognitive part of the message, feelings/emotions are ignored. c. Understands but no direction; reflects feelings and meaning/situation d. Understands and gives direction; identifies client feelings and deficiencies. e. Contains all levels one through four plus at least one action step that the client can take to address weaknesses and achieve goals. 2. Non-verbal Language a. maintaining eye contact, b. adjusting the body position to lean towards the client, c. following the client's body movements, d. open hand position (not folding hands, or folding arms)	1. Verbal Language a. Conveying a feeling of one feeling in the same situation in a polite way without dominating the truth that occurs. b. Conveying one's condition if it is considered necessary for the client with the aim of reducing the burden and crisis conditions on the client. c. Reflecting feelings and meanings/situations as needed without exaggeration d. Understanding and giving direction; identifying feelings for the sake of clarity of the client's condition regarding the problems experienced. e. There are some cultures that do not need much attention and need more support in solving the problems they experience. 2. Non-verbal Language a. maintaining eye contact focused on the client who is telling about his/her condition, b. adjusting the body position to make the client comfortable, c. following the client's body

			movements, open hand position (not folding hands, and/or crossing arms)
			d. moving hands as needed
3.	Conclude (summarizing)	Summary is a technique used by counselors to summarize things that are communicated during the counseling assistance process. (Okun & Stock, 1987).	(Surya, 2003), summarizing skills by:
			a. Giving the client the opportunity to convey his/her expression completely.
			b. Showing an attitude of paying attention and listening attentively.
			c. Making notes as needed to summarize the conversation.
			d. After the client has conveyed his/her expression, the counselor responds by providing a summary of the conversation.

1. Verbal Language
   a. Summarize the contents of the problem that has been conveyed by the client in clear language without exaggeration.
   b. Shorten the conversation so that the conclusion can be understood quickly to adjust the direction of counseling in the next stage.
   c. Clarify important parts by noting and reflecting to the client the accuracy of the counselor's understanding of the problem he is experiencing..

(Reza & Sugiyo, 2015), summarizing skills by:
   a. Reflecting or attending to variations in themes and emotional tones as the client speaks.
   b. Integrating key feelings and ideas into statements that have broad basic meanings.
   c. Do not add new ideas to the summary.
   d. Consider whether it might be helpful to state the summary or invite the client to create a summary

2. Non-verbal Language
   a. Giving the necessary touch (of a kind) for the sake of affirmation of the concluded problem.
   b. Using a clear but not loud intonation
   c. Getting the client's enthusiasm because they feel understood and understood by the counselor
   d. Discussing what is understood and what will be possible to do in order to achieve problem solving

4.	Open Questions (Question)	Open questions are questions that allow for open and broader answers.	Open questions are techniques to encourage students to talk to express their feelings, experiences and thoughts. Open-ended question techniques can be used. For example: "Do you feel there is something we want to talk about?"	Open-ended questions are a technique to give clients the opportunity to talk about their feelings, experiences and thoughts. This technique can be used by paying attention to cultural cues and racist content regarding the client's origins in life or the problems they are experiencing. Example: "How do you deal with your problems so far?"
5.	Authenticity (Genuiness)	(Lesmana, 2005) conclude that congruence is an understanding of oneself where thoughts, feelings and experiences must be in harmony and in accordance with what is.	1. Maintaining the authenticity of self-quality 2. Listening, accepting what happens inside him, 3. Being able to understand the complexity of his feelings. 4. Showing his true self. 5. Saying what he really wants to say. 6. Feelings are the same as those expressed. 7. The focus remains on the client's needs.	A counselor who shows sincerity or authenticity during the counseling process. This process is exemplified when a client tells a counselor who has a phobia of heights that he (the client) has a fear of furry animals. The client who is afraid of furry animals has the same problematic condition as the counselor who has a problem with heights. Both open up to each other and the counselor explains how to deal with the condition.
6.	Substantiality (Asertiveness)	(Ratnasari & Arifin, 2021), Assertive training is a behavioral therapy procedure that attempts to make it easier to express reasonable feelings, or feelings of hatred and resentment, or feelings of agreement..	Providing direction in the form of an offer to the client regarding the direction of counseling activities in order to achieve the desired goals from the meeting process. This is adjusted to the direction of the client's wishes and desires which are adjusted to the methods and techniques expected by the client through the fulfillment of the wishes that have been conveyed by the client through the free association process.	Assertive competence is the good delivery of what is in an individual's heart, which causes discomfort so that it will have an impact on behavioral changes between the individuals. Giving clients the opportunity to convey counseling content that may not be in accordance with their conditions or desires.
7.	Confrontment (Confrontation)	Confrontation is a counselor skill to help clients to realize the gap between words and actions or	Verbal Language a. Convey to clients about the untruth of what is conveyed in the dynamic counseling process.	Confrontation Technique is implemented to help clients analyze self-confidence through the contradiction between individual words and actions (discrepancy).

