



# Multicultural Counseling in the 21<sup>st</sup> Century: A Paradigm and Framework for Professional Counseling Services

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## ARTICLE HISTORY

Received: May 05, 2023; Revised: Jun 23, 2023; Accepted: July 21, 2023; Available online: August 15, 2023

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## ABSTRACT

This study aims to review the urgency of multicultural counseling as a new paradigm in the 21st century. The Systematic Literature Review (SLR) was used to represent the urgency of multicultural counseling services as a theoretical strength with a broad framework for counseling practice.. The SLR results outline seven discussions,, including (1) culture in the context of multicultural counseling; (2) multicultural counseling: paradigm; (3) cultural dimensions in the multicultural counseling process; (4) the competence of school counselors in multicultural counseling; (5) approaches in multicultural counseling; (6) multicultural counseling model; (7) multicultural counseling: new hopes and paradigms for the 21st century. These results have contribute as material for study both theoretically regarding the urgency of multicultural counseling as a new paradigm and counseling services in Indonesia.

## KEYWORDS

Multicultural counseling; Paradigm; Professional counseling; The 21st century

## 1. INTRODUCTION

Indonesia has a complex cultural diversity and is known as a multicultural society. Multiculturalism in Indonesia is the result of socio-cultural and geographical conditions that are so diverse and broad. In a diverse society, a culture is formed regarding the community itself (Kustyarini, 2020). A multicultural society can be interpreted as a group of people who live and live in a place that has its own culture and characteristics that are different from other societies (Byram & Golubeva, 2020). This is the emergence of the term multiculturalism which inclu-

des an understanding, appreciation, and assessment of one's culture, as well as respect and curiosity about other people's ethnic cultures. Multiculturalism is the acceptance and appreciation of a culture, both one's own culture and the culture of others (Blair, 2015). Everyone is emphasized to respect each other and respect every culture that exists in society.

An important aspect that cannot be separated from multiculturalism is the educational aspect, school counselors cannot ignore counselee who have diverse cultural backgrounds with different counselee both in terms of

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## How to Cite (APA Style 7<sup>th</sup> Edition):

Utomo, P., Isa, N. J. M., & Ilhamuddin, M. F. (2023). Multicultural Counseling in the 21st Century: A Paradigm and Framework for Professional Counseling Services. *Indonesian Journal of Guidance and Counseling Research*, 1(2), 51-65.  
<https://ejournal.aecindonesia.org/index.php/ijgcr/article/view/102>



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personality, values, morals, and culture (Lue & Riyanto, 2020). In this case, a school counselor needs to give appreciation and assessment of the culture adopted by the counselee without belittling or marginalizing his culture, therefore the school counselor is expected to be able to instill multiculturalism and diversity in all counseling activities (Clark et al, 2017). School counselors must be aware of the differences in characteristics (personal, values, morals, culture) between themselves and the counselee, and respect the uniqueness of the counselee. These differences can affect the counseling process. This is where the need for multicultural counseling, namely counseling that accommodates cultural differences between the school counselors and the counselee (Demos, 2016). Multicultural counseling will minimize the possibility of the behavior of school counselors who use their own culture (school counselors encapsulation) as a reference in the counseling process.

Research by Utomo et al (2022) reveals that the most prominent focus of multiculturalism is uniqueness and the concept of separate groups that facilitate attention to individual differences. Multicultural counseling as counseling mainstreams differences. These differences may be the result of socialization through unique cultural ways, traumatic life events, or the result of development or the product of being raised in a particular ethnic environment. The counseling relationship will be effective and easier to achieve if the counselor and client come from different cultures and respect or know each other's backgrounds. The role of the guidance and counseling teacher regarding various problems that arise from a low understanding of multicultural awareness is to facilitate students to gain experience in learning at school to gain an understanding regarding the importance of multicultural understanding in everyday life. Guidance and counseling teacher efforts related to giving an understanding of multicultural awareness can be provided with various approaches, strategies, services, and techniques. Similar to the results by Novianti & Alawiyah (2022) research revealed that the value of cultural empathy has become increasingly important in the last few decades, mostly due to increases in immigration, globalization, and international business. People of different cultures are having to interact more frequently on a personal and professional level. Cultural empathy makes for smoother and more pleasant interactions and working relationships. Race, ethnicity, and cultural background may influence a client's identity and life circumstances. Other factors, such as gender and gender identity, sexual orientation, age, socioeconomic status, religion, and ability may also play into the context of a given client's mental health, and relational or personal issues.

Viewed from a cultural perspective, multicultural counseling is a cultural encounter between the school counselors and the counselee. Cultural differences will al-

so lead to separate understanding and ways of establishing communication in the provision of guidance and counseling services. Therefore, school counselors need to have cultural sensitivity to understand and help counselee according to their cultural context. Cultural values are never separated from the implementation of counseling because cultural values give each character, both clients and school counselors, thus affecting communication in counseling (Gani, 2019). Such school counselors are professionals who are well aware of that culturally.

The development of the counseling profession in the 21st century has given its color to the social life of education, one of which can be seen in the multicultural counseling paradigm (Darling-Hammond, 2015). Social change in the last half of the 20th century has contributed to a wider recognition that the complex diversity of counselee is unacceptable and requires cultural understanding. This understanding of the dynamics of cultural pluralism must be underscored by the theory and practice of counseling in the diverse realities of the 21st century (Setyono & Widodo, 2019).

Multicultural counseling is a new hope and paradigm in the 21st century, it is based on that multicultural counseling contributes to providing counseling services based on emphasizing cultural aspects (Gorski & Goodman, 2015). In general, conventional counseling services it is often more focused on the problems and needs of clients only, taking into account the counselee's cultural background, then in counseling services later can understand and know the counselee's identity, personality, ethnicity, religion, culture, gender, socioeconomic status, neighborhood and so on (Flurentin & Santoso, 2017). Strictly speaking, multicultural counseling is very important to have, especially for counselee who need help to solve problems and for self-development.

