Beyond Borders: Unleashing the Potential of Multicultural Counselling in the Indonesian Context

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Abstract

Introduction: Cultural adaptation is a crucial aspect of developing a multicultural counseling approach. In the Indonesian context, multicultural counseling emphasizes cultural awareness and insight stemming from the diversity of Indonesia. Therefore, counselors require specialized skills to comprehensively understand the complexities of Indonesian culture and apply them to counseling activities. Method: This qualitative phenomenological study examines the realization of cultural adaptation in the counseling process and the significance of multicultural counseling in the Bugis community at a high school in Tanjung Jabung Timur, Jambi. The informants were purposively selected, consisting of three principals, six teachers, and four community leaders. The study reveals that cultural adaptation in multicultural counseling requires continuous reflective efforts by the counselor to truly understand the counselee's culture. Understanding Indonesian pluralism serves as a methodological framework for counselors to implement multicultural counseling effectively. The Bugis cultural adaptation employed in the counseling process received positive attention and reception from students, helping to develop their character and personality. The study also highlights the crucial roles played by teachers, the community, and the school environment in fostering students' acceptance of cultural values. Results: This research significantly impacts the consideration of the cultural component of counseling, emphasizing a more persuasive approach and discouraging positivistic tendencies. Discussion: For this reason, professionals in this field must possess extensive cultural skills, in addition to a firm foundation in counseling theories.

Keywords: *Multicultural counseling, Cultural adaptation, Bugis community, qualitative phenomenological*

Introduction

The Indonesian people require ongoing awareness campaigns emphasizing that counseling tailored to the Indonesian cultural context is crucial, given the country's high level of pluralism. Counseling is more likely to be successful when there is a high degree of compatibility between the client and the counsellor (Marasabessy et al, 2020). Adapting counseling practices to different cultural backgrounds can enhance the effectiveness of psychological interventions (Perera et al., 2020 ; Mashudi et al, 2019). Counselors must recognize and understand the cultural backgrounds of their clients, regardless of whether they share the same cultural background as the counselor.

Indonesia is a country renowned for its abundant cultural diversity, encompassing different

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ethnicities, religions, races, and beliefs. Each ethnic group in Indonesia has developed its unique cultural heritage over centuries, making it a truly multicultural nation. However, counseling in Indonesia has primarily been based on Western theories and perspectives, despite the richness and complexity of Indonesian culture. To be more effective, counseling should be adapted and modified according to the cultural context of Indonesia (Noviana et al, 2022). Furthermore, counseling has been criticized for placing too much emphasis on the Western cultural context, rendering it unsuitable for Indonesian clients (Mensah, 2019).

The need for cultural adjustment in multicultural counseling concerning the Indonesian cultural context warrants in-depth research. Indonesia's unique cultural heritage offers the potential for developing new theories, approaches, models, adaptations, and strategies for counseling. Two key reasons explain why Western theories continue to dominate counseling psychology in Indonesia. Firstly, the field of counseling psychology in Indonesia still heavily relies on Western theories, assumptions, and contexts (Suhron et al, 2020). Secondly, counseling interventions need to be modified and adapted to suit the cultural context, perspective, and needs of the Indonesian people (Petrus, 2021).

Western model of counseling has several limitations when applied to special populations and minority groups. This view is consistent with the findings of Ratts and Pederson (2015), who suggest that assumptions made by counselors and counselees of different cultural backgrounds often lead to culturally biased counseling, resulting in inadequate use of mental health services. This perspective may explain why guidance and counseling services in Indonesia have not been optimal in supporting students and the public in self-development and addressing issues that require an understanding of multiculturalism (Yosef, 2022).

Based on the above understanding, it is important to investigate whether Western counseling is effective in addressing the needs of diverse cultural backgrounds and whether modifications and adaptations are necessary for counseling to be directly applicable to Indonesian counselees. These questions are central to the focus of this study.