	body language, thoughts, actions and feelings of the client so that the client can change their behavior to be directed and live a healthy lifestyle. (Erford, 2017)	b. Arranging the sentence of the conversation without offending the client about the untruth of his statement 2. Non-verbal Language a. Maintain facial expressions to maintain the quality of focus. b. Control the imposition of will to maintain the intensity of movement if a consensus is not achieved and direct the discussion to the best quality of the good.	Theoretically, this contradiction creates dissonance (self-reflection) in this case so that students can find out what they say with what happens to them. 1. Verbal Language ; Convey to the client about the inaccuracy of the contents of the counseling and invite the client to correct the information so that it is correct according to his/her condition. 2. Non-verbal Language ; Completing the process of delivering counseling information with hand gestures to emphasize the conclusion.
8. Problem solver (problem solving)	Problem solving is a creative process in which individuals assess changes in themselves and their environment. (Mukhlisoh & Aisah, 2014)	1. Verbal Language a. Convey clearly and definitely about the state of the problem that is happening to the client. b. Offer possible solutions to solve the problem 2. Non-verbal Language a. Maintaining eye contact, b. adjusting the body position to lean towards the client,	1. Verbal Language a. Filtering grammar according to the client's condition that has cultural habits. b. Making commitments and agreements with the client to intervene in possible violations. 2. Non-verbal Language a. maintaining eye contact and gaze b. adjusting the body position to lean towards the client

There are two types of variables in the study, namely the independent variable, namely relational cultural therapy training, and the dependent variable, namely the quality of BK student lectures in the BK Profession course. Analysis of research data using the Pearson correlation test, namely *Product Moment Correlation*. In addition to strengthening the results of the study, researchers conducted triangulation. In testing the credibility of data, there are three types of triangulation as a technique for checking the validity of data that utilizes the use of sources, techniques, time. Triangulation with data sources is carried out by comparing interview data with observations, what is associated with the research situation over time, Triangulation with techniques is carried out to check the use of data collection techniques including observation, interviews and documentation. Triangulation with time is carried out with interviews collected when the Respondent is in good condition and has not had problems in activities so that it can provide more valid data so that it is more credible.
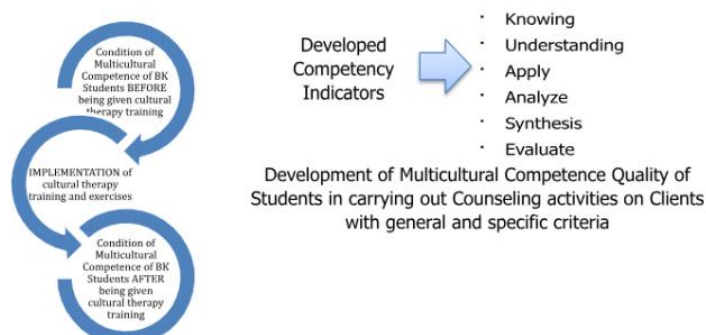
Figure 2. Research procedure and scheme.