Counseling is needed as a solution to different problems and from different student backgrounds. The application of multicultural counseling in schools is very important, this will provide a sense of security for clients. The application of multicultural counseling in schools is very important, this will provide a sense of security for students. Students will be more confident when consulting with school counselors as counseling officers who understand themselves and their backgrounds. School counselors as implementers of multicultural counseling must have broader characteristics and abilities.

This article reviews the urgency of multicultural counseling as a new paradigm in the 21st century, especially counseling services in Indonesia. The urgency of multicultural counseling in Indonesia is one of the foundations in guidance and counseling that must be known and understood by a school counselor in providing counseling services and guidance to counselee. Multicultural counseling is a new paradigm for school counselors in addressing the counselee's condition in schools that have di-

verse cultures. The professionalism of the school counselors is not just a certificate or diploma that is recognized but more than that, namely how the school counselors has qualified practical skills.

## 2. METHOD

### 2.1 Research Design

The research design uses the Systematic Literature Review (SLR) method, the SLR method is research conducted through a systematic, clear, thorough literature study process by identifying, evaluating, and collecting existing research data. SLR is a term for a way of identifying, evaluating, and interpreting all available research that is relevant to the formulation of the problem or topic area under study (Xiao & Watson, 2019). SLR is defined as the process of identifying, assessing, and interpreting all available research evidence to provide answers to specific research questions.

The purpose of SLR is to help researcher's better understand the background of the research that is the subject of the topic being sought and understand why and how the results of the research can be a reference for new research to be carried out (Okoli, 2015). The purpose of SLR research is to find strategies that will help overcome the problem at hand and identify different perspectives related to the problem under study as well as uncover theories that are relevant to the case in this study regarding multicultural counseling and the competencies that school counselors must have.

The basic consideration for researchers using SLR research is that the SLR method is an in-depth criticism and evaluation of previous research carried out systematically by applying applicable standards. This method is used to examine the results of research that has been published in journals. Through the SLR method, researchers seek to explore data on how much research has been done by researchers in researching multicultural counseling. The advantage of the SLR method is that it can be used for various fields of science without distinguishing scientific characteristics, both pure science and applied science.

### 2.2 Research Object

The literature collected in this SLR research is journal articles. Journal searches were conducted using Google Scholar database searches. Journals included in this study are journals that meet the inclusion criteria which are then verified and analyzed. The data that will be used in SLR research is secondary data, which is data taken not from direct research but obtained from the results of research that has been conducted by previous researchers. Secondary data sources were obtained in the form of reputable journal articles both nationally and internationally with research titles that have been determined.

Literature used in SLR research is related to the topic to be discussed. The data collection content explains how to collect articles to be reviewed, the method of searching for articles in the research journal database, and searching through the Google Scholars site. Journal articles searched and selected are journals published in the last 10 years, namely journals published from 2013 to 2022. Journals were searched using keywords including (1) multicultural counseling; (2) multicultural school counselors; multicultural counseling theory. Article search methods in research journal databases and internet searches. Online databases that have large repositories for academic studies and research keyword search centers.

### 2.3 Inclusion and Exclusion Criteria

#### 2.3.1 Inclusion Criteria

Inclusion sample criteria are general characteristics of research subjects at the source of the data collected. The inclusion criteria in this study are (1) Original research journal articles; (2) Journal articles on multicultural counseling; (3) The time range for publication of journal articles in 2013-2022. The inclusion criteria formulated by the researcher are explained below:

- 1) Published in English
- 2) Published from 2013 to 2022 (last 10 years)
- 3) The framework of the article or journal is the result of research (Population/problem, Issues of interest, outcomes)
- 4) Article type is Journal Article
- 5) Text availability is Full Text
- 6) The study design used is an analytic, experimental type of study.
- 7) The variable studied in the article is multicultural counseling.

#### 2.3.1 Exclusion Criteria

Exclusion sample criteria are criteria from research subjects that are not related to the research topic, if the subject has exclusion criteria then the subject must be excluded from the study. The exclusion criteria in this study are (1) Research review; (2) The journal does not discuss multicultural counseling; (3) The period of journal article publication is below 2013.

### 2.4 Data Extraction

The data extraction process was performed by entering structured evidence into tables. Similar data extractions were grouped into tables with measured results relevant to the research objectives. Research journal articles that fit the inclusion criteria were then collected into a data extraction table with the contents of the table: citation and year, title, research methods (research design, sample, variables, instruments, data analysis methods), measurement results, and journal quality.

The analysis used journal content analysis, then coding the contents of the journals reviewed using the inclusion category. The data that has been collected is then searched for similarities and differences and then discussed to conclude. In the extraction of data used in reviewing articles or literature, researchers extract all research results in articles that match the research topic.

## 2.5 SLR Research Stages

The implementation of SLR research consists of five steps, including:

- 1) stage 1, formulating the problem. At this stage, the researcher writes a problem formulation that will be discussed in depth. This question is made based on the needs of the topic that will be chosen by the researcher.
- 2) Stage 2, searching for literature (identification). At this stage, the researcher searches for relevant articles or search processes. This literature study is a summary or summary determined based on the theme that has been determined.
- 3) Stage 3, selecting the results of the literature search by the quality assessment (filtering and feasibility). At this stage the researcher. Screening journal articles whether the data found is feasible or not to be used in SLR research, the journal article screening process is deter-

mined based on Inclusion and Exclusion Criteria (Population, Intervention, comparison, outcomes, study).