According to Bernal & Sáez-Santiago (2006), counselors, psychologists, and other health professionals have increasingly recognized the importance of considering cultural and ethnic minority factors in psychosocial interventions. However, research on cultural adaptation in counseling is still limited, and there is a lack of practical information on how to effectively intervene with specific populations from diverse cultural, ethnic backgrounds and self concept (Suhron, 2016). Therefore, there is a need to conduct further studies on culturally adaptive counseling services (Bernal et al., 2009). This research aims to address the disparities in access and knowledge base often experienced by ethnic communities or minority groups by focusing on cultural adaptation in counseling. While many researchers have called for the inclusion of cultural aspects in counseling, few offer a systematic approach that comprehensively considers cultural factors. In this study, the authors aim to investigate the integration of Bugis cultural values in counseling within several senior high schools. The main goal of the study is to demonstrate how the process of adapting counseling to incorporate Bugis culture emphasizes the importance of multicultural counseling.

The implementation of multicultural counseling is based on the internalization of cultural values from knowledge to patterns of behavior in society. In practice, multicultural counseling requires counselors to learn and innovate to gain insight related to healing models or approaches that come from the client's culture. The counselor's role as a facilitator must involve the client directly based on the cultural values that exist in the client, intervention with

Laughing therapy and Deep relaxation therapy (Suhron, 2018). Koç & Kafa (2019) emphasize the significant impact of cultural migration in modern times and the challenges of accessing counseling services in underdeveloped countries, highlighting the importance of psychotherapy and counseling services adapting to cultural contexts in addressing mental health issues. Thus, counseling should be based on local knowledge and practices that stem from cultural traditions rather than relying solely on foreign cultural frameworks.

2. Literature Review

Jones et al., (2017) conducted a study on culturally responsive adaptations in evidence-based treatment and their impact on client satisfaction. The study focused on assessing the satisfaction of adolescent clients with depressive symptoms who received cultural counseling adaptations. The researchers developed five adaptation models for traditional cognitive-behavioral therapy interventions: adaptation of the therapeutic relationship, integration of cultural knowledge, analysis of treatment concepts and assumptions, re-framing of cultural adaptation, and inclusive care planning for cultural adaptation.

Shaw et al. (2019) conducted a study on counseling Canadian Indigenous Peoples and examined the therapeutic alliance and outcome. The therapeutic alliance was built by establishing shared goals between the counselor and client, collaborating on treatment tasks or methods, and building a relational bond between the counselor and client. Sidani et al. (2017) conducted a study on an integrated strategy for cultural adaptation. This study analyzes causal factors and the counseling process. The study aims to (a) identify the causal factors of chronic insomnia and the most acceptable evidence-based interventions for cultural groups, and (b) develop integrated strategies for the cultural adaptation of evidence-based interventions that are acceptable and useful.

The study by Rodgers & Furcron (2019) aimed to explore the link between globalization, select demographics, and school counselors' self-perceptions in terms of multicultural competence. The study focused on the self-reported multicultural competence of school counselors who worked in an urban, socioeconomically diverse public school district in the Southern United States.

Özerk & Özer (2020) examine the development of multicultural counseling competence in Norwegian schools, with a particular emphasis on the importance of this competency among school psychologists. The authors critically examine the relationship between counselors and minority groups in schools, highlighting the need for counselors to develop cultural competency to effectively work with diverse populations.

Ridley et al. (2021) propose a new model for multicultural counseling competence, called the Process Model of Multicultural Counseling Competence. This model redefines the competence of multicultural counseling and aims to improve the limitations of the existing models. It integrates the strengths of three main models: skill-based, adaptable, and process-oriented. The article by Sahu et al. (2021) presents a hypothetical counseling case that demonstrates the application of the process model of multicultural counseling competence. The model was previously proposed by Ridley et al. (2021) and aims to redefine the competence of multicultural counseling by integrating the strengths of three main models: skill-based, adaptable, and process-oriented.

Based on several studies above, cultural adaptation in multicultural counseling aims to adjust

the cultural context that will be disseminated and implemented in a way that prioritizes certain cultural communities (Bernal et al., 2009; Cardemil, 2010; Cabassa & Baumann, 2013; Castro et al., 2004). This makes it possible to contextualize the approach and ensure it is appropriate for the community being served.