The instrument in this study is to use aspects of counseling service elements that prioritize counseling competencies, namely (Attending response/giving attention), Doing empathy/emphatizing, Conclude (summarizing), Open Questions (Question), Authenticity (Genuineness), Substantiality (Assertiveness), Confrontation (Confrontation), Problem solver (problem solving).

3. RESULTS AND DISCUSSION

The cultural diversity in Indonesia is a reality that requires serious attention. Differences among people with high mobility have the potential to cause confusion, misunderstanding, and conflict among people, especially minorities or often called immigrants. Culture is not something static, but dynamic, influential and influenced by human behavior as cultural beings. Culture itself has an understanding of a way of life that can develop and be shared by a group of people which is then passed down from generation to generation, culture which is something that cannot be separated from humans so that many people also consider it to be inherited genetically.

Culture that is raised to be an identity of a culture is not created just like that, but requires a long time to be known, recognized, obeyed and implemented in the living environment. In social life, what is called culture will never be separated from a person's personal self, especially for teenagers who have a pattern of thinking and actions that are still at an imbalance level, so a fairly long learning process is needed to better understand the behavior, thought patterns, and also ideas from actions carried out by humans.

In a multicultural society, there are actually many values that can be actualized, such as values of mutual respect, tolerance, respect and so on. As a multicultural country, it is only natural that we should understand these differences, as a natural reality that can certainly be used as a cultural wealth. Multicultural education can be seen from the form of cooperation between ethnic groups in maintaining harmony. (Purna, 2016).

Culture itself plays a very important role in contributing norms of life, mindset and behavior carried out by a teenager, although one with another has differences, however, from the socialization process, of course, what is called culture will be influenced by the childhood environment of the children. Because all of that can be seen from the personality that has been instilled since they were very small, which they get from the family environment and can also be influenced by religion, social class and also their way of life.

In this case, the study discussed is cultural competence in students' lives both personally and in their social lives. Students as individuals who are in the process of developing, namely developing towards maturity or independence, they always engage in social interactions. To achieve this maturity, students need guidance because they still lack understanding or insight

into themselves and their social environment, as well as experience in determining the direction of their lives including the cultural background inherent in them.

Students as individuals who are in the process of developing, namely developing towards maturity or independence, always engage in social interaction. To achieve this maturity, students need guidance because they still lack understanding or insight into themselves and their social environment, as well as experience in determining the direction of their lives. The cultural intersection that is currently and will continue to occur will truly be something dangerous if in the system and mechanism of culture in the context of nationality there is no space, opportunity, or possibility of change (Sayuti, 2015). This will greatly hinder the harmony of people's lives from the socio-cultural session that should be a characteristic of the Indonesian nation. One condition where an example of cultural intersection is intolerance.

This intolerant act does not show the characteristics of the Indonesian nation, as students who are part of a nation with diverse tribes, ethnicities, races and religions with the motto Bhinneka Tunggal Ika. We cannot deny that there will be friction that can occur between community groups, both those related to race and religion when living social life. Therefore, an attitude of mutual respect and appreciation of the uniqueness of each other's individuals is needed among students as members of society, so that friction that is prone to causing conflict can be avoided and does not occur. For members of society, of course, they are required to maintain good relationships and it is an obligation for each other to respect each other.

The above phenomenon demands the attention of the Guidance and Counseling profession to provide mapping of the field of cultural studies in order to achieve personal and social effectiveness. Of course, social conditions that contain different elements of customs and cultures need to be intervened with intelligent personal maturity in socializing and fostering social relationships. One of the responses that has been carried out is development through conceptual multicultural competence consisting of aspects of multicultural awareness, cultural understanding, and multicultural skills (Zamroni et al., 2024).

Theoretically, multicultural competence assumes that everyone can understand and be aware of differences between cultures, but does not make judgments about other cultures. Multicultural education is an important part of preparing the younger generation to become individuals who are aware of their responsibilities as more democratic citizens in a pluralistic society.