- 4) Stage 4, analyze the results of literature from articles that pass the quality assessment. At this stage, researchers analyze or parse, distinguish something to be classified and grouped according to quality assessment criteria.
- 5) Stage 5, making conclusions. At this stage, the researcher makes a research conclusion, namely a brief statement about the results of the description analysis derived from facts or logical relationships and contains answers to the statements raised in the problem formulation section. The whole answer only focuses on the scope of the question and the amount is adjusted to the formulation of the problem.

## 3. RESULT AND DISCUSSION

### 3.2 Result

The results of the selection of journal articles that are related and relevant to the topics and problems to be discussed, obtained several journal articles that are relevant to the topics and problems to be discussed and collected in the form of table 1, as follows:

**Table 1.** Literature Review Selection Results

Authors	Title of Article	Journal	Years	Conclusion
Barden & Greene	An investigation of multicultural counseling competence and multicultural counseling self-efficacy for school counselorss-in-training	International Journal for the Advancement of Counselling, 37	2015	Student gender and ethnicity did not affect MCSE or MCC. Students who had been in graduate education longer had higher self-reported MCC and higher levels of multicultural knowledge.
Ridley et al.,	The process model of multicultural counseling competence	The Counseling Psychologist, 49(4)	2021	The model consists of three distinct phases: preparation, intake and insessions, and termination.
Yoon et al.,	Critical issues in teaching a multicultural counseling course	International Journal for the Advancement of Counselling, 36	2014	The process of teaching a MCC is as important as, or even more important than, the content.
Ivers et al.,	The relationship between mindfulness and multicultural counseling competence	Journal of Counseling & Development, 94(1)	2016	After race/ethnicity, multicultural course completion, and empathy were controlled, components of mindfulness were correlated with multicultural awareness and multicultural knowledge.
Ridley et al.,	Multicultural counseling competence: A construct in search of operationalization	The Counseling Psychologist, 49(4)	2021	The three major models of the construct skills-based, adaptation, and process-oriented share six limitations.
Dillon et al.,	A dyadic study of multicultural counseling competence	Journal of counseling psychology, 63(1)	2016	Both client and school counselors perspectives suggested that some school counselorss possessed generally higher MCC than others.
Tomlinson-Clarke,	Multicultural counseling competencies: Extending multicultural training	Ideas and research you can use, 60	2013	Multicultural training must extend school counselorss' competencies beyond pre-requisite levels for meeting



Authors	Title of Article	Journal	Years	Conclusion
Mollen & Ridley,	paradigms toward globalization Rethinking multicultural counseling competence: An introduction to the major contribution	The Counseling Psychologist, 49(4)	2021	client concerns in a culturally diverse world. Laying the groundwork for impasse analysis, proposals for alternative models of the construct, and conceptualization of cases that demonstrate the use of the model.
Collins et al.,	Student perspectives: Graduate education facilitation of multicultural counseling and social justice competency	Training and Education in Professional Psychology, 9(2)	2015	Participants' education primarily resulted from a single course design and an emphasis on awareness and knowledge of culture; however, attainment of multicultural counseling skills and attention to social justice tenets and advocacy were reported as lacking or absent from their education.
Jones et al.,	Multicultural counseling competence training: Adding value with multicultural consultation	Journal of Educational and Psychological Consultation, 26(3)	2016	An intentional effort is required for integrating cultural factors into treatment one cannot rely solely on the client to acknowledge cultural factors in therapy.
Greene et al.,	The influence of film and experiential pedagogy on multicultural counseling self-efficacy and multicultural counseling competence	Journal of the Scholarship of Teaching and Learning	2014	Influence of experiential pedagogical strategies with an emphasis on film on multicultural counseling competence (MCC) and multicultural counseling self-efficacy (MCSE) increased as a result of one semester in a multicultural counseling class.
Quinn.,	A person-centered approach to multicultural counseling competence	Journal of Humanistic Psychology, 53(2)	2013	This culturally adapted personcentered approach is suggested to provide a competent and effective treatment system for racial/ethnic minority clients and families.
Matthews et al.,	Examining the relationships between multicultural counseling competence, multicultural self-efficacy, and ethnic identity development of practicing school counselorss	Journal of Mental Health Counseling, 40(2)	2018	Ethnic identity and multicultural self-efficacy accounted for 42.4% of the variance in multicultural counseling competence after controlling for so-cial desirability, $F(3, 159) = 38.99, p < .001$ .
Clark et al.,	The relationship between school counselorss' multicultural counseling competence and poverty beliefs	School counselors Education and Supervision, 56(4)	2017	Multicultural counseling competence (MCC) is predictive of school counselors individualistic and structural poverty beliefs.
Fietzer et al.,	Multicultural personality and multicultural counseling competency in school counselors trainees	School counselors Education and Supervision, 57(2)	2018	Multicultural personality predicted multicultural counseling competency, but ethnic identity did not.
Berger et al.,	Therapist ethnicity and treatment orientation differences in multicultural counseling competencies	Asian American Journal of Psychology, 5(1)	2014	If therapists become more personally involved with diverse populations, they will feel more culturally aware and feel like they have a better relationship with ethnic minority clients.
Ratts et al.,	Multicultural and social justice counseling competencies: Guidelines for the counseling profession	Journal of Multicultural Counseling and Development, 44(1)	2016	Framework of the MSJCC visually depicts the relationships among the competencies' key constructs: multicultural and social justice praxis, quadrants, domains, and competencies.