The authors of Soto et al., (2018) affirm that counseling support that is culturally adapted has a positive impact, can be trusted, and can be implemented effectively. It is crucial to add cultural adaptation in counseling to improve its therapeutic effect (Benish et al., 2011; Huey & Polo, 2008). Cultural adaptation in mental health is a constantly evolving field to address variations in psychological disorders and counseling services (Coleman et al., 2011; Crowder & Broome, 2012; Griner & Smith, 2006; Hall, 2018).

3. Methods

Overall, this study is qualitative research that adopts a phenomenological approach to examine how cultural adaptation is realized in the counseling process and to explore the significance of multicultural counseling in the Bugis community at a high school in Tanjung Jabung Timur, Jambi. The data was collected through interviews, observation, and documentation. The informants were selected through purposive sampling, including three principals, six teachers, and four community leaders who had a direct impact on the research topic.

The research was conducted in several stages, beginning with formulating the main questions related to cultural adaptation in counseling. The data collection involved unstructured in-depth interviews that lasted for three months, with more than 250 hours of effective time. The interviews were conducted naturally and did not follow a strict structure to create a friendly atmosphere and avoid suspicion. The judgment sampling method was used to select the informants and to obtain validity between their answers. Reflection activities were carried out continuously during the interview.

The study employed a thematic analysis approach for data analysis through several stages, including data collection, reduction, interpretation, and display. The reduction stage involved identifying the raw data, sorting and summarizing, coding, and categorizing them. Thematic analysis requires more involvement and interpretation from the researchers to understand the underlying meaning of the data.

4. Results and Discussions

Culture in the Counseling Paradigm

In contemporary social science, culture is a widely used concept that refers to the human-created environment. Culture encompasses physical, behavioral, and cognitive aspects, both internally and externally. It comprises learned behavioral patterns and symbolically transmitted knowledge, shaping historically constituted groups of people that exist at specific points in time, and providing potential guidelines for human behavior (Gielen et al., 2008). According to the Encyclopedia Britannica (2006), culture is an integrated pattern of knowledge, beliefs, and human behavior that results from and constitutes the process of learning and passing on knowledge to subsequent generations.

According to Koç & Kafa (2019), culture refers to learned behaviors and meanings that are

socially transmitted to facilitate adjustment and adaptation. This concept is externally expressed through artifacts such as food, clothing, and music, as well as roles and institutions like family and government, which are internally based on cognitive, emotional, and value-based structures, including attitudes, beliefs, pattern awareness, and ideas about personality (Suhron et al, 2023).

Culture is a multi-dimensional construct that encompasses verbal, behavioral, and emotional encoding, giving rise to diverse structures of experience processes. According to Dune et al., (2021), culture is a set of rules and norms that, when implemented by its members, produce behavior that is deemed appropriate and acceptable by society as a whole (Suhron, 2017). Culture includes language, ideas, beliefs, customs, rituals, symbols, attitudes, values, and beliefs that are transmitted across generations and serve to define the identity of a particular community. Due to its complexity, culture has been defined in various ways from different perspectives (Causadias, 2013). Individuals from different cultures perceive the world from distinct viewpoints, leading to multiple interpretations of the structure of human thought and behavior.

The definition of culture provided by UNESCO (United Nations Educational, Scientific and Cultural Organization) is a collection of spiritual, material, intellectual, and emotional characteristics that are unique to a society or social group. It includes lifestyles, ways of life, value systems, and beliefs (UNESCO, 2001). The term culture is not limited to race, religion, or nationality, and can refer to minority cultures within the broader dominant culture. Culture is a complex unit that includes science, belief, art, morals, law, and other habits acquired by humans as members of society. It cannot be interpreted in certain parts but is viewed in a complex manner based on the culture itself, which influences patterns of interaction, behavior, and attitudes in viewing the world. As a human entity, culture is transmitted by fellow people and can be learned from the results of behavior, attitudes, and feelings. Therefore, it is crucial to consider cultural differences in counseling as they play a significant role in shaping an individual's thoughts, behaviors, and emotions.