As a science and profession that is oriented towards the optimization of individuals in filling their lives, Guidance and Counseling has one direction of the field of study development that directs individual competence to be able to serve individuals who have problems in their lives with a multicultural approach as a good response to the uniqueness of clients as individuals who are cultured and have their own habits and characteristics that differ according to their origin and background of life, which of course has the potential for differences between clients and counselors to be quite large (Sihabudin, 2022)(Surya, 2003).

The characteristics of the BK teacher's understanding of the life views of clients who have different cultural backgrounds consist of three dimensions, namely; 1) trust and confidence; 2) knowledge; and 3) skills (Arredondo & Tovar-Blank, 2014). The multicultural competence of BK teachers is reflected in; 1) BK teachers are required to have adequate skills in the field of counseling; 2) Being able to consciously realize and recognize their culture; 3) BK teachers are able to understand how culture can influence differences in thinking patterns; and 4) BK teachers are able to adjust the approach and intervention techniques that are appropriate to the conditions of the client. (Mulyani et al., 2022). The multicultural competence of BK

teachers in multicultural counseling is very necessary not only as a form of professionalism but also as a form of effort that BK teachers can consciously make to achieve goals and increase the effectiveness of counseling services.

The findings in this study are categorized into the competence of male and female guidance and counseling students. The results of the analysis of multicultural abilities and competencies obtained are as follows in **Table 3**.

Table 3. Percentage of research results.

Aspect	Indicators	Level (%)			
		Pretest		Posttest	
1. (Attending respone/ Giving attention	Focusing and focusing on the client	479	79.8	471	78.5
2. Doing empathy /emphatizing	Putting a sense of belonging to what the client is feeling	490	81.7	491	81.8
3. Summarizing	Giving confirmation about the problem being discussed	475	79.2	490	81.7
4. Open-ended questions	Asking clients free questions about their problems	472	78.7	502	83.7
5. Authenticity	Everything discussed is the actual situation	484	80.7	489	81.5
6. Assertiveness	All decisions taken are not easy to change	485	80.8	463	77.2
7. Confrontation	Conveying objections if there are topics that are not appropriate	520	86.7	485	80.8
8. Problem-solving	Offering problem solving to be discussed as a follow-up to problem solving	401	66.8	420	70.0
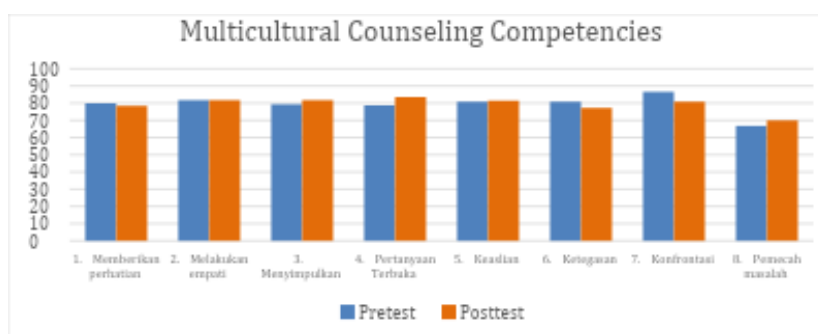
Figure 3. Graph of changes in students' multicultural competence levels.

Table 4. Presentase hasil pearson correlation.

Correlations

		Pretest	Posttest
Pretest	Pearson Correlation	1	.981**
	Sig. (2-tailed)		.000
	N	40	40
Posttest	Pearson Correlation	.981**	1
	Sig. (2-tailed)	.000	
	N	40	40
**. Correlation is significant at the 0.01 level (2-tailed).			

Based on the output **Table 4** above, it is known that the Pearson Correlation value is 0.981 > 0.05, which means that the correlation between students' multicultural competence before being trained to paraphrase and after being trained produces a significant positive conclusion.

Table 5. Percentage of data description results.