The results of the literature review articles that have been selected by researchers are then analyzed. The data analysis technique in this SLR uses metasynthesis, which is a technique used to obtain new concepts or deeper

understanding by combining existing data. The purpose of metasynthesis itself is to summarize a lot of information so that it has a good analysis. The results of the data analysis are described in table 2 below:

**Table 2. Multicultural Competency Standards (Framework)**

No	Competency standards	Aspect	Application
1.	School counselors Awareness of Cultural Values	Attitudes and beliefs	<ul style="list-style-type: none"> <li>a. Cultural self-awareness and sensitivity to one's cultural heritage are very important</li> <li>b. Their cultural backgrounds and experiences have influenced attitudes, values, and biases about psychological processes.</li> <li>c. Be able to recognize the limits of their multicultural competence and expertise</li> <li>d. Recognize the source of their discomfort with the differences that exist between them and clients in terms of race, ethnicity, and culture</li> </ul>
		Knowledge	<ul style="list-style-type: none"> <li>a. Have special knowledge about their race and culture and how it is personally and professionally influences the school counselors's understanding of the counseling process</li> <li>b. Have knowledge and understanding of how bullying, racism, discrimination, and stereotypes affect each counselee and affect the counseling process</li> <li>c. Knowing its social impact on others.</li> </ul>
		Skills	<ul style="list-style-type: none"> <li>a. Be able to recognize abilities and seek educational, consulting, and training experiences to increase their understanding and effectiveness in working with culturally different populations.</li> <li>b. Seek to understand themselves as racial and cultural beings and actively seek a non-racist identity</li> </ul>
2.	School counselors Awareness from a Client's Perspective	Attitudes and beliefs	<ul style="list-style-type: none"> <li>a. Be aware of their positive and negative emotional reactions to other racial and ethnic groups that may prove detrimental to the counseling relationship</li> <li>b. Be aware of the stereotypes and preconceived notions they hold of other racial and ethnic minority groups</li> </ul>
		Knowledge	<ul style="list-style-type: none"> <li>a. Have special knowledge and information about the particular group they deal with. They are aware of the lived experiences, cultural heritage, and historical backgrounds of their culturally diverse clients.</li> <li>b. Understand how race, culture, ethnicity, and so on can influence personality formation, vocational choices, manifestations of psychological disorders, help-seeking behavior, and the appropriateness or inappropriateness of counseling approaches.</li> <li>c. Understand and know socio-political influences that affect the lives of racial and ethnic minorities.</li> </ul>
		Skills	<ul style="list-style-type: none"> <li>a. Familiarize yourself with relevant research and the latest findings regarding mental disorders and mental health that affect different ethnic and racial groups.</li> <li>b. Take an active role in minority activities outside of counseling activities.</li> </ul>
3.	Appropriate Cultural Intervention Strategies	Attitudes and Beliefs	<ul style="list-style-type: none"> <li>a. Respect the client's religious or spiritual beliefs and values, including attributions, as they influence worldviews, psychosocial functioning, and expression of stress.</li> <li>b. Respect cultural practices and help indigenous peoples and respect between different communities.</li> <li>c. Value bilingualism and not view other languages as a barrier to counseling.</li> </ul>
		Knowledge	<ul style="list-style-type: none"> <li>a. Have clear and explicit knowledge and understanding of the general characteristics of counseling and therapy and understand how they may clash with the cultural values of various cultural groups.</li> <li>b. Be aware of the institutional barriers that prevent minorities from using counseling services.</li> <li>c. Know about potential bias in assessment instruments and use procedures and interpret findings keeping in mind the client's cultural and linguistic characteristics.</li> </ul>

No	Competency standards	Aspect	Application
		Skills	<ul style="list-style-type: none"> <li>d. Knowing culture with regards to family structure, hierarchies, values, and beliefs from multiple cultural perspectives.</li> <li>e. Be aware of relevant discriminatory practices at the social and community level that may affect the psychological well-being of the population served.</li> <li>a. Engage in a variety of verbal and nonverbal assistance responses.</li> <li>b. Can perform institutional intervention skills on behalf of their clients.</li> <li>c. Do not mind consulting traditional healers or traditional leaders and religious practitioners in dealing with culturally different clients if necessary.</li> <li>d. Able to interact in the language requested by the client and, if unable, can make appropriate referrals.</li> <li>e. Have training and expertise in the use of traditional assessment and testing instruments</li> <li>f. Responsible for educating their clients on psychological intervention processes, such as goals, expectations, legal rights, and school counselors orientation.</li> </ul>

Based on the explanation of the table above, the findings show that three standards of multicultural competence must be possessed by school counselors including (1) school counselor's awareness of cultural values; (2) school counselor's awareness from a client's perspective; (3) appropriate cultural intervention strategies. It is clear that these three standards are urgent to have and are the basis of school counselor's competence.

### 3.2. Discussion

Early definitions of multiculturalism focused only on race, ethnicity, and so on; On the other hand, recent theorists are more inclined to define limited cross-cultural variables. During the final decades of the 20th century, the multicultural counseling competence movement emerged as a primary topic of concern in the helping professions, acquiring the status of a "fourth force" in counseling and psychology (Dilon et al., 2016). Multicultural counseling is a counseling relationship that responds to cultures that have different backgrounds between the school counselors and the counselee. Cross cultural counseling is a relationship that is built between the school counselors and the counselee (Darmawani et al., 2020). But what distinguishes it from counseling, in general, is the culture behind the two. Multicultural counseling is a counseling activity that is carried out by considering several aspects of the counselee, either; race, ethnicity, culture, or gender. Multicultural counseling represents a systematic effort to deal with cultural diversity in counseling, understanding multiculturalism plays an important role in supporting the effectiveness of counseling (Summers et al., 2020). Cultural differences require school counselors' skills to pay more attention to their attitudes and behavior because it is not only how the counselee's problems are resolved, but also how the counselee can receive the school counselors well. Several ethical codes as a reference in carrying out the multicultural counseling process must also be considered.