Multicultural counseling is a paradigm shift in the understanding of the counseling process, as it recognizes the role of culture in shaping human behavior, attitudes, and beliefs. This approach considers cultural factors as essential to the counseling process and promotes the use of culturally appropriate techniques and interventions to address the unique needs of individuals from diverse backgrounds (Berger & McLeod, 2006). Gladding (2009) emphasizes that multicultural counseling involves working with individuals from diverse cultural, ethnic, and social backgrounds, who may have unique worldviews and experiences shaped by their cultural context. The goal of multicultural counseling is to facilitate a collaborative and respectful relationship between counselors and clients, where cultural differences are acknowledged and appreciated. Trimble (2003) posits that multicultural counseling is transforming the counseling profession by challenging traditional paradigms and promoting culturally sensitive practices. Erford (2004) notes that in educational settings, multicultural counseling focuses on the relationship between professional counselors and students, with an emphasis on understanding the cultural context of the students. Multicultural counselors must possess a deep understanding of the language, values, beliefs, social class, and ethnicity of their clients and use culturally appropriate interventions to provide effective counseling services (Yusuf et al, 2020).

In the counseling process, the counselor plays a crucial role in helping the counselee develop their potential. To accomplish this, the counselor must possess a deep understanding of the individual being served, including their characteristics as well as those of the counselee. This understanding is essential for maintaining a positive and effective relationship between the

counselor and counselee. Being aware of the differences between the two parties is an important aspect of this process, as it helps the counselor navigate potential obstacles and create a supportive and inclusive environment for the counselee.

Having an awareness of cultural differences is crucial for counselors to work effectively with their clients without imposing their cultural values or making assumptions based on their cultural background. It also helps to create a safe and comfortable environment for the client, which is essential for effective counseling. In addition, educating counselors and clients about cultural differences can help to promote mutual understanding and respect, and facilitate the counseling process (Yusuf, 2019).

The impact of culture on mental health service activities has been found to form a broader perspective and reduce cultural bias, as noted by (Smith et al., 2011). Additionally, research indicates that mental health care designed to target a specific cultural group requires more specialized treatment techniques from a cultural perspective and that therapy that incorporates culture can lead to maximum success for clients. The client's cultural experience and background also have an impact on the counselor-client relationship in terms of treatment choice and counseling outcomes, as noted by (Casas et al., 2016; Vasquez, 2007). Therefore, mental health care must take into account the client's cultural context to ensure optimal outcomes, as suggested by (Gallardo et al., 2012; Roche, 2012). Thus, cultural values become an important consideration for counselors in the implementation of counseling. However, it is important to note that the concept of culture may sometimes clash with conventional values inherent in counseling theory. Therefore, counselors and clients must always be aware of potential misinterpretations and misjudgments as a result of cross-cultural miscommunication, as noted (Mensah, 2019).

In the past 30 years, there have been various conceptual models of cultural adaptation of counseling available. The early models focused on therapist characteristics, such as ethnicity and language compatibility with clients (Sue et al., 1992). However, in recent decades, the role of culture in psychotherapy has received significant attention (Wohl, 1989) due to the growing diversity of the population seeking psychological services. It has become increasingly important to consider cultural inclusion in the evolving theory and practice of psychotherapy. Mental health services can be more effective when they are aligned with the client's culture, and when the therapist demonstrates multicultural competence.

To fully comprehend the conceptual framework of cultural adaptation, it is important to first examine the etymology of the term itself. Cultural adaptation involves a process of reconciling and adjusting to changes in one's socio-cultural environment while maintaining one's cultural identity. This process can also involve adapting to specific patterns of behavior within a given culture.

Cultural adaptation in mental health services involves a systematic modification that considers language, culture, and context to fit the cultural meanings and values of the client. This process requires a shift in the provider's conceptualization of mental health, as well as in their approach to intervention and treatment (Castro et al., 2004; Huff et al., 2014). Cultural adaptation aims to develop, test, and apply a model of counseling or mental health care that is appropriate to the client's culture. Moreover, cultural competence refers to the counselor's ability to actively engage and work effectively with diverse clients (Bernal & Rodríguez, 2012). It is not only a set of skills, but also an attitude and a worldview that recognizes and values cultural diversity and strives to eliminate biases and barriers that may prevent effective counseling. Cultural

competence includes awareness of one's cultural background, knowledge of different cultures, and the ability to adapt interventions and approaches to fit the cultural context of the client (Sue et al., 1992). Counselors need to have cultural competence to provide effective and appropriate mental health services to diverse clients.