Statistics

		Pretest	Posttest
N	Valid	40	40
	Missing	0	0
Mean		95.2500	95.2250
Median		95.0000	95.0000
Std. Deviation		9.98653	8.60080
Minimum		61.00	70.00
Maximum		113.00	112.00
Sum		3810.00	3809.00

Furthermore, the output **Table 5** above shows that the mean coefficient value of the data of 40 students is a pretest of 95.2500 and a posttest of 95.2250. This value shows the difference between the average data of students' multicultural competence shows a significant increase. This indicates that relational cultural therapy training is good for improving students' multicultural competence in conducting counseling.

The discussion of the research from the results obtained shows data that the experimental study using effective counseling instruments through the paraphrase technique resulted in better counseling. The assessment indicators to measure this are the meaningfulness of the counseling process and results, information obtained by clients to messages conveyed by guidance and counseling personnel to clients who utilize counseling services. The reason this is effective is because many therapists have not and even do not pay attention to the process of building good relationships before providing counseling services, so they feel qualified only by using the usual way of speaking. In fact, there needs to be improvisation by adjusting the language style in speaking and using words that need to be matched with the client's tendency to understand the message conveyed by the therapist or expert.

The counseling service session observed with 40 students who were doing random counseling practices in schools in Medan found a gap or phenomenon that the language style and speaking style need to be adjusted to the characteristics of the client if they want to get good and quality counseling results. With the paraphrasing of words and adjustment of speaking style in counseling techniques such as the process of 1. (Responding/Giving attention) 2. Empathizing/ empathizing 3. Summarizing 4. Open questions 5. Authenticity 6. Assertiveness 7. Confrontation 8. Problem solving, the results of the counseling are obtained to the maximum meaningfulness and the clients who are served show significant changes related to the problems they are experiencing.

4. CONCLUSION

Based on the results of the research that we have conducted, it can be concluded that relational cultural therapy training significantly improves students' multicultural competence in conducting counseling. Cultural self-awareness refers to the counselor's awareness and

recognition of their own cultural beliefs, attitudes, and values as well as awareness of biases and false assumptions about other groups. A description of the multicultural competence profile of students who will later become prospective counselors at school and outside of school. The results of this study provide a conclusion based on the Pearson Correlation value of 0.981> 0.05, which means that relational cultural therapy significantly improves students' multicultural competence.

After learning about relational cultural therapy can improve students' multicultural competence, every student should also know the essence and importance of multicultural competence in the counseling process because it contributes as an intervention to prevent misunderstandings or errors in handling clients who have different cultural backgrounds and habits. Recommendations that the author can convey to further researchers are to be more sensitive to variables and other factors that influence the counseling process. This is because the indicators of success of the counseling process are still categorized as flexible following the client's own circumstances independently, which of course self-change is determined by the client's commitment to moving and deciding to carry out the task of change from what is the result of the service carried out and followed.

5. REFERENCES

Arredondo, P., and Tovar-Blank, Z. G. (2014). *Multicultural competencies: A dynamic paradigm for the 21st century.*

Asep Deni, M. M., Werdiningsih, R., Vransisca Kissya, S. E., Suhirman, L., Sanmas, M., Humaidah Muafiqie, S. E., Ferdinandus Christian, S. E., Arini Hidayah, S. E., & Nahria, S. (2024). *Komunikasi organisasi*. CV Rey Media Grafika.

Berry, J. W. (1999). Intercultural relations in plural societies. *Canadian Psychology/Psychologie Canadienne*, *40*(1), 12.

Erford, B. T. (2017). Teknik yang harus diketahui setiap konselor. *Yogyakarta: Pustaka Pelajar*.

Gainau, M. B. (2009). Keterbukaan diri (self disclosure) siswa dalam perspektif budaya dan implikasinya bagi konseling. *Widya Warta: Jurnal Ilmiah Universitas Katolik Widya Mandala Madiun*, *33*(01), 95–112.

Lesmana, J. M. (2005). Dasar-dasar konseling. *Jakarta: Universitas Indonesia*.