#### 3.2.1 The Meaning of Culture in the Context of Multicultural Counseling

Indonesia is a country that has a variety of cultures. Departing from a belief that culture influences the perspective, mindset, and behavior of counselee. For this reason, it is appropriate for the school counselors to understand the problems being faced by the counselee, it can be understood objectively, aka not subjectively and holistically. It is in this context that the school counselor's mastery of the cultural diversity that exists in society greatly determines the effectiveness of counseling services. One of the school counselor's unethical attitudes towards the counselee in a cross-cultural context is imposing the school counselor values on the counselee (Masruri, 2016).

Multicultural counseling can be seen in general as counseling where the school counselors and the counselee are different. These differences may be the result of socialization through unique cultural ways, traumatic life events, or those that result in the development or the product of being raised in a certain ethnic environment. We realize that intercultural relations are a big challenge for humans (Utomo, et al., 2022). The urgency of multicultural counseling being a theoretical force with a broad framework for practice implies several important principles for theory and practice. According to (Quinn, 2013) suggests multicultural counseling competencies are provided as a foundation to further examine the evidence regarding effective cultural adaptations to mainstream treatment approaches. In the context of multicultural counseling, to improve the competence of a school counselors related to multicultural counseling, various pieces of training have been conducted for school counselors so that later they will have professional competence. One of them is the Association for Multicultural Counseling and Development (AMCD) which provides training to help school counselors understand the competencies needed to work with clients with non-European backgrounds and also promotes multicultural competence standards (Nuzliah, 2016). The fol-

lowing describes standard competencies in multicultural applications according to AMCD standards in the table below:

Cultural aspects have a big influence on counseling services, and because of that culturally based counseling is an important element that must be understood by school counselors. Besides that, the counseling relationship does not look simple, because each client has their characteristics from each culture and background. For this reason, a more complex understanding is needed in the counseling process that uses multicultural counseling services. In its main meaning, multicultural counseling is based on a similarity-based spirit of diversity and on the values embedded in Indonesian culture to create a harmonious life in pluralistic conditions.

Culture as an individual and social construct contains a cultural value system where in the context of counseling in the perspective of a cultural value system is the thing that underlies attitudes and behavior. There are three characteristics of culture in its broadest sense, namely as follows:

Culture is an abstract concept; cultural aspects that can be observed are not culture itself but differences in human behavior in activities and actions, thoughts, rituals, traditions, and materials as products of human behavior;

Culture as a conceptual group; culture exists when there is a meeting between people, which will result in adaptation patterns in behavior, norms, beliefs, as well as thoughts and or ideas;

Culture is internalized by group members; culture is a product that is guided by the counselee who is put together in a group, then culture is a binding tool for the counselee that gives the characteristics of membership in a group that is different from counselee from other cultural groups.

Based on the explanation of the characteristics of cultural meaning above, it can be interpreted that cultural meaning in the context of multicultural counseling focuses on traditions, habits, values, norms, language, beliefs, and thoughts that have been patterned in society and are passed down from generation to generation and give identity to support community. Culture is a way of life of a group of people, or in a more general formulation is "the way we live like this", the way we are, which is expressed in the way (a group of people) thinks, perceives, evaluates, and acts. Culture always shows the characteristics inherent in the group, not in (a) the individual.

### 3.2.2 Multicultural Counseling: Paradigm

Multicultural counseling or known as cross-cultural counseling in its process involves school counselors and counselee who come from different cultural backgrounds. Multicultural counseling is an intercultural encounter in the process of alleviating problems that allows school counselors and clients to have different backgrounds. Ac-

cording to Von-Tress, multicultural counseling is counseling in which the school counselors and the counselee are culturally different because they are socially different in obtaining their culture, subculture, racial ethnicity, or socio-economic environment (Tri & Salis, 2022).

John Locke focuses multiculturalism on the unique and separate concept of groups that facilitate attention to individual differences. The word multicultural is often equated with a multidimensional word, namely culture. The definition of culture is based on three variables, namely ethnographic variables such as ethnicity, nationality, religion, and language. Demographic variables include age, gender, place of residence, and so on, and the third is status variables, such as social, economic, and educational background. This cultural background then shapes the behavior, thoughts, perceptions, values, goals, morals, and cognitive processes of each counselee (Shiraev & Levy, 2020).

The multiculturalism paradigm requires a person's attitude to think pluralistically, meaning that individuals are willing to acknowledge, accept, and are committed to being actively involved in caring for diversity because they understand that diversity is reality. Pedersen mentioned that the basis of the multiculturalist theory is the idea that school counselors and counselee involve cultural variables related to, for example, age, gender, sexual orientation, ethnic background, religion, and socioeconomic status (Casas et al., 2016). Multicultural counseling considers the personality dynamics and cultural backgrounds of both school counselors and client in creating a therapeutic environment in which both individuals are purposefully multicultural.

Multicultural Counseling is a field of practice that emphasizes the importance of the uniqueness (distinctiveness) of the counselee, believes that the school counselors brings personal values originating from his cultural environment into the counseling process, and recognizes that clients who come from minority groups bring values and attitudes that reflect their background. their cultural background. In its main concept, multicultural counseling is a process of interaction between school counselors and clients who have different cultural backgrounds so that an understanding of other cultural concepts is needed, especially for school counselors to be able to assist effectively and efficiently according to the client's cultural perspective.

### 3.2.3 Cultural Dimensions in the Multicultural Counseling Process

The multicultural counseling paradigm is based on considering diversity from a multifaceted perspective, and is not focused exclusively on the concepts of race and ethnicity, but must consider the broader issues of diversity. In the new paradigm, multicultural counseling is extended beyond notions of race and ethnicity to include ot-



her important aspects of cultural diversity, such as sexual orientation, disability, and socioeconomic disadvantage.