Bugis Cultural Adaptation in School Counseling

Effective counseling requires not only a good counselor personality but also an understanding of culture and customs. In the context of Bugis culture, there are important insights that a counselor should be aware of, such as appakalebbireng. This concept emphasizes the importance of honoring and respecting the customs and habits of the Bugis community. Specifically, it is expressed through the phrase "sipakalebbi sipakatau lao ri Padannarupa tau," which refers to the value of mutual respect and glorifying fellow human beings. A counselor who recognizes and applies these cultural values can build stronger relationships with Bugis clients and provide more effective counseling services.

Multicultural counseling aims to help clients achieve their potential and interests, just like counseling in general. Researchers have found that Bugis cultural values, such as Appakalebbireng, are being adopted in the counseling process at a school in Tanjung Jabung Timur, Jambi. The teacher who acts as a counselor in this setting is incorporating Bugis cultural values into their counseling approach.

The term Appakalebbireng is derived from the Bugis language, specifically from the word "mappakalebbi'," which means paying respect. The word "lebbi'" means noble or honorable, while "alebbireng" refers to glory or honor. "Mallebbi-lebbi'" describes something noble or honorable, while "pappakalebbi'" means respect. "Mappakalebbi'" is the act of glorifying, while "appakalebbireng" refers to paying homage. These cultural concepts and values are important for counselors to understand when working with the Bugis community, as they promote mutual respect and the honoring of fellow human beings.

The following values are contained in it based on Bugis culture:

Lempu'.

The value of Lempu' in Bugis culture signifies honesty and integrity, which is seen as the opposite of being deceitful or dishonest. In the counseling process, the counselor emphasizes the importance of honesty to the counselee by providing customary advice and guidance. By promoting the value of Lempu', the counselor encourages the counselee to be truthful, transparent, and sincere in their thoughts, feelings, and actions. This value fosters trust and authenticity within the counseling relationship, allowing for open communication and meaningful progress toward the counselee's goals. According to one teacher's statement during the interview, they frequently emphasize the importance of honesty to students in counseling sessions, utilizing traditional stories such as "riparennuangie temmaceko" (trusted and not cheating) to convey this message (P1, interview, 16/08/22). The use of traditional stories serves as a cultural reference point and reinforces the value of honesty in the counseling process. By incorporating such narratives, the counselor aims to instill the significance of trustworthiness and discourage any form of deceit or dishonesty within the counseling sessions.

The counseling process that incorporates a cultural approach, as reported by a counseling teacher, has garnered positive attention and reception from students. This can be attributed to the familiarity with traditional expressions and values, which are often conveyed by their parents or relatives within the family and community. In line with promoting honesty, the

school has initiated an "honest canteen" program. The principal believes that this program serves as a stimulus to cultivate students' honesty. The implementation of the honest canteen program aims to instill in children the awareness and importance of honesty, fostering a sense of responsibility. According to the principal, it is not sufficient to rely solely on theoretical teachings in the classroom. Instead, the development of a habit of honesty necessitates the presence of role models. By providing a practical and tangible example through the honest canteen program, the school seeks to facilitate the integration of honest behavior into students' daily lives (P2, interview, 18/08/22).

Macca,

Macca which denotes being smart, shrewd, and intelligent (matanre nawa-nawa), is another important value in Bugis culture. To integrate the values of Macca, teachers, and counselors often organize thematic motivational programs that feature religious and cultural leaders from the local community. During these programs, the speakers frequently reference and expound upon traditional expressions, such as the following: "macca nasaba' napakei amaccangenna pakalebiki padannarupa tau, nagaukengngi gau decenna nasaba' sitinaja maelo' mappideceng" (being smart means embodying virtues within oneself; the Bugis people understand that demonstrating intelligence involves engaging in acts of kindness towards others). By incorporating traditional expressions into the counseling process, students become more acquainted with their cultural heritage, making it easier for them to embrace the values of kindness. In instances where students exhibit misconduct or behave poorly, teachers and counselors resort to reminding and advising them using traditional and cultural teachings. A teacher from Tanjung Jabung Timur elaborated on this approach, stating: "When we encounter children with behavioral issues, we bring them to the BK (Counseling Guidance) room and remind them to engage in virtuous behavior based on traditional advice. In most cases, they readily grasp the message." (P3, interview, 20/08/22)

Through this culturally-infused counseling approach, students are not only held accountable for their actions but also guided toward understanding the significance of cultural values in shaping their behavior and character.