Luddin, M., dan Bakar, A. (2009). Kinerja kepala sekolah dalam kegiatan bimbingan dan konseling. *Jurnal Ilmu Pendidikan Universitas Negeri Malang*, *19*(2), 105613.

Mukhlisoh, M., dan Aisah, S. (2014). Pengaruh penerapan metode problem solving terhadap motivasi belajar siswa dalam mata pelajaran ips kelas iv mi pui cikaso kecamatan kramatmulya kabupaten kuningan. *Al Ibtida: Jurnal Pendidikan Guru MI*, *1*(2).

Mulyani, N. S., Mahmuda, I., Prima, N. R., Sintia, B., dan Aritonang, T. R. (2022). Literature review: Keberadaan budaya yang saling berkaitan pada konseling. *Jurnal Pendidikan Tambusai*, *6*(2), 10099–10105.

Okun, M. A., and Stock, W. A. (1987). Correlates and components of subjective well-being among the elderly. *Journal of Applied Gerontology*, *6*(1), 95–112.

Prasetia, I. (2022). *Metodologi penelitian pendekatan teori dan praktik*. umsu press.

Prayitno, E. A., dan Amti, E. (2009). Dasar-dasar bimbingan dan konseling: Jakarta: Rineka Cipta. *Soerjono Soekanto*.

Purna, I. M. (2016). Kearifan lokal masyarakat desa Mbawa dalam mewujudkan toleransi beragama. *Jurnal Pendidikan Dan Kebudayaan*, *1*(2), 261–277.

Ratnasari, S., dan Arifin, A. A. (2021). Teknik assertive training melalui konseling kelompok untuk meningkatkan interaksi sosial siswa. *KONSELING: Jurnal Ilmiah Penelitian Dan Penerapannya*, *2*(2), 49–55.

Reza, M. K., dan Sugiyo, S. (2015). Faktor-faktor internal penghambat keefektifan pelaksanaan supervisi bimbingan dan konseling. *Indonesian Journal of Guidance and Counseling: Theory and Application*, *4*(4).

Rohman, Y. N., dan Mugiarso, H. (2016). Pengaruh layanan bimbingan kelompok terhadap kemampuan menjalin relasi pertemanan. *Indonesian Journal of Guidance and Counseling: Theory and Application*, *5*(1).

Rovanita Rama, S. E. (2024). *Bertumbuh dan berkembang: mengasah diri dan karir menuju kesuksesan*. Feniks Muda Sejahtera.

Sayuti, S. A. (2015). Budaya dan kearifan lokal di era global: pentingnya pendidikan bahasa dan seni. *Fakultas Seni Dan Bahasa Universitas Negeri Yogyakarta*.

Sihabudin, H. A. (2022). *Komunikasi antarbudaya: Satu perspektif multidimensi*. Bumi Aksara.

Sugiyono, D. (2013). *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D*.

Surya, M. (2003). Psikologi konseling. *Bandung: Pustaka Bani Quraisy*.

Syahril, S. (2018). Konseling lintas budaya dalam perspektif budaya indonesia. *Jurnal Al-Taujih: Bingkai Bimbingan Dan Konseling Islami*, *4*(1), 76–86.

Yunita, Y., Pangestoeti, W., Ramadhani, B., dan Syalsabila, K. D. (2024). Keanekaragaman Masyarakat Indonesia. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, *1*(11), 77–80.

Zamroni, A. D. K., Zakiah, L., Amelia, C. R., Shaliha, H. A., dan Jaya, I. (2024). Analisis pengaruh implementasi pendidikan multikultural terhadap sikap toleransi keberagaman siswa sekolah dasar inklusi. *Jurnal Ilmiah Profesi Pendidikan*, *9*(2), 1112–1119.

Zebua, E. K., Waruwu, N., dan Santosa, M. (2024). Pengaruh nilai-nilai kebudayaan terhadap pembentukan kepribadian manusia: tinjauan psikologi perkembangan. *Scientificum Journal*, *1*(3), 138–149.