In the implementation of multicultural counseling, several dimensions must be understood by the school counselors, including (1) culture provides color and direction for the basic concept of the guidance and counseling subsystem, which includes the philosophical foundation, counseling objectives, principles and principles and code of ethics; (2) culture will provide color for the counselee subsystem being guided; (3) culture determines and colors methods of understanding individuals, and guidance and counseling methods/techniques; (4) culture provides direction for counseling service programs; (5) culture determines the counseling service administration system; (6) culture also determines the system of facilities, infrastructure and costs for counseling services; (7) culture determines the counseling service process system; (8) culture colors subsystems in the counseling process environment.

The multicultural counseling paradigm emphasizes that the cultural school counselors must have the awareness, knowledge, and skills to effectively deal with the many aspects of cultural diversity that the counselee may be present (Wong & Wong, 2020). Not only must culturally responsive school counselors have the competence to deal with race and ethnicity, but they must also have the ability to address the broader issues of cultural diversity. Given the urgency of the role of culture in the counseling process to maximize counseling, school counselors need to understand that cross cultural assistance or interventions in counseling are assistance based on values/beliefs, morals, attitudes, and behavior of counselee as a reflection of their society, and not solely based on theory on the assumption that the same therapeutic approach can be effectively applied to all counselee from various cultures (Corey, 2016). Multicultural counseling has become a new paradigm and has become so important. When cultural encounters in a global society become more open, counseling must prioritize counselee in the process of both individual counseling and group counseling.

#### 3.2.4 Competence of School Counselors in Multicultural Counseling

The competence of school counselors in multicultural counseling includes three competency standards, (1) school counselors awareness of cultural values; (2) school counselors awareness from the client's perspective; (3) appropriate cultural intervention strategy. These three standards form the basis for school counselors in providing multicultural counseling services. Confirmed by The Professional Standards Committee of the Association for Multicultural Counseling and Development (AMCD) explains that there are three things that a school counselors must have as basic competencies and multicultural standards, including (1) attitudes and beliefs; (2) knowledge;

(3) skills. These three standards mean that multicultural school counselors must know counseling techniques and socio-culture.

Multicultural counseling competence has been characterized as possessing the general ability to work effectively with clients from diverse cultural groups (Fisher-Borne et al., 2015). As is the case with cross-cultural studies in general, multicultural school counselors must have characteristics as an image of competence and professionalism, including (1) awareness of their values and the latest assumptions about human behavior; (2) awareness of having its values that must be upheld; (3) accept different values from clients and learn from them; (4) awareness of the characteristics of counseling in general; (5) awareness of the principles in carrying out counseling; (6) knowing the influence of ethnicity and concern for the environment; (7) responsive to differences that have the potential to hinder the counseling process; (8) may not encourage clients to be able to understand the culture and values of the school counselors.

There are 3 things that a school counselors must have following The Professional Standards Committee of the Association for Multicultural Counseling and Development (AMCD) as the basis for producing multicultural competence and standards, namely attitudes and beliefs, knowledge, and skills. Besides that, understanding culture is one of the essences contained in the counseling code of ethics, especially the code of ethics in multicultural counseling (Henriksen et al., 2015). Zulfa & Suryadi (2021) explains several things that need to be considered by school counselors to understand the counselee's culture, including:

School counselors must be able to understand themselves first before moving on to other people's realms. This is done because counseling will be felt useless if the guidance and school counselors is unable to understand themselves. For example, when counseling takes place, even though the main object is the counselee, school counselors cannot continuously urge the counselee to be able to share problems with the school counselors, even though the school counselors condition is not convincing to be a good listener. For the counselee. There needs to be an understanding and introspection of the school counselors himself. When you can understand yourself. School counselors must understand various cultural models (Wambu & Fisher, 2015). This is one of the steps used before dealing directly with the counseling party. Cultural understanding is an important point in this multicultural counseling (Lianasari & Purwati, 2022). Why is that? We all also know culture is something that is done continuously according to habits, and that habit depends on the environment it faces. People live in different environments, and automatically, the background culture will also be different.

Between the school counselors and the counselee, there must be an understanding of the background. This is done as discussed above which says that when both parties understand each other, it can minimize misunderstandings between both parties. Because culture can also affect behavior, emotions, cognition, and spirituality. The purpose of understanding must also include culturally influenced factors. School counselors must be able to determine attitudes wisely and professionally according to the situation and conditions. For example, when the school counselor is faced with a counselee of the opposite sex who has a cultural background. When the counselee is depressed, excessively sad, and needs a sedative. School counselors must also consider what attitude should be taken when faced with this kind of condition. Considering the needs of the counselee with the background of the counselee. One of the counselee's needs is to get a sedative, the counselee will get calmer if he gets guidance that is not just verbal.

At its core priority, the competence of the school counselors in multicultural counseling needs to be understood in how they can create conducive counseling in a multicultural context, it is better for the school counselors as a service provider to keep evaluating themselves, by integrating with the code applicable counseling ethics. A complete understanding of the factors that cause problems in the context of multicultural counseling, such as discrimination (differences in treatment) and imposing the values of the school counselors on counselee is a must.