"Mappasalama'" signifies the act of offering mutual salvation or providing assistance to one another, encompassing both verbal expressions (through prayer) and tangible actions. This value is integrated into religious education, wherein religious verses or texts are elucidated with cultural values. For instance, when elucidating the qualities of a virtuous Muslim, the teacher highlights the significance of "mappasalama'", emphasizing that a morally upright individual refrains from inflicting harm upon others through words or actions.

"Siri'", which translates to shame or disgrace, is integrated into the counseling process to cultivate awareness among students who engage in misconduct. Counselors typically emphasize that every action taken by the students has repercussions on the reputation of their parents and family.

In Bugis society, upholding the family's good name is of utmost importance. Students are reminded that misdeeds committed at school can disgrace their parents (P4, interview, 03/09/22). Additionally, based on the author's observations in several schools, posters are displayed on school walls with messages such as "Shame is part of faith," "Shame on littering," and "Cultivate a life of shame." The principal explains that these posters serve to stimulate students to adopt a sense of shame and act as reminders that shame is a fundamental aspect of the culture.

Based on the provided data, it is evident that multicultural counseling plays a significant role in nurturing students' personalities and character in alignment with their culture. (Nuzliah, 2016) outlines several objectives of multicultural counseling, which include: 1) assisting clients in developing their potential to empower themselves to the fullest; 2) aiding multicultural clients in resolving their problems, making adjustments, and experiencing the joy of living by their culture; 3) facilitating clients in living harmoniously within a multicultural society; and 4) introducing clients to diverse cultural values that can serve as references for making plans, choices, and decisions to enhance their future lives.

In practice, multicultural counseling not only encourages clients to optimize their personal growth through their cultural identity but also works towards reducing inherent cultural biases and prejudices. The reduction of prejudice is a key component of multicultural awareness (Wiranto, 2021).

Palmer and Laungani (2008) provide conceptual guidelines for integrative multicultural counseling, which encompass various aspects including reactions to racial oppression, the influence of the majority culture, the influence of traditional culture, and individual and family experiences and backgrounds. Therefore, a crucial aspect of successful counseling lies in conducting an appropriate assessment of traditional cultural experiences, which serve as a source of personal growth. Traditional culture refers to the range of experiences that contribute to individual development, often stemming from cultural values that are transmitted across generations. Hence, the effectiveness of multicultural counseling relies on the counselor's capacity to access and comprehend cultural values.

The debate surrounding multicultural counseling revolves around the extent to which differences should be defined. One perspective, known as the etic perspective, argues for the existence of universal qualities in counseling that can be applied across cultures. Conversely, the emic perspective asserts that counseling approaches should be tailored to the specific needs of each culture (Gladding, 2009). It is widely acknowledged that multicultural counseling is essential. To conduct culturally sensitive counseling sessions, counselors must possess knowledge of and demonstrate respect for the traditional values of specific ethnic groups. This understanding allows counselors to effectively address the unique needs and experiences of clients from diverse cultural backgrounds (Schoen, 2005).