### 3.2.5 Approaches to Multicultural Counseling

The urgency of multicultural counseling must emphasize the perception and psychological well-being of the counselee. Multiple clients' perceptions of the same school counselors' multicultural counseling competence varied enough to positively relate to psychological well-being (Storlie et al., 2019). School counselors must also be able to see and understand the counselee's cultural perspective and within the frame of mind, they have so that the counselee will improve in his development and be productive in everyday life. There are three approaches in cross-cultural counseling including (1) a universal/ethical approach; (2) an emic (culturally specific) approach; (3) an inclusive or transcultural approach. This approach is often referred to as trans as opposed to inter or cross-cultural counseling to emphasize that involvement in counseling is an active process (Mirza et al., 2017). A more detailed explanation of the three approaches is described below:

Universal or ethical approach, which emphasizes the universality of groups. Take a broad view of what is acceptable and applicable in all aspects of culture. This kind of approach will trigger a feeling of understanding between the school counselors and the counselee so that a synergistic relationship will be built in the counseling process. The emic or cultural specificity approach emphasizes the

special characteristics possessed by a culture or the characteristics that differ from one culture to another. Bringing out the characteristics and uniqueness of each culture to create a sense of love for the culture that raised it. As well as their special needs, needs to be adapted to their problems and culture;

An inclusive or transcultural approach, emphasizes that involvement in counseling is an active process and is mutually reciprocated by one another (school counselors and counselee) (Gaden et al., 2022). The components in this approach include (1) the sensitivity possessed by the school counselors responding to cultural biases and the variations used in the cross-cultural counseling approach; (2) the school counselors' understanding of the culture behind the counselee; (3) the commitment and ability of the school counselors in developing a counseling approach according to the needs of the culture behind the counselee; (4) the ability of school counselors to deal with difficulties in cross-cultural counseling

The multicultural approach is seen as the fourth force after the psychodynamic, behavioristic, and humanistic approaches. Its relationship with cultural understanding has a major influence on the perspective of life in understanding humanism or humanism. Many authors write about multicultural counseling often from their minority populations, to call it a way of moving away from a defined Eurocentric knowledge base, which previously encompassed a pluralistic knowledge base. Strictly speaking, the existence of multicultural counseling in a rich society with various cultural backgrounds, will help clients who face the problems they are experiencing and also assist clients in adapting to their environmental conditions (Cottone et al., 2021).

### 3.2.6 Multicultural Counseling Model

The multicultural model is seen as the fourth force after the psychodynamic, behavioristic, and humanistic approaches. Multicultural counseling competence and social justice are an integral part of the professional identity of school counselors (O'Hara et al, 2016; Ratts et al, 2016; Storlie et al, 2018). Its relationship with cultural understanding has more or less a major influence on the perspective of life in understanding humanism or humanism. Many authors write about multicultural counseling often from their minority populations, to call it a way of moving away from a defined Eurocentric knowledge base, which previously encompassed a pluralistic knowledge base.

The basis of the multicultural counseling model is the idea that school counselors and counselee involve cultural variables related, for example age, gender, sexual orientation, ethnic background, religion, and socioeconomic status. Three models can be used in multicultural counseling.

Centered on culture model. This model places more emphasis on understanding cultural values that have be-

come beliefs and become patterns of individual behavior (Zarycki, 2017). Fundamental cultural understanding of one's own culture or that of other people is indeed necessary because from this they will be able to evaluate themselves so that there is an understanding of the identity and uniqueness of each. It is not uncommon to find discrepancies between the assumptions of school counselors about the culture behind their counselee, it is also not uncommon for counselee to not understand the beliefs of their school counselors. Or even the two of them are not open to sharing their cultural beliefs;

**Integrative model.** This model emphasizes how to access traditional cultural values that are owned by individuals from various variables, including reactions to racial pressures (pressure on their culture), the influence of the majority culture, the influence of traditional culture, experience, and gifts on individuals and families;

**Ethno medical model.** This model is a multicultural counseling tool that is oriented towards the paradigm of facilitating therapeutic dialogue and increasing transcultural sensitivity. This model places individuals on a sick conception in a culture with nine models of mindset, including (1) Sick conception (deviating cultural norms, violating the boundaries of religious and sinful beliefs, committing law violations, and experiencing interpersonal problems); (2) Causal/healing beliefs (explaining the healing model used in counseling, developing an approach that fits the counselee's beliefs, making the counselee's beliefs familiar to the school counselors, showing that people from different cultures need to share their culture); (3) healthy criteria (personal harmony between himself and his environment); (4) Body function beliefs (a cultural perspective develops in a more meaningful frame of mind, the social and role of the counselee is getting better over time and the emergence of a good soul in the counselee); (5) Health practice efficacy beliefs (implementation of problem-solving on the beliefs held by counselee)

The multicultural counseling model is carried out through the foundation of a religious spirit, which is about similarities over existing cultural diversity. The process of implementing multicultural counseling should focus more on cultural values that can in reality create a safe and comfortable life in pluralistic conditions. This is based on that a school counselors must be sensitive to the client's background and special needs, because if they don't they can misunderstand and frustrate the client, and can even hurt the client. In the era of diversity and globalization, the development of cultural competence is important as a set of adaptive skills that are successful in one's environment (Wibowo, 2018). Multicultural counselors are characterized by the counselor's desire to study every cultural development, human behavior and study multicultural perspectives in the field of guidance and counseling.

### 3.2.7 Multicultural Counseling: New Hopes and Paradigms for the 21st Century

Multicultural counseling can be considered a professional service in the 21st century. This indicates that the increasing demand for counseling service assistance has brought about a revival in the professional development of school counselors. Being an agent of change for counsees puts the responsibility of school counselors on how they can influence counsees from different cultural backgrounds. (Amoah & Emmanuel, 2020). Understanding and knowledge of culture are important for school counselors in developing empathy for various counselee cultures. It also forms the basis for using counseling skills consistent with the counselee's cultural background and personal experiences.

The multiculturalism paradigm requires the attitude of school counselors to think pluralistically, namely recognizing the existence of pluralism and inviting them to be tolerant of pluralism itself (Mosanya & Kwiatkowska, 2023). However, pluralists emphasize a commitment to active involvement and a positive attitude toward pluralism (Wijaya, 2019). At its core virtues, multicultural competence is the goal of professional counseling practice, there are three paradigms of multicultural counseling as new hopes and paradigms, including:

First, the multicultural counseling paradigm has been enriched by the diverse notions of optimal mental health and normal development inherent in multicultural minds. The ideas about multicultural counseling theory put forward by counseling figures from diverse cultural backgrounds that have appeared in the counseling literature, especially in the last few decades of counseling, have generated an important new knowledge base. The concept of multicultural counseling is based on the fact that cultural differences are real and must be actively considered in counseling interventions. The awareness that emerges from the multicultural paradigm has resulted in the awareness that counseling as a profession must include different ways of thinking, feeling, and behaving as well as being responsive to diverse worldviews.

Second, the urgency of multicultural counseling as a new paradigm is the fact that the idea of multicultural counseling is a form of a new sense of social responsibility and a profession of working with diverse counselee cultures. The profession of school counselors becomes a systemic change agent by channeling energy and skills into helping counselee from various cultural backgrounds. With the evolution of multicultural counseling, school counselors are realizing, perhaps as never before, that if they are not part of the solution, then they are part of the problem.

Third, the multicultural counseling paradigm clearly illustrates that school counselors are culturally competent. Their position shows that they have a sense of responsibility, namely having the awareness, knowledge, and



skills to successfully intervene in the lives of counselee from diverse backgrounds with life experiences and cultural values of counselee. School counselors should be able to see each counselee as a unique individual with their different cultural backgrounds.

Based on the three paradigms above, it is understood that multicultural counseling with different cultural backgrounds between school counselors brings unique challenges and inherent opportunities (Lee, 2013). Understanding and knowledge of the complex role of culture in the counseling process is indeed a challenge in counseling practice, and because of that understanding and knowledge of cultural reality becomes a professional imperative when school counselors face diverse counseling groups.

Culturally based professional counseling services will not materialize if the school counselors do not have cultural awareness. Therefore cultural awareness needs to be studied by school counselors in addition to aspects of counseling theory. According to Mustaqim (2021) stated that this cultural awareness does not only apply to the personal school counselors but also to the counselee. The parties involved in counseling practice are understood to have an awareness of the diversity of each counselee. This cultural awareness is learned by the school counselors through his reading of diversity. This means that cultural literacy skills need to be initiated through a process of being sensitive and appreciative of culture and believing in culture as the root of forming attitudes.

#### 4. IMPLICATIONS AND CONTRIBUTIONS

Based on the SLR results and research findings (conclusions), the implications and research contributions that researchers can offer and use as novelty and scientific information from the results of this study include:

- 1) The results of this study can be used as one of the references, especially for school counselors in understanding multicultural counseling in the 21st century to improve competency standards (which include aspects of attitudes and beliefs, knowledge, and skills).
- 2) The results of this SLR research are also useful as a reference regarding the theory and practice of multicultural counseling in the 21st century which is good and can be chosen to be used as a service in schools.
- 3) The results of this research and research limitations can be used as a reference to produce a better level of quality for further research.

#### 5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

During the process of conducting the SLR and concluding the research. There are research limitations that researchers encountered during the implementation process, namely that this SLR research takes quite a long time to fulfill the requirements of the research question, and

also in finding literature thoroughly, it can sometimes miss some important studies that can affect the conclusion. Although SLR emphasizes the literature search method, managing the data found has limitations, namely processing can only be done on the results of previous studies that have statistical quantities. This makes qualitative research unable to be taken into account.

#### 6. CONCLUSION

Multicultural counseling can be considered a professional service in the 21st century. This indicates that the increasing demand for counseling service assistance has brought about a revival in the professional development of school counselors. Multicultural counseling is seen as a fourth force after the psychodynamic, behavioristic, and humanistic approaches. Its relationship with cultural understanding has a major influence on the perspective of life in understanding humanism or humanism. The basis of the multicultural counseling model is the idea that school counselors and counselee involve cultural variables related to, for example, age, gender, sexual orientation, ethnic background, religion, and socioeconomic status. The competence of school counselors in multicultural counseling includes three competency standards, (1) school counselor's awareness of cultural values; (2) school counselors' awareness from the client's perspective; (3) appropriate cultural intervention strategy. These three standards form the basis for school counselors in providing multicultural counseling services.

Suggestions and recommendations. From the results of this SLR, there are research suggestions and recommendations specifically for school counselors, including (1) school counselor's awareness of cultural values; (2) school counselor's awareness from a client's perspective; (3) appropriate cultural intervention strategies. For future researchers, it is hoped that they can take the conclusions of this study to be used as scientific information related to multicultural counseling in the 21st century.

#### ACKNOWLEDGMENTS

The authors would like to thank their colleagues who have provided full support in the completion of this research. Although with limited time, this research was well completed, and for that, each author is grateful for his cohesiveness and togetherness. Each of the authors would also like to thank the other for their collaborative work on this research. Hopefully this collaborative research will continue for future research.

#### AUTHOR CONTRIBUTION STATEMENT

The first (PU) and second (JMIAA) authors provided the concept of multicultural counseling in the 21st century, while the third (MFI) developed the research framework. This research collaboration is a real work that has



been carried out by the authors, therefore all authors guarantee and take full responsibility for the authenticity of the data that each author reports in this research.

### CONFLICT OF INTEREST STATEMENT

The authors declared that they have no competing interests with respect to the research, authorship, and/or publication that might have influenced the performance or presentation of the work described in this article.

### ETHICAL APPROVAL STATEMENT

We have approved and all authors agree that we publish this article in IJGCR, we include information through the Authenticity Statement (Author Ethics Statement).

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### First Publication Right:

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### Article info:

<https://ejournal.aecindonesia.org/index.php/ijgcr/article/view/102>

### Word Count:

10275

### Publisher's Note:

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