The implementation of cultural adaptation in counseling within the studied schools has contributed to the development of multicultural counseling as an integrated and practical approach. This approach aligns with the dimensions of multicultural education as proposed by James A. Banks. Banks (2014) presents five dimensions of multicultural education, which include: 1) Content integration, which involves incorporating diverse cultural perspectives and experiences into the curriculum; 2) the knowledge construction process, which encourages critical thinking and the exploration of multiple cultural viewpoints; 3) prejudice reduction, which aims to challenge and dismantle stereotypes and biases; 4) equality education or equity pedagogy, which emphasizes creating fair and inclusive learning environments; and 5) empowering school culture and social structure, which focuses on fostering student empowerment and promoting social justice within the educational system. The integration of these dimensions in multicultural counseling helps to create an inclusive and culturally responsive approach to education and counseling.
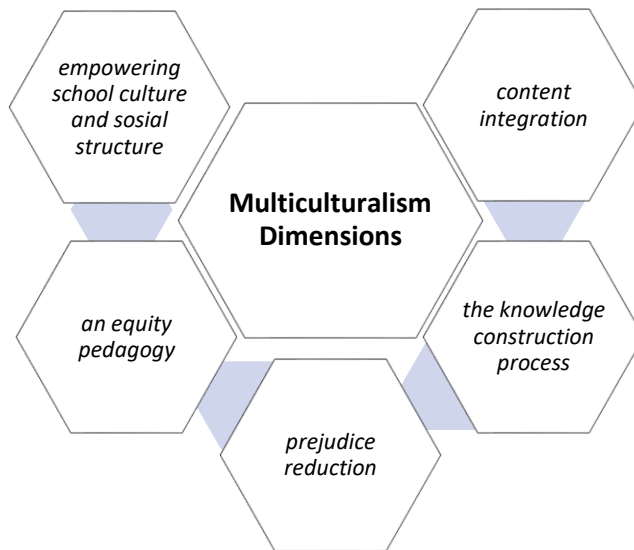
Figure 1: Dimensions of Multiculturalism According to james. A. Banks (2014).

The multicultural education dimension of Banks aims to enhance the multicultural competence of counselors. Multicultural competence enables counselors to grasp the cultural background of their counselees, fostering positive communication and emotional connections. Moreover, this understanding empowers counselors to steer clear of counterproductive interactions, thereby facilitating the effective and efficient achievement of counseling goals. Multicultural counseling finds application in diverse disciplines, extending beyond education to encompass a range of social issues.

In the early stages, counselors strive to integrate diverse cultures through content integration, which involves presenting fundamental concepts, generalizations, and theories. Within this dimension, counselors emphasize reflective cross-cultural understanding. Developing an understanding of other cultures is paramount to cultivating multicultural competence in counselors. It entails comprehending customs, communication ethics, cultural environments, and the philosophical perspectives that shape a culture. Furthermore, counselors must grasp the implications, perspectives, and cultural assumptions (knowledge construction process) that influence one's mindset and knowledge. The depth and quality of cross-cultural communication play a vital role in counselors' ability to foster multicultural understanding. By tailoring their approaches to align with the characteristics of their counselees, counselors can avoid imposing coercive attitudes toward specific cultural values or norms.

The third dimension, prejudice reduction, aims to diminish negative prejudices towards a culture. During this phase, counselors adopt an inclusive and objective standpoint in comprehending cultural diversity. Negative prejudices, such as stereotypes, racism, and ethnocentrism, hinder the ability to truly understand a culture. Moreover, these attitudes have the potential to provoke social conflicts among different groups. Therefore, it is crucial for counselors to actively reject negative prejudices and embrace all forms of diversity within society.

The fourth dimension, equity pedagogy, involves adapting counseling methods to accommodate the counselee's cultural background and fostering an appreciation for existing differences. This dimension is exemplified by the equitable treatment of counselees from diverse cultural and social backgrounds. Counselors demonstrate their commitment to equality through appreciative and empathetic actions in every counseling session. Furthermore, actively participating in social structures characterized by a high degree of diversity and engaging in collaborative activities can foster multicultural awareness. In this context, counselors also engage in social work that involves individuals or groups from different cultures, thereby reinforcing human values that serve as manifestations of multiculturalism.

5. Conclusion

In conclusion, the significance of multicultural counseling has not been fully recognized in Indonesia, despite the country's abundant cultural diversity, which offers potential for the development of culturally adapted theories. Given the context of diversity, it is crucial and time-sensitive for Indonesia to implement multicultural counseling that is grounded in the Indonesian cultural context. The findings of this study highlight the positive impact of Bugis culture on students' personality development and the enhancement of counselors' cultural competence. Considering the importance of this research, it is imperative for stakeholders and educators to collectively raise awareness and explore cultural values within the field of counseling. This endeavor requires a thorough understanding and analysis to formulate a concept of multicultural counseling that aligns with the community's unique characteristics.

Acknowledgments